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إِنَّهُ لَحَقُّ الْيَقِينِ (الحاقة ٦٩: ٥١)

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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SEERAT SPECIAL

24/9/84

- THE TRUE CONCEPT OF PROPHETHOOD
- THE TRUE PROPHET
- MISSION OF PROPHET MUHAMMAD
- THE PROPHET'S LIFE
- THE PROPHET'S HOUSEHOLD
- THE POWER OF PRAYER
- HERESY AND MAJOR HERESY
- QURAN MAJEED:
  ARABIC TEXT, TRANSLITERATION & TRANSLATION IN ENGLISH, PART 24-
  CHAPTER 40, VERSES 17 TO 31

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Volume 28 Nos. 17 & 18

IN THIS ISSUE

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The True Concept of Prophethood

With the Jews, the concept of Prophethood is one of the lowest possible degree, indeed the most blasphemous. They have not left any of their Prophets unscathed.

At best they look upon them as tribal chiefs and headmen, and, at worst, as specimens of their own stinking society.

Having done all it could smear the noble personality and office of its own Prophets, the Jewry swung to the other extreme, but with the same object, to turn Jesus into a god. It dressed him with trappings of a human god and put him up for worship in right earnest. It changed the very face of the Bible and that of Christianity, with the result that Christianity no longer remains the child of Christ (*alaihis salaam*) but merely the pawn of Judaism. It is because of this that we find Christians, who were once monotheists, believing in as many as three gods prostrating before every conceivable image and effigy of not only Jesus and Mary (*alaihimus salaam*) but also before all kinds of pseudo saints. The Hindus, the Budhists and other protagonists of polytheism, have almost similar concept of prophethood, that is, they threat their religious leaders as gods.

Man has been, throughout the ages, a prey to the common human failing of following one of the two extremes: either extolling the prophets into gods or making them scapegoats to place all the misfortunes on their prophet's) heads. At the advent of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam), mankind was between the devil and the deep sea—faced with the above situation, highly detrimental to the propagation of a true faith based on the middle course.

The Holy Prophet did a great service to mankind, when he restored to it what was akin to its nature; and to the Prophets, who preceded him, by clearing them of the filth that had been piled high on them. He demolished with the help of divine Revelation the age-old baseless allegations fabricated against their persons, character, mission and message.

Quran Majeed, the gift of Allah to the Holy Prophet, and his biggest and eternal miracle, says that all the Prophets were men of flesh, very much human, but at the same time chosen to be His messengers. They were sent by Him to establish the just way of life—the right and straight path—appropriate to the numerous inclinations and yearnings of man. Their mission was to keep to the right path and to invite other people to it. They were all pious men and taught others how to practise piety. That is why Quran Majeed enjoins complete faith in all the Prophets preceding the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), and declares the latter to be the last one of them. It also follows

(Continued on page 182 Col. 1)

Dedication

. . . If they had only, when they were unjust to themselves come unto thee and asked God's forgiveness, and the apostle had asked forgiveness for them, they would have found God indeed Oft-returning, Most Merciful (Al-Quran 4:64)

O Prophet of God! We come with a repentant heart to seek forgiveness of One Who is most forgiving and loves forgiveness.

Pray witness our prayer to Him for an honest endeavour for the common cause of our faith. Amen!

The True Prophet

Neither the time nor the environments, nor, of course, the people had any hand in the making of the Prophethood of the last of the Prophets, Muhammad (*Sallallahu 'alaihi wa sallam*). The conditions and circumstances prevailing at his time were conducive to tyrants and despots, but not to the mission of a Prophet. Piety and Charity were known but little and God was seldom spoken of. It could not have occurred to any mortal, without a Divine Mission, to stand up against such heavy odds and to preach what was totally repugnant to the people. In this atmosphpere for one to strive as a servant of God, to establish the rule of God was tantamount to waging a war against not one or two of the tribes but against the entire society and all that it stood for. And the wonder of wonders is that in the end he came out successful! Can anyone conscientiously have any doubt regarding the integrity of the Prophet or the divinity of his mission? History itself provides the proof of the Prophethood of Muhammad (*Sallallahu 'alaihi wa sallam*).

In fact, one without any mental reservations, cannot fail to realise, as did the candid Arabs of his time, that there was something Divine that urged the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to undertake such a tremendous task, with faith and confidence, not known in human history. Being wholly unlettered, he showed to his people, and, through them to mankind, a way of life contained in the Book given to him, every word of which has been a challenge to the skill of scholars from his time and shall remain so to the last day. He proved himself equal to the task. He worked and made his followers to work until he swept the society clean of its evils and made it to:—

— respect the rights of one another, no matter how poor, weak, far off or down below the line one might be;

— revive the Divine Law to ensure equality of men, and to declare piety as the basis of social respectability instead of name or fame, wealth or power;

— dispense justice to all— not excepting the humblest and not sparing the highest in the land;

— build a new order for peace and prosperity for all.

It were the fruits of his mission hallowed by the name of Allah, and not "the sword of Muslim zealots that attracted the people to the Prophet both at home and abroad. The large number of countries which came under the banner of Islam, could not have been by any means, conquerred by force in the short period of the Prophet's life time. Moreover, had it been due to any fear or favour, other than the fear and love of Allah and the manifest blessings of the Faith, the conquerred territories would not have remained under the flag of Islam; much less to have carried it beyond their border. The process still goes on; and Islam can be seen on the march every where although the Muslims of today have much less fervour than was possessed by their predecessors.

The Prophetic Spirit Versus The Sword

The current century is no better, no worse, than the 7th Century C.E.; the century of the advent (610 C.E.) of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in important details concerning the moral conditions of human society. What we witness today of the conflict between the countries, rivalries amongst the nations and the struggle of super powers for supremacy, was all too apparent and rampant in the seventh century as well. It, too, had its own super powers: the Persians and the Romans who were pitched against each other in deadly array. They were engaged in ceaseless strife causing upheavals and creating chaos all around.

The similarity of present circumstances and compatibility of the conditions obtaining in our time with those of the time of the Prophet is the prime reason why the Muslim heart goes out in all earnestness to everyone

(*Contd. from page* 183 *Col.* 3)

view is also supported by the

The well-known lexicographer, **Abul Baqa** says: The title of **"Khaatamul-Anbiyaa"** for our Prophet is because **"Khatam"** is the last of a people. God Almighty has said: "Muhammad is not the Father of any man among you but he is the Messenger of Allah and the Seal of the Prophets". (33:40)

The above citations make it crystal clear that the different meanings now tried to be attributed to the two simple words by a section are far fetched and are being wedged in to make a point which has no basis either in Quran Majeed or the Sayings or the **Ijmaa'** of the Companions or that of the learned scholars of the Ummah. The Dictionary also exposes the attempts to foist wrong and unnatural meanings to the two words whose meanings are quite well-known and are well-understood.

else in this world with the message of Islam, the religion of peace. It is just the right one for our age and our people, and the generations that are yet to come. It is the annals of history and not the Muslim tales which vouchsafe for the efficacy of the Message of Islam. It brings confidence to one's heart, which is so badly needed by modern man for he has been betrayed believing in one or the other of the so many 'isms' which man has thought of as the means to his betterment but has been thoroughly disillusioned in the end. It needs no confession on anybody's part that the ever increasing multiplication of 'isms' and ideologies is proof enough to substantiate our point. It clearly shows that modern man is not at all satisfied and is constantly in search of something pertinent to his nature. **We, therefore, make bold to suggest that the message of Islam needs much closer and serious attention by the modern man as it holds what he is looking for.**

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had, as all his biographers tell us, the support and strength of his moral and spiritual qualities alone to win over a society far more callous and sceptical than ours. It was an extremely hostile, unscrupulous and antagonistic society which the Prophet had to face. It was the Holy Prophet, and not his enemies, who had to contend with the "sword" and he disarmed the opposition through his love. We learn from his words and his deeds and the narrative of his life, that he engaged himself day and night for the general good. It was in this manner, the most appealing one even to this day, that he could make his erstwhile blood-thirsty enemies turn into the most devoted companions.

The secret of his selfless mission was his love and humility which broke the barriers, disarmed the opponents, did away with tribal rivalries and removed prejudice and bias. On account of his great love for mankind he is described in Quran Majeed as "Blessing for all the worlds" (21:107). His character was sublime. It is called in Quran Majeed as "the great standard of moral perfection" (68:4). His concern and anxiety for his fellow beings were so great (9:128) as the Quran describes them an 'infatuation' (18:6 & 26:3). His generosity and chivalry were such as astounded his people—the Arabs who were themselves the embodiment of these virtues.

He was the most abstemious of leaders. The vast sums of money were placed at his feet but he did not rest content unless he had given them away before retiring for the night's rest. He was most unassuming; he liked to share the lot of common man, in fact he preferred it to a life of comfort and ease.

He had the most democratic of disposition for everyone was free not only to come to him but also to question him. In short the Holy Prophet was the greatest benefactor of the human race. How could, then, he lift the sword against it? It is either the result of sheer ignorance or of clever propaganda.

The life account of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) holds enough of information, instruction and inspiration for all, even for those with the slightest of spiritual fervour. The Prophet's life is a powerful pointer to the way out of the dark jungle of ideas and ideologies which raise their heads in the day and wither by night. It can do immense good, irrespective of any consideration for or against the Faith except one, that is, a sincere approach to the subject matter. But the more spiritual the approach, the greater is the chance for one to succeed and be saved.

A true prophet need not carry 'the sword'; even an imposter cannot affort to do it. The Prophet's personality and character give him the finest edge to clear his way. It is, therefore, sheer propaganda to accuse the Holy Prophet of using the sword against his opponents, and to put aside his sweet temperament and to deny the fruits of his labour by which alone he won over the people to his side. It is the moral victory that last the longest and not the physical conquest. The Prophet has reigned supreme for the last 1400 years and shall continue to do so for ever!

MISSION OF PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

AS GOOD AS EVER

By S. A. HINES

To understand the Prophet's Mission we should first know the Prophet himself. So briefly we set forth below his qualities, citing verses from Quran Majeed —"the Book without doubt". (2:2)

His Credentials: "Muhammad is God's Messenger." (48:29)

"And We have sent thee as an Apostle to (instruct) mankind." (4:79)

His Antecedents: "We have sent thee inspiration as we sent

it to Noah and the Messengers after him: We sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron and Solomon...." (4:163)

His advent foretold: "And remember Jesus, the son of Mary, said: 'O children of Israel! I am the Apostle of God sent to you .....giving Glad Tiding of an Apostle to come after me, whose name shall be Ahmad......" (61:6)

His status: "Muhammad is... the Seal of the Prophets....." (33:40)

His character: "And thou standest on an exalted standard of character." (68:4)

His conduct: "Ye have indeed in the Apostle of God a beautiful pattern of conduct." (33:21)

His humanity and humility: "I am but a man like you....." (41:6)

"I am no bringer of new fangled doctrine. ..I am but a Warner open and clear...." (46:9)

His devotion to and anxiety for fellowmen: ".....Ardently anxious is he over you...." (9:128)

"Thou would....fret thyself to death following after them in grief, if they believe not in this Message." (18:6)

His universal love and affection: "We sent thee not but as a Mercy for all creatures." (21107)

His Message: "...it is revealed to me by inspiration that your God is One God: so stand true to Him." (41:6)

"There is no god but He, most Gracious, most Merciful. (2:163)

"The Believers are but a single brotherhood...." (49:10)

His duty: "Verily I am commanded to serve God with sincere devotion." (39:11)

His Prayer: "....Our Lord! condemn us not if we forget or fall into error, "Our Lord! lay not on us a burden like that which Thou didst lay on those before us;

"Our Lord! lay not on us a burden greater than we have strength to bear;

"Blot out our sins, and grant us forgiveness,

"Have mercy on us, Thou art our Protector; Help us against those who stand against Faith." (2:286)

His Mission: "The same religion has He established for you as that which He enjoined on Noah—the which we have sent by inspiration to thee—and which we enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in Religion, and make no division therein ..." (42:13)

The Mission Explained: The mission of the Holy Prophet Muhammad (*Sallallahu 'alaihi* wa sallam) was not an innovation of his own genius. It was divine in nature, comprehensive in character and convincing in its contents. It was based on inspiration, founded on earlier revelations and concerned with righteous condduct appealing to persons professing different faiths. These features of the Prophet's mission, as borne out by the verses cited above, made it successful in his time and they are the factors which vouchsafe for its success in our time, or rather at any time. Hence the claim that it is a universal and an ideal plan for betterment of the world and welfare of mankind, is quite in accord with reason and facts.

Further, the fact that passage of time has not impaired its efficacy is proved by its fundamental principles, namely, the Sovereignty of God (23:21) and the brotherhood of man (2:213). These are the facts basic to human existence; adherence to which ensures success and imparts meaning to it.

As for relevance of the Prophet's mission in our time, in particular, it may suffice to say that the truths put forth by its champion and his own personal example are all-time Truths to be remembered and, more importantly, realised in actual practice. Whenever these precepts came to be forgotton, life came very near to extinction, as trouble and turmoil spread over the world. Everytime there was a serious risk to human existence, the prophets came to rescue it.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) came at the end of the long chain of prophets (4:163 & 41:14) as the "Seal of the Prophets" (33:40). He was made a model for mankind (33:21). The aims and objects of his Mission being wholely and solely moral, the Prophet was placed at the highest moral standard (68:4). Adorned with personal virtues and armed with revelation which perfected the Religion with God's blessings (5:3, 2:119 & 10:108), the Prophet piloted his mission with kindness and concern for his fellowmen (9:128).

The world in the days of the Prophet's Mission (610—622 A.C) the opening decades of the seventh century A.C.; and the human society of his time, were not far different from our own in respect of their problems. Lest this should cause surprise, we may point out that the old world too had its super powers—the Romans and Persians, its totalitarian regimes run by despotic rulers and tyrant overlords, turbulent tribal chiefs like our landed aristocracy with its vested interests, its plethora of cults and creeds like our mushroom 'isms' and ideologies. The reveal-

ed religions—Judaism and Christianity had lost their originality.

Arabia was littered with idols and so was India. Europe was a virtual battle ground of greedy tribal chiefs. America was inhabited with superstitious races of Asian origin. The Middle East and the Far East were plunged in darkness after having forgotten or corrupted the teachings of their leaders—Zartusht (Zoraster) and Budha, respectively. Hence the world of the Prophet's time was without genuine guidance. The worship of One God and the sentiment of brotherly feelings amongst men were not only rare but were vehemently opposed and mercilessly suppressed.

It was in the above background that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) stood up all alone and made his clarion call which was contrary to the belief of Kings and commoners alike, and they opposed it tooth and nail. It enraged them beyond description and they raised a storm of opposition. But the storm blew up not the Prophet but his opponents!

How? We have already described to you the personality of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the features of his Mission, which required patience, endurance and all those qualities which are highly prized and greatly coveted in our time as the attribtes for world leaders. We quote below chapter and verse from Quran Majeed while enumerating salient features of the Mission of the Prophet.

MORAL ASPECTS OF THE MISSION:

— spending wealth for love of God,
— keeping up prayers
— paying mandatory charity annually
— keeping one's promise
— remaining patient under suffering and in time of violence (2:177)
— performing duty towards God and His creatures (49:13)
— seeking refuge with God in temptations (41:36)
— displaying sense of responsibility (17:15)
— practising truth-fulness (33:24)
— honouring one's word (2:224)
— preserving trust and being fully trustworthy (4:58 & 23:8-10)
— dispensing justice and ensuring fair treatment (4:58 & 6:153)
— exercising patience and discipline (3:200), especially the following elements thereof
— endurance in affliction (31:17)
— steadfastness against disbelievers (2:250)
— self-control against attractions of worldly life (18:28)
— tolerance in religion (2:256-257, 6:108)
— self-defence when wronged and or done out-of-rights (22:39-40)

Moderation—
— in prayer (17:110)
— in charity (17:29).
— in speech and action (11:19)

SOCIAL NORMS OF THE MISSION:

— *Kindness* in words and in action (28:77).
— *Generosity* in private and in public (2:274).
— *Forgiveness* towards one another (24:22).
— *Repaying bad with good*: to gain friends (41:34)
— *Humility*: in everyday life (25:63).
— *Self respect*—dignified attitude towards the unrefined (25:12).
— *Etiquette* in social contact (4:86).
— *Right to Privacy* at home regarding visitors and the grown up children (24:58-59).
— *Reliance on God* in suffering, persecution and critical situations (14:12 & 65:3).
— *Respect of feelings of others*: (49:11).
— *Public manners at meetings*: (58:11).
— *Rules of Mutual Conversation*: (6:68-70).
— *Good wishes for others* (47:19).

Even a cursory glance at the moral values and social norms of the Prophet's Mission and his own qualities would convince all well-meaning persons, desiring the general good, that the Prophet's Mission is still the best and the effective remedy to restore order and sense to our domestic and national life, to settle international issues, to stablise world conditions for trade and business, to impart strength to economy and finance.

It now remains for the well-wishers of mankind to lend support to the Prophet's Mission. The sooner the better!

THE HOLY PROPHET MUHAMMAD

"Even at the height of his glory Muhammad led, as in his days of obscurity, an unpretentious life in one of those clay houses....He was often seen mending his own clothes and was at all times within the reach of his people. 'Serious or trivial', says Hogarth, 'his daily behaviour has instituted a canon which millions observe upto this

day. No one regarded by any section of the human race as Perfect Man has been imitated so minutely."

These are the words of the Prophpet in his noble sermon at the farewell pilgrimage:—

'O ye men; harken unto my words and take ye them to heart; Know ye that every Muslim is a brother to every other Muslim, and that ye are now one brotherhood. It is not legitimate for any one of you, therefore, to appropriate unto himself anything that belongs to his brother unless it is willingly given him by that brother!

Thus by one stroke the most vital bond of Arab relationship that of tribal kinship was replaced by a new bond, that of faith.

"Within a brief span of mortal life Muhammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race....

"Every eighth person in our World is a follower of Muhammad and the Muslim Call to prayer is heard almost round the globe, twenty-four hours of the day." (Professor Hitti in 'The Arabs—A Short History')

OUR RESPECTED PROPHET MUHAMMAD

Our respected and revered Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was the one who gave glad tidings to the believers, earnest warning to the wrong-doers and safe asylum to the ignorant.

He was a servant and an Apostle of Allah; on Him he depended entirely in all his endeavours. He was neither short-tempered nor was he at all revengeful. He did not speak harshly nor did he raise his voice in anger. He freely forgave all those who came to him asking for his forgiveness. He was full of compassion towards the sinners.

He was adorned with all the virtues and possessed excellent manners. Humility was in his demeanour and loving kindness his nature. Fear of Allah and solicitude for His people were ingrained in his heart. He expelled falsehood and disbelief from his followers. His utterances were based on wisdom and his actions on justice. His conduct was full of righteousness and his faith was Islam—peace for one and all.

He came to pave the path of religion: open the eyes of the people and to lift up their hearts.

Th respected Prophet raised the common rank and file of the people to a position of respect; turned the ignorant into men of knowledge. He changed paucity into plenty and poverty into affluence. His speech was sweet and eloquent. He never laboured with his words; they came to him flowing freely and spontaneously, and captivated the heart of his listeners. His talk was lucid and luminous and did not leave anything desirable. He spoke in a clear and measured tone; so much so that one could count the words.

The French Professor Sideleou writes: "The Prophpet had a pleasing and a cheerful countenance and a kind and hospitable disposition. He kept silent most of the time and constantly remembered Allah. He kept aloof from common acts of omission. He abhored vice and inequity. He possessed a strong commonsense and a clear vision. In dispensing justice he did not discriminate between those who happened to be far and away from him".

THE HOLY PROPHET IN NON-MUSLIM'S EYES

Abu Sufyan was an inveterate enemy of the Prophet. When questioned by Imperial Caesar regarding the Arabian Prophet what he could bring himself to say was this:

"Muhammad, the son of Abdullah, is nobly born. His followers are on the increase. He is honest and truthful; has never broken a pledge. He enjoins the people to worship one God and to pray to no other deity. He preaches kindness, piety and tolerance towards all."

A prominent non-Muslim leader 'Urwa, once visited the Prophet's camp to conduct some negotiations. On return to his people he reported that it was useless to continue the struggle against Muhammad. Declared 'Urwa:—

"I have been to the courts of the Roman and the Persian Emperors but never have I, in my life, seen such devotion, love and respect as the Muslims show towards Muhammad.

"When he speaks they hang on his lips; when he beckons they run to obey his commands: and when he makes ablution they do not allow the drops of water to fall on the ground. It is best that you make peace with this man and allow him to go his way."

Western authors have a knack of making even the virtues of the Prophet look like his faults by twisting things in the most extraordinery manner. But **Will Durant**, the celebrated philoso-

pher, at the end of a long article in a pseudo-scientific vein is forced to admit that—

"....seldom has any man so fully realized his dream....as Muhammad did....when he began, Arabia was a desert flotsam of idolatrous tribes, when he died it was a nation .. he built a religion simple and clear and strong, and a morality of ruthless courage which in a generation marched to one hundred victories, in a century to an empire, and remains to this day a virile force through half the world."

Thomas Carlyle was simply amazed as to how "one man, single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades." He further remarked:—

"A false man could not build a brick-house, leave alone, win the life-long loyalty of men like Khalid and 'Umar, Hamza and 'Ali, and create a nation which comprised half the world, endured for thousand years—and promises to go on for as long as the world lasts."

Professor Philip. K. Hitti says:

"Every eight person in our world is a follower of Muhammad and the Moslem call to prayer is heard almost round the globe,twenty four hours of the day The name of the prophet.. with the name of Almighty Allah, being called five times a day from thousands of minarets scattered over south-eastern Europe, Northern Africa and Western and Central Asia."

Bernard Shaw said about him: "If Muhammad were alive today he would succeed in solving all those problems which threaten to destroy human civilization in our time."

Napoleon was never tired of dreaming of a society along the lines established by the Holy Prophet in Arabia fourteen centuries ago.

The Fathers of the Second Vatican Council affirmed that, "the Catholic Church views the Muslims with esteem."

The Declaration on the Relationship of the Church to Non-Christian Religions, states that Muslims "adore one God, living and enduring, merciful, and all powerful, and that "they strive to submit whole-heartedly to Hi just as did Arbraham. .."

Professor Bernard Lewis, Lecturer in the Univevrsity of London, in his book 'The Arabs in History' says:

"His faith is not a creed but a witness: 'I bear witness that there is no god but Allah, and that Muhammad is His prophet.' Faithful Moslems are called to courageously witness to their faith even if it involves the risk of death; Muhammad was the last and greatest of the Apostle of God, sent as the seal of prophecy to bring the final revelation of God's word to mankind. His career and successes were fore-ordained and inevitable and need no further explanation'

SUPERIORITY OF THE PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

By Dr. M H. Durrani

The days of the national prophets came to an end with the advent of the Holy Prophet (Sallallahu 'alaihi wa sallam). The sermon of the Holy Prophet declared before the huge concourse of pilgrims: "All men are like brothers; the black has no superiority over the red, nor has an Arab any preferential claim on the non-Arab. All are the sons of Adam and Adam was made out of clay.'

This was a charter of equality and freedom for the enslaved people of the world from loyalties of diverse types The prophet of Islam broke all these chains. Henceforth loyalty was not to race or nationality, throne, and crown, priest or divine, but to ONE God alone, the supreme God, the Sustainer of the worlds. The idea of human unity ,and brotherhood evolved out of the sublime ethical monotheism of Islam.

The world-wide mission of the Prophet is made known as under:—

"Say: O men! I am sent unto you all as the Apostle of God to whom belongeth the dominion of the heavens and the earth" (7:158)

No other prophet is spoken of either in Quran Majeed or in any other scripture as having been sent to the whole of humanity or to all the people.

"We sent thee not, but as a Mercy for all the worlds." (21:107)

We all know that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was the only Prophet who fulfilled his mission in his life time His success was due to no other cause than the Quran Majeed. Its injunctions swept off most deep-rooted social evils like idolatory and drunkness; It left no trace of them in the Arabian peninsula. It welded the warring elements of Arabian society into one nation and made an ignorant people the foremost torch-bearers of knowledge and science. In fact, every word of Quran Majeed gives expression to Divine majesty and glory in a manner not approached by any other sacred book Hence the

challenge of Quran Majeed remains unanswered to this day (2:23; 10:38; 11:13 & 17:88)

"And if ye are in doubt as to what we have revealed from time to time to our Servant, then produce a Sura like thereunto; and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true.

"But if ye cannot, and of a surety ye cannot, then fear the Fire whose fuel is men and stones which is prepared for those who reject faith" (2:23, 24) See also 10:38, 11:13 and 17:88).

The message of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) aims at establishing an equilibrium between different aspects of human life. He said that everything in the world is for you—and your mission in life is to fulfil the Willof God. He said that spiritual purity can be achieved only through submission to the Divine will and in fashioning one's life in accordance with the Commandments of God. He ordered his followers to prav to God with complete submission, to observe fasts and give alms with sincerest devotion, to meditate and love God with their heart and soul. *But he added that all this would be of no avail if a person is not kind to his children and his fellow-beings, dutiful and honest in his work, gentle in his behaviour, clean in his dealings, respectful to his elders, helpful to the neighbours and honest in his personal life.*

This is the message of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and what a life-giving message it is! A message which the entire humanity needs today.

We should live to follow the Holy Prophet in all our life. This is not merely a question of obedience, but of love. This love for God *sine quo non* of a true believer is, in reality, the love of the highest ideal of ethical conduct which is symbolised in God.

The highest moral standard and dynamic energy displayed by the early Muslims was not only the result of any emotional attachment to the person of the Holy Prophet but this ethical ideal represented in the lofty conception of Allah. It is said in the Quran: "Muhammad is no more than an apostle.....if he died or was slain, will ye then turn back on your heels." (3:144). The Quran, therefore, brings to their notice that the real cause for which they are to strive is not dependent on the life or interest of one person, however great he may be, but on the highest ideal, God, who is ever present.

Where lies the dividing line between the religious and the secular when you lead a life of purity and chastity, of charity and benevolence? Are not our physical conditions closely related to our moral and spiritual well-being? Even eating and drinking play a great part in our moral and spiritual world.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was a spiritual and temporal master. But could his taste of power change his method of living? He exercised a power which the greatest of monarchs might have envied; he remained to the last simple, unostentatious, free from pride, living for his flock and living with it with a self-sacrifice rarely seen in the annals of human life.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was thus an inspring example of Godly life, a model of virtue and goodness, a symbol of truth and veracity, the last of the great Apotsles, Messengers of God. He was for all the world. His life and work, his piety and devotion, his character and morals, his superiority compepl us to send our supplications to him and it is well illustrated in the Holy Quran: "O ye that believe, send ye blessings on him and salute him with all respect." (Al Quran, 33:56)

THE HOLY PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

Model for Perfection

Prophet Muhammad (Sallallahu 'alaihi wa sallam) though gifted with a powerful and dignified personality, was extremely gentle and benign. These rare qualities gave a cheerful and noble blending to his life. In the midst of our worries, we can find through the cheerful disposition of the Holy Prophet the path of felicity just as the people, who lived with the Prophet fourteen hundred years ago, found the way to peace, happiness and salvation.

The life of the Holy Prophet was that of a common man, and it is the very basis of its greatness. Quran Majeed speaks of this fact in the following verse:

"Say: I am but a man like yourselves, (but) the inspiration has come to me that your God is one God". (18:110)

The Best Model

When we study the lives of great men we find that their energies were devoted to one branch of human affairs only, leaving aside the other branches. But in the Holy Prophet's life every part is well-balanced and the whole is the model of perfection. (Al-Quran 60:6). There is a model in his life for every aspect of human life; and once a person takes a lesson from it, he needs no guidance from any other source. The Prophet's role

was that of a world teacher (Al-Quran 34:28). and redeemer of humanity, (Al-Quran 7:158). Anyone who casts himself in the mould of this "model for humanity" can become a source of happiness not only for himself but for others as well.

Apostle of Mercy

One of the prominent aspects of the Prophet's personality was related to human feelings, his feelings of affection for mankind and concern for its welfare (Al-Quran 9:128). Quran Majeed described him as the Apostle of Mercy. (21:107)

Love for Orphans

Before he was born, his father died and he became an orphan When he was six years old, his mother Amina died and he became a boy without father or mother. He showered so much grace and mercy on orphans that he considered the righteous guardian of an orphan as nearly equivalent to a prophet in his rank in paradise. He once advised a person who complained of being devoid of tender emotions to go and pass his hand gently on the head of an orphan. He would discover the feelings of kindness readily filling his heart.

Once a woman of Medina asked the Holy Prophet (*Sallallahu 'alaihi wa sallam*) for help. He immediately offered to render whatever help she required.

The slave girls in Medina would often come to him with odd requests for help. He would immediately comply with their request.

It is reported from a Companion, H. Abdullah b. Ali Awfa (*Razi Allahu anhu*) that the Holy Prophet did not mind accompanying a widow or a poor person to render help. He did this with a great feeling of happiness for he felt that his life was devoted to the service of his fellow men.

It is well-known how very respectful the Prophet was to his nurse, Haleema Sa'dia. On seeing her coming, he would rise up from his place and spread a sheet for her to sit down.

How very forbearing the Holy Prophet was is evident from the incident that once he found a woman weeping by the side of a grave. He advised her to have patience. She was in no mood to accept this advice and told him to go away as he could not know how deeply grieved she was, undergoing unbearable torment. The woman did not know who the man was and how sympathetically he had given the advice to soloce her. The Prophet did not say anything and left. Later on she came to know who was the person who gave her the advice—the Prophet himself. She felt sorry and perturbed and immediately went to him begging to be excused as she did not know him. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said that it did not matter at all; and added: **"True patience is that shown when calamities come down upon a person."**

Another striking incident is that of Hazrat Asma's mother who was an unbeliever. She came to seek her daughter's help at the time of the Peace of Hudaiybia. The daughter was unable to decide how she should treat an idolator. She sought the advice of the Holy Prophet. He directed her to be good to her mother.

Enjoining respect to parents, the Holy Prophet specially emphasised honouring the mother, **saying 'paradise lay under her feet'.**

The treatment he offered to his wives was a part of his general fair and kindly treatment of womanhood. In all his sayings and doings the sanctity of womanhood stands out. He was very careful in maintaining justice in treating his wives who stood on an equal footing with him.

Treated as chattels in the days of ignorance, he raised women to the level of human beings. The laws relating to them were very elaborately laid down in all spheres of life. He started with himself in observing these laws. Women were entitled to as much freedom of thought and action as men enabling them to play a vital role in the history of Islam and the life of the *Ummah*.

On the authority of Wabisa ibn Ma'bad (*Razi Allahu anhu*), who said:

I came to the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) and he said: You have come to ask about righteousness? I said: Yes. He said:

"Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and

"Wrong doing is that which hangs about in the soul and keeps rising in the breast, even though people again and again have given you their legal opinion (against it).

THE PROPHET'S LIFE

A short statement of the important events in the life of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) with their dates and days.

Al-Maulad-un-Nabi (Birth, that is 'Nativity'): 9th of Rabi 'ul-Awwal in the year of Elephants, (22-4-571 C.E.) Monday.

Al-Be'sat (Apostleship): 9th of Rabi 'ul-Awwal in the 40th year of the birth of the Holy Prophet, (12-2-610 C.E.) Monday.

Al-Me'raaj (Ascension): 27th Rajab in the 51st year of the birth of the Holy Prophet, (22-3-620 C.E.) Monday.

Al-Hijrat (Migration from Mecca to Medina): 27th Safar in the 53rd year of the birth of the Holy Prophet, (12-9-622 C.E.) Wednesday.

Arrival in Medina Munawwara: 12 Rabi'ul-Awwal, 1 A.H. (27-9-622 C.E.) Friday.

GHAZWAAT—MILITARY EXPEDITIONS

Ghazwa-i-Badr: 17th Ramazan-ul-Mubarak, 2 A.H. (16-2-624 C.E.) Tuesday

Ghazwa-i-Uhad: 6th Shawwal 3 A.H. (21-3-625 C.E.) Saturday.

Ghazwa-i-Ahzaab: 28 Shawwal 5 A.H (23-3-627 C.E.)

Ghazwa-i-Khaiber: End of Moharram 6 A.H. (June 628 C.E.)

Ghazwa-i-Hunain: 11th Shawwaal, 8 A.H. (1-2-630 C.E.) Wednesday.

Ghazwa-i-Taaif: 13th Shawwaal 8 A.H (3-2-630 C.E.) Friday.

Ghazwa-i-Tabook: Rajab to Ramazan 9 A.H. (October December 630 C.E.)

Treaty of Hudaibia: Zi-Qadh 6 A.H (March 628 C.E.)

Epistles to Monarchs: 1st of Moharram 7 A.H. (14-5-628 C.E.) Wednesday

Umrat-ul-Qaza: Zi-Q'adh 7 A.H (April 629 C.E.)

Victory of Mecca: 20th Ramazan-ul-Mubarak 8 A.H 12-1-630 (C.E.) Thursday).

Al-Hajjatul-Wadaa': 9th Zil-Hijah 10 A.H (9-3-631 C.E.) Friday.

Demise: 1st Rabi'ul-Awwal, 11 A.H. (25-5-632 C.E.) Monday.

ACHIEVEMENTS OF OUR PROPHET

(*Sallallahu 'alaihi wa sallam*)

The changes brought about by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) are by far the most momentous and far reaching. They embrace all aspects of life and be-speak of the towering personality, the remarkable genius and the incomparable greatness of the Prophet. Being the greatest of all the Prophets and the last of them all, his achievements far outnumber those of any other Prophet and also bear the unmistakable mark of perfection and the indelible imprint of finality The world is amazed at the vast range and all-embracing scope of the Prophet's achievements Fair-minded historians have unequivocally declared that no other individual known to history did ever achieve such unparalleled and outstanding success pertaining to the greatly diverse spheres of human activity

There have been great men, no doubt, who achieved a large measure of success in some particular fields; but history has been unable to present a personality who could achieve singular success in all the fields of life. These success crowned the earthly years of the life of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) and have since adorned the pages of history.

The achievements of the Prophet are too numerous to be recounted here in full. Only a few are given below:—

(1) He brought unity to a people fiercely divided because of idol worship He made them worship one God—the one and only God, who is the Creator of the entire universe and of all things found therein.

(2) He dispelled the darkness of perversion, pride and prejudice and of ignorance and ushered in an era of light and literacy

(3) Through him mankind came to be blessed with Quran Majeed which is an embodiment of laws governing man and the universe.

(4) He made religion a part of life and turned life into a sacred trust.

(5) He revolutionised religious thought setting it free from dogma and priestcraft.

(6) He is the perfect example of moral excellence for all to follow.

(7) His victorious entry into Mecca is matched by his glorious conduct granting general amnesty

(8) His success is due to his winning the love and loyalty of the people

(9) He established the rule of God on earth by setting up a religio-political government. This kind of government was unique and was established for the first time It worked wonders for ameliorating the lot of the down-trodden so long as the Head of State (Caliphs) were filled with pious ideals of love and fear of God and selfiss service set up by the Prophet

(10) He tried by all means to bring to an end slavery, soften its rigours and severity by insisting on a kind and humanitarian treatment of slaves and by putting the maximum emphasis on setting them free on one pretext or the other.

(11) He improved the lot of women and lifted them from the morass of degradation and giving them rights and respect, and freeing them from perpetual bondage both by restricting the number of marriages to four and by granting right of khula'

(divorce from a woman's side) to them.

(12) He gave the women the right of inheritance to the properties of their parents as well as those of their husbands.

(13) He lead a life of piety and simplicity and set an example for religious leaders as well as wordly potentates to follow.

EARLY YEARS OF THE HOLY PROPHET

(*Sallallahu 'alaihi wa sallam*)

By F. Qadeer

In accordance with the common custom of the Meccan elite, infants of the nobility were kept for sometime in the rugged environment of the sahra (desert). Muhammad's mother, Amina, entrusted the child to the wet nurse, a beduin lady by the name of Haleema Sa'dia, with a heavy heart as he was her only child, and further, that the young and handsome father of the child, Abdullah, was at the time no more. Haleema was not well off and had not fared well in securing infants from the rich families. She was content with her fate and took the orphan infant with good grace Haleema took the child to her desert abode and discovered many a blessings At home, she was surprised to find that the child would suck at one breast only leaving the other for the foster brother—"ah! what a darling this little orphan is!"—she exclaimed to her amazed neighbours.

When the orphan attained the age of two, the first words he uttered related to the praises and glorification of the Lord. The words were to be the sum total of his mission throughout his life. At the age of three, the little child insisted on going with his foster brothers to graze the cattle and by doing so he proved his will to serve the family he was living with.

When the child entered his sixth year, Amina, his mother, called him back from the beduin home to take him to the grave of his father. On her return journey she was taken ill and died at a place called Abwaa. The orphan child now came under the care of his aged grandfather, Abdul Muttalib. Unfortunately, the old gentleman too passed away just two years after the death of Amina and now his uncle, Abu Talib, became the guardian. Being possessed with a high sense of self-respect, the child worked for his livelihood despite the protestations from his kind and considerate uncle. The prophet worked as a shepherd once again.

Abu Talib was a trader who often accompanied trade caravans to foreign lands At 13, Muhammad journeyed to Syria with Abu Talib. When their caravan reached Basra it halted near a Christian monastry. Here was a monk, George , by name When the old monk saw the caravan he came out of his monastry and requested the traders to feast with him. When the traders went to the monastry, the monk was greatly disappointed to find that the young boy who had accompanied the caravan was not with them He insisted upon the elders to call the boy to the feast and Muhammad was specially invited by him at the table After the feast the aging monk looked at the young boy searchingly. He then requested him to life up his shirt to the shoulders. The boy did so and George kissed the spot in between the shoulders as there he saw as he had expected, the seal of Prophethood.

The Monk told Abu Talib in privacy that the young boy was not an ordinary one and that he should look after him with all possible care. The monk had in his mind the prophecy of Joshua: "That God will now turn His face from children of Israel who will be dragged in darkness. Those henceforth in darkness will see a great light. A great son will come to us, the sign of splendour and glory will shine between his shoulders; his name will be unique—He will be the prince of peace. His kingdom and glory will have no bounds."

DEVELOPMENT STRATEGY OF THE HOLY PROPHET

(*Sallallahu 'alaihi wa sallam*)

No sooner the Holy Prophet (*Sallallahu 'alaihi wa sallam*) arrived in Medina and came to be at the helm of affairs, he transformed the belligerent tribes into peace-loving and law abiding people. The Holy Prophet made all of them feel at ease and at peace by (1) defining clearly their rights and duties; (2) entering into agreements for peaceful co-existence and (3) raising a volunteer force, inspired with the love of Allah and the Holy Prophet and ready to sacrifice their all in their name.

They displayed an extraordinary sense of discipline and devotion to duty, obedience and submission to the will of Allah. The Holy Prophet afforded them ample opportunities for practical training in the art of fighting and self-defence by deputing them to a series of small expeditions and making them used to difficult terrain, hilly tracts, hot, desolate and arid deserts. This hard and strenuous training enabled them to put up with and overcome all kinds of difficulties and hardships.

After the Hijra (Migration) the Holy Prophet (*Sallallahu*

'alaihi wa sallam) participated in 27 expeditions and sent out another 35; and all this was accomplished within the short period of 10 years The result was that peace and plenty reigned supreme and jealousies and rivalries were brought to an end by bringing the opponents of the Faith under control. The whole of Arabia echoed with the words of unity, harmony and peace, which came from the lips of the Holy Prophet.

This achievement of the Holy Prophet is something unique and has no parallel in History. So much of good was done within a short period and with the minimum of bloodshed. More and more areas came under the sway of the Muslims and owed allegiance to the Prophet—almost at the rate of 274 square miles per day! The ratio of casualties per month amongst the Muslims and their opponents was one to 150! Within a decade, more than one million square miles had come under the supremacy of the Holy Prophet.

This spectacular success was nothing short of a miracle The most important factor to be taken note of, which gives a lie to the propaganda of the enemies carried on even to this day that Islam was spread by the sword, is that there was the minimum possible loss of human life and property in all the campaigns undertaken by the Holy Prophet.

The Muslims did not have to suffer from the humiliating effect of a defeat nor did they make a retreat from any of their engagements. They did neither falter nor committed any fouls They marched forward to conquer and were blessed with success despite the numerical superiority of their opponents and their own paucity of resources and numbers. Even at Uhud, the Muslims made the most of the adverse situation and mustered courage to stay on. It was the enemy who deserted the battlefield. Furthermore, undaunted the Muslims came out of Medina the very next day to challenge the Quraish once again but they had already made straight for Mecca.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) had laid down the following code of conduct for military commanders:—

(1) Complete guarantee of protection for the old and the aged as well as the children and women—their life and honour were to be fully safeguarded.

(2) Complete prohibition of inhuman and barbarous treatment to the enemy, dead or living, either in or outside the battlefield

(3) Scrupulous compliance of the terms of the agreement.

(4) The prisoners of war to be looked after well and spared of all hardships, so much so that after the Battle of Badar, the Muslims offered their own horses and camels for the use of those taken prisoners and they themselves walked alongside on foot The Muslims went without food in order to feed the prisoners in their custody.

(5) No mutilation of the bodies of the fallen dead.

(6) Complete embargo on military action against the civilians and those outside the battle area.

(7) The emissaries of Peace and Ambassadors, not to be molested or maltreated, much less than to be killed.

It was the kindness and forbearance of the Holy Prophet on one hand and his sagacity and strategy, on the other, which won for him hearts of the people as well as the battles that he fought. There is, therefore, hardly any truth in the vicious slogan that Islam was spread by sword. It was spread by sermons and words of wisdom of the Holy Prophet. And above all by the heavenly truth that he preached

THE PROPHET'S PROFILE

The face of Prophet Muhammad, peace and blessings of Allah be upon him, was radiant like a full moon. His complexion was fair with a shade of red and his hair curly, neither too bushy nor shaggy, which produced beautiful waves when combed. Sometimes he wore it upto to his ears and sometimes a little longer.

The Prophet possessed a strong constitution. He was of medium height. He had a broad chest and powerful shoulders. His hands and arms were full and firm, and his palms soft and silky

He walked with a firm and brisk step. His beard was thick and full grown and his moustache clipped. His teeth were like a set of rare pearls shining with whiteness. When he laughed it was like a gentle rhythmical flow but very rarely did he allow himself this luxury. He possessed a smiling countenance and perfectly shaped mouth His forehead was open and broad and his eyebrows were joined in the middle. His large dark eyes constantly shone with an intense glow.

When we put together the notes of those who were privileged to see him, we get the picture of a man who was indeed the most perfectly formed human being that ever came into this world.

THE PROPHET'S HOUSEHOLD

Home is the sanctum of privacy, permitting fullest freedom to live as one pleases. Domestic life, therefore, provides an intimate view of one's actions and intentions. It can be said to mirror what is actually in one's mind and heart.

The domestic life of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), as also that of the members of his household, his respected wives (*Razi allahu anhunna*), mothers of the faithful, is recorded in minutest details and is well preserved. It is like an open book for all to see and read It has been one of the sources of information and attraction to the Faith. Let us, therefore, have a look into the life of the Holy Prophet at home The first thing that strikes us is the complete harmony and homogeneity of his private and public life. What he said or did publicly was reflected in his words and deeds at home. He meant what he said and his public and private deeds corroborated his words. His life was of one pattern, not compartmentalised into what we call these days private and public.

The members of the Prophet's household have been free to give their experiences of life with the Holy Prophet and have provided to us a rare treasure of knowledge and wisdom for a happy homely life All of them had actively participated in his noble mission which is described in Quran Majeed as under:—

"It is He Who has sent amongst the unlettered an apostle from among themselves to rehearse to them His Signs, to sanctify them, and to instruct them in scripture and wisdom, ." (62:2)

The instructions for th Prophet's household are contained in the following verses of Quran Majeed:—

"O consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (God), be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

"And stay quietly in your houses, and make not a dazzling display, like that of the former times of Ignorance; and establish regular Prayer, and give regular Charity; and obey God and his Apostle. And God only wishes to remove all abomination from you, ye Members of the Family, and to make you pure and spotless.

"And recite what is rehearsed to you in your homes, of the Signs of God and His Wisdom. for God understands th finest mysteries and is well-acquainted (with them)." (33:32-34)

The above directions indicate that members of the Prophpet's household were expected, nay required, to help the Prophet and to strengthen his hands for the success of his Mission. From the verses quoted below it will be seen that they had the choice and could opt for one or the other way of life, that is, either to remain attached to the Holy Prophet for good or to part company to avail themselves of the transitory pleasures of life No doubt each one of them made the wisest choice and kept whole-heartedly to the Prophet's side—they preferred to enjoy the eternal bliss and blessings of the Holy Prophet's company. Here are the verses:—

"O Prophet! say to thy Consorts: "If it be that ye desire the life of this world, and its glitter—then come! I will provide for your enjoyment and set you free in a handsome manner.

"But if ye seek God and his Apostle, and the Home of the Hereafter, verily God has prepared for the well-doers amongst you a great reward." (33:28-29)

The Prophet placed the choice for option before each and every one of his wives and did not ask for an immediate answer—he gave them ample time to consider all the pros and cons before taking a decision. He even suggested consultation with parents. The wives assured him instantly and with one voice that they were all with him and for him—there being no question of any consideration, much less of consultation

It should not be taken to mean that the life at the Prophet's home was stern and cold, devoid of warmth and joy of a normal family life. It was a happy life lived with moderation. There was plenty of love and kindness from the Prophet's side and a confident and affectionate response from the other side.

The Prophet welcomed, rather encouraged, outspoken views and self-reliant attitude on the part of those near and dear to him.

At times when he felt the need to admonish, he was neither harsh nor acrimonious—he maintained his pleasant self but made known his reaction which always proved to be effective and never in the least offensive The Holy Prophet maintained an admirable balance and always kept alive in others the greatest confidence in his sense of justice.

We get further insight into the Prophet's domestic life from the verses cited hereunder, that is to say the extent of:—

— the Prophet's love and regard for his wives—he was indeed very obliging;

— trust and faith that existed between the Prophet and his wives;

— mutual love and regard amongst the Prophet's wives.

— freedom of action—the consorts of the Prophet could join their hands and heads to demonstrate their feelings to the Prophet.

"O Prophet! Why holdest thou to be forbidden that which God has made lawful to thee? Thou seekest to please thy consorts. But God is Oft-forgiving, Most Merciful. (66:1)

"'When the Prophet disclosed a matter in confidence to one of his consorts, and she, then, divulged it (to another), and God made it known to him; he confirmed part thereof and repudiated a part. Then, when he told her thereof, she said: "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)". (66:3)

There are innumerable instances and anecdotes of the Prophet's domestic life to be found in Hadith. They tell us of pleasing details of his affection and kindness to those in his house Despite all his love and kindness, the Prophet never let go any occasion where he felt the need to call someone to account or to create a sense of accountability for one's actions and words He administered the warning but in his polite and inimitable way. Thus he was most forbearing The Holy Prophet (*Sallallahu 'alaihi wa sallam*) **wanted to correct and never to coerce.** He, therefore, had his own way of making the guilty one to realise his guilt and to atone for it with heart and soul.

BIOGRAPHERS OF THE HOLY PROPHET

(*Sallallahu 'alaihi wa sallam*)

The list of devout and talented Muslims whose hearts were full of reverent love and admiration for the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), and who poured out their love for him through pen and paper is very long indeed These illustrious sons of the Faith and his dedicated followers have written books on his life throughout the last fourteen centuries. There is neither any dearth of material nor of the men of letters to write on the subject. As the personality of the Prophet is timeless, so is the theme of his life. It continues to provide food for thought and the urge for work through the numerous meticulously recorded doing and saying of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Out of the long list of authors we give below the names of some of the important ones including a few from Pakistan: Mohammad bin Ishaq (a successor of the Companions), Jurair bin Hazam, Ziaad bin 'Abdullah, Abu Mohammad 'Abdul Maalim bin Hashshaam, Abu 'Abdullah Zahabi, Ibni Kaseer, Al-Khazarji, bu Shaikh bin Habban, Abu Muhammad bin Hazam, Maqrezi, Almaraaghi, 'Asqalaani, At-Tibraani, Abuzar Maaliki, Al-Baihaqi, Abu Dawood, Tirmizi, Aljozi, Az-zahri, Imam Shaaf'i, Imam Hasan Basri, Imam Maalik bin Anas, Tabri, Ibnul-Aseer, Ibni Khaldoon, Al-qartabi, Shibli No'mani, Maulana Ashraf Ali Thanvi, Qaazi Sulaiman and Syed Sulaiman Nadvi (Rahimahumullah Taal'la Alaihim).

SCIENCE OF HADITH

A Saying of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is kown as Hadith

Foundation: It is based on two things—*Asnaad* and *Matan*, that is, (1) the unbroken chain of its reporters and (2) the indisputed wording of its text.

Asnaad: A reporter of a Saying of the Holy Prophet has necessarily to relate the Saying in a precise manner, directly or through a number of intermediaries, to the Holy Prophet himself. The last reporter has the responsibility to connect the Saying to its original reporter who should confirm that he himself heard it from the Holy Prophet This arrangement is called Asnaad. In the absence of such a strict arrangement anyone could attribute anything to the Holy Prophet.

It is a singular virtue of Islam that like the protection of its Holy Book—Quran Majeed—which is vouchsafed by Allah Himself (15:9), its followers have employed every possible means to ensure that the Sayings of their Prophet remain intact in their pristine purity. No other people have attempted to undertake such a rigorous routine with regard to the sayings and doings of their Prophets Muslims have made all efforts to put the Sayings of their Holy Prophet beyond doubt through their system of *Asnaad.*

Asmaa-ur-Rijaal: The system of *Asnaad* has been developed into a separate discipline named *Asmaa-ur-Rijaal*—names of the people (the reporters) It deals with the life history, character and qualities of the reporters with particular reference to their memory, sense of discipline (self control, care and caution) and standard of righteousness

Jirah-wa-Ta'deel: Not content with the labour of love described above, another distinct discipline was introduced to examine critically the merits of each and every one of the reporters who number no less than 50,000. This is known as *Jirah-wa-Ta'deel* Every one of the reporters had to pass through a penetrating examination and analysis. The two disciplines mentioned above secure and strengthen the authenticity of **Hadith.**

Matan: To ensure the purity of Text, a separate branch of science was founded under the name of *Istalaahat-ul-Hadith*. Its purpose is to classify and categorise Hadith into different grades, with a complete statement for its classification.

The above system of narration of *Asnaad* (References to reporters) and scrutiny of *Matan* (Text) may be summed up as enumeration of 'sources' and 'cognisance' of the true meaning of the Sayings. The accuracy of References rests on memory, while 'Cognisance' depends on intellect, erudition and the ability to penetrate into the depth of the Text to ascertain its true meanings.

Narration of Hadith: By the grace of Allah, the beginning of Islam is founded on historical narratives The noble Companions of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) not only narrated such of the Saying of the Holy Prophet as actually pertained to him but also conveyed them to others They were blessed with strong and retentive memories and their life as well as their society was simple, free of stress and strains, a nomadic and unobtrusive style of living. There were hardly any worries to detract their minds They used to listen to the Holy Prophet with rapt attention and imbibed from his Sayings the lessons. Being in constant company of the Holy Prophet, it made easy for them to consolidate their observations and experiences. More important than anything else was their will to accept instantly and to act without question on the instructions and injunctions of the Holy Prophet. In this manner, the Sayings became a part of their life. There was thus no question of the Companions omitting to take a careful note of any of the Sayings.

The period of the Companions was the time when *Hadith* was remembered by heart Allah in His great Mercy had blessed the Holy Prophet with a class of people as his Companions whose integrity, honesty, zeal and devotion were above doubt They took to their heart every word of the Sayings of the Prophet. The noble Companions narrated Sayings from the Holy Prophet to their followers, and the latter, in their turn, handed them down to those who came after them. Hence what was first enshrined in the hearts of the people came to be preserved in books . This later period was the period of collection and codificationof *Hadith* in book-form. It produced illustrious Imams and scholars who compiled different collection of booksof *Hadith,* namely, *Jawaami', Masaaneed, Ma'aajam,* parts and pamphlets. From this period onward it became necessary to cite references from books and citations from memory fell into disuse.

Taqleed: It is now left to us to make the best use of what is given in the books of *Hadith*, namely, to resort to *taqleed*. It is too well-known that one can not exercise one's discretion with regard to principles laid down in Hadith.

Ijtihaad, Istimbaat or Fiqh: The second part of the foundation of the science of *Hadith*, that is, cognisance of *Matan* (Text) requires understanding of the full meaning thereof. It calls for patience to fathom the real intention behind a Saying; and then to elaborate and elucidate the same for practical application to problems. The art of application of the principles of *Hadith* to problems of life is known as *Ijtihaad* and *Istimbaat* To determine the underlying significance of a Hadith is a sector by itself known as *Asraar-i-Deen* or clues to the way of Religion. The work of induction and deduction from the Text of Hadith has been so extensive as well as intensive that the remotest popssibles that could be thought of have been considered and pronounced upon in the light of meanings of Hadith. It has given us *Fiqh* with the help of which we have carried on for last 1400 years and shall carry on in future as well.

As happened with narration (*Asnaad*), similar phenomenon came into play in respect of 'Cognisance', that is, the less and less use of *Ijtihaad* or *Istimbaat* and to seek guidance from the old masters. It is something natural that the disuse of a thing makes it to decline, while its frequent use lends it strength. It is how that we have come to depend on the words and works of the old masters to find out solutions to our problems. As we have said they left no subject under the sun from their comprehensive and commendable labour To make use of our inherited treasure is not a matter to feel shy of but it is in the fitness of things that we should feel proud of it. It is our first duty to diligently apply our minds to classical Hadith literature to find answers to the questions in hand.

THE KA'BAH

Ka'bah is in Masjid-ul-Haraam (the grand mosque) in Mecca Saudi Arabia. It is a 40 feet long 32 feet wide and 29 feet high windowless cube-shaped building having a door on the east side seven feet above the ground level.

The Ka'bah has been rebuilt more than once since the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) purged it of idols and rededicated it as the

chief sanctuary of Islam; and a place to which all Muslims face in life when praying and in death when buried. It is also the place for annual pilgrimage—the Hajj, by those who can afford the journey to it.

The four corners of the Ka'bah, face the cardinal points and the most significant object is the Black Stone fixed externally in the south-east corner, near the door, facing Safa (a hillock in Mecca) The other corners facing respectively, south-west, north-west north-east, are named the Yimaani, Shaami (the Syrian) and Iraaqi after the lands to which they approximately point.

Hazrat Adam (*'alaihis salaam*) first erected the Ka'bah on earth exactly below the spot its perfect model occupies in heaven, and selected the stones from five sacred mountains Sinai, al-Judi, Hira, Olivet, and Lebanon. At the Deluge at the time of Hazrat Nooh (*'alaihis salaam*), the Sacred House was destroyed. But the Almighty instructed Hazrat Ibraaheem (*'alaihis salaam*) to rebuild it In its reconstruction Hazrat Ibraaheem was assisted by his son Hazrat Ismaael (*'alaihis salaam*).

Ibn 'Abbas (*Razi Allahu anhu*) relates that the Prophet said: The Black Stone when it came down from Paradise was whiter than milk, but that it has become black from the sins of those who have touched it (Mishkat, book xi ch. iv. pt 2)

Upon the death of Hazrat Ismaael, the Ka'bah fell into the possession of the *Banu Jurhum* and remained in their hands for a thousand years. It then became the property of the *Banu Khuza'ah*, who held it for three hundred years. But being constantly exposed to torrents, it was destroyed, and was rebuilt by *Qusaiy ibn Kilaab*, who put a top to it.

It is said that 'Amr ibn Lubaiy was the first who introduced idolatory into Arabia, and that he brought the great idol *Hubal* from *Hait* in *Mesopotamia* and placed it in the sacred house. It, then, became a pantheon common to all the tribes. *The successors of the Banu Qusaiy were the Quraish* Soon after they came into possession, the Ka'bah was destroyed by fire, and they rebuilt it of wood and of a smaller size than it had been in the time of the Banu Qusaiy.

The grandfather of the Holy Prophet Muhammad (*Sallal'ahu 'alaihi wa sallam*) 'Abdul-Muttalib, the son of Hashim, became the custodian of the Sacred House. During his time, the Ka'bah being considered too low in its structure, the Quraish wished to raise it. They demolished it and, then they rebuilt it till the work reached the place of the Black Stone. Each tribe wishing to have the honour of raising the Black Stone into its place, they quarrelled amongst themselves. But they at last agreed that the first man who should enter the gate of the enclosure should be the umpire The Holy Prophet Muhammad was the first to enter! And he was appointed the umpire. He benevolently asked them to place the Stone upon a cloth; and each tribe by its representative to take hold of the cloth and lift it into its place The dispute was thus peacefully and admirably ended. When the Stone had reached its proper place, the Prophet fixed it in its situation with his own hands

The Qiblah for the Muslims (the direction for turning one's face in daily prayers) was changed from *Baitul-Maqdis* to Ka'bah by an express command of the Almighty (Al-Quran, 2:144).

In the seventh year of Hijrah, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) according to the treaty with the Quraish at al-Hudaibiyah in the previous year, was allowed to enter Mecca, and perform 'Umrah of the Ka'bah From this time the history of Ka'bah becomes part of the history of Islam.

SAYINGS OF THE HOLY PROPHET

(*Sallallahu 'alaihi wa sallam*)

'Ali (Razi Allahu anhu) reported God's messenger as saying: "A Muslim should do six acts of kindness to another: he should salute him when he meets him; accept his invitation when he gives one; say 'God have mercy on you' when he sneezes; visit him when he is ill; follow his bier when he dies; and like for him what he likes for himself". (Tirmizi and Darimi)

Abu Huraira (Razi Allahu anhu) reported God's messenger as saying: "A believer is not stung twice from the same hole" (Bukhari and Muslim)

'Abdullah b Amr (Razi Allahu anhu) told that when a man asked God's messenger which aspect of Islam was the best he replied: "That you should provide food and greet both those you know and those you do not know." (Bukhari and Muslim).

Ibn 'Abbaas (Razi Allahu anhu) reported the Prophet as saying to Asajj of Abd al Qais: "You have two characteristics which God likes: gentleness and deliberation". (Muslim)

QURANIC COUNSELS

By Inam Mohammad

The Muslims have no cause to be despondent for Allah is ever forgiving and merciful. The following verses from Surah (Chapter) Baqarah contain the glad tidings for them:

(1) "And seek assistance through patience and prayer, and this is hard except for the humble ones." (2:45)

The Muslims should forget their differences and forgive each other, and they must turn to Quran Majeed in right earnest for guidance Quran Majeed being the last of the Holy scriptures is an answer to the problems in one's life as well as the society.

The Muslims had better take to heart the following Quranic verse from Surah Baqarah (Chapter No. 2) and set their course as advised by Allah—

"I answer the prayer of the suppliant when he crieth unto me. So let them hear My call and let them trust in Me, in order that they may be led aright" (2:186)

The Muslims should also keep before their minds the following words of the beloved Prophet (*Sallallahu 'alaihi wa sallam*) · "Oh ye people verily your Lord is one, and your sustainer is one. All of you are from Adam and Adam was created from dust Verily the noblest among you is he who is the most pious"

"I leave behind among you two things· the Book of Allah (which contains guidance). Take hold of the Book. The second is my Sunnah.

QUOTABLE QUOTES

So said Ghous-i-Azam, Hazrat Shah Abdul Qadir Jilani (*Rahmatullah 'Alaih*).

"Wealth keeps better in the tight grip of one's hand than in one's pocket, and much less than in one's heart. It needs to be questioned at the doorstep and kept there in harness rather than allowed into the house. One can help oneself with it for legitimate purposes only under the laws of Allah.

"The pious who placate the rich in the expectation of rewards are equally guilty, along with the rich, of misappropriation of what belongs to the people under the divine laws.

'May Allah destroy the hold of the hypocrites, expose their evil designs; or better May He bless them with repentance.

' May Allah rid the world of its tyrants; or better May He bless them to work for reformation. The aristorcrats, the despots and the hypocrites as well as law-abiding and the faithful would do well to remember, (for different reasons, of course) that life in this world is short and the life in the hereafter is everlasting—(the former should learn to behave and the latter should not lose heart).

'Indulgence in worldly comforts should be with due fear of Allah Similarly, one should be careful and thankful when availing oneself of the bounties of the Lord.

"Never should one strain oneself to gather worldly riches for selfish ends and keep on longing for luxuries. It is the life of piety which brings happiness, and relief in pain and grief.

"Men of Faith are not engrossed in material pursuits. They are ever vigilant and watchful and remain at the beck and call of their Lord."

THE POWER OF PRAYER

Many of us seem to forget that there is and has always been in existence a powerful energy, much more effective than the nuclear one. It is the spiritual energy which can be harnessed and developed through Prayer. It is the only weapon useful for dealing with the evils rampant in human society Look at the following to know how it works and what it does—

Prayer is not only the core and pith of worship, it is also an emanation of man's worshipping spirit—the most powerful energy that one can generate.

If we make a habit of earnest prayer, our life will be invariably and profoundly enriched.

Only in prayer one can achieve complete harmony of body, mind and soul which gives the human heart its unshakeable strength.

When we pray, we connect our 'self' to the inexhaustible and supermost motive power that spins the Universe.

True prayer is a way of life, the truest life is literally that of Prayer.

ARABIC FOR MUSLIM UNITY AND PROGRESS

Yaqeen has always worked and wished well for the Arabic language. It needs to be given its rightful place in our national life and made a popular medium of expression and instruction Arabic is the language of Quran Majeed, the tongue of our beloved Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and the Principal treasury of Islamic heritage. Arabic is, therefore, dear to the heart of the Muslims There is an added dimension to it of necessity and urgency due to current trends in international affairs and changes in the balance of power. Common bonds of faith and allegiance to common ideals demand that Muslim interests, national and interna-

tional, should move forward in harmony For this purpose the Arabic language is the strongest base The Muslim world, if properly represented through common media, will have one voice, and can make a great impact, and prove itself to be a formidable force for Peace in the world for it has no axe to grind and no bread to butter The importance of Arabic as the means for free flow of information and experience throughout the Muslim world, cannot be over -emphasized. Yaqeen wholeheartedly supports every endeavour of the present Government of Pakistan for the promotion of bonds of brotherhood within the Muslim world; and consider their efforts towards promoting Arabic as a popular language of Pakistan, a step in the right direction

Pakistan, since its advent, has been taken to be a citadel of Islam, and her people have longed and looked for the day when the Muslim world will stand united under the banner of Islam The popularisation of Arabic language in Pakistan is a concrete step to achieve this end Who knows one day Allah in all His Mercy and Benevolence, may permit Pakistani dream to come true; and a Union of Muslim Nations become a reality

And hold fast all together by the Rope which Allah (stretches out for you), and be not divided amongst yourselves. (Al-Quran 3:103)

Popularity of Arabic

A heartening piece of news has come through a weekly magazine of West Germany that Arabic, as an international language, is coming up and has since became the fifth-ranking language of the world.The statement is based on the increasing number of Passports in Arabic on which traders and tourists now travel through the world. This has led to the demand for Arabic-knowing persons particularly at the traffic terminals in many advanced countries of the world The commercial interests have been in the past the primary reason for the popularity of English; the growing importance of Arabic has therefore to be rated much higher than at present

To preserve and strengthen the moral and spiritual side of the Muslim peoples, which alone ensures material prosperity and well-being, the Muslim countries have a duty to restore Arabic to its rightful place in their territories The international Muslim fraternity, must take pride in its common heritage and actively support all efforts for unity and solidarity For this happy state of affairs, it is essential that Muslims all over the world be able to think and feel alike Arabic as the language of Quran Majeed has a natural appeal for them; let it reign supreme over their national languages.

The Muslims must also realise that promotion of Arabic language will, in its wake, bring many non-Muslims nearer to the charms of Islam and Quran Majeed Hence service for the promotion of Arabic is no less than a service to Islam'

HERESY AND MAJOR HERESY

According to Dr. Mohammad Iqbal, no Revelation the denial of which entails heresy is possible after the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). One who claims such a revelation is a traitor to Islam. Islam cannot tolerate any rebellious group within its fold.

The simple faith of Islam is based on two structural principles—(1) God is One and (2) Muhammad is the last of the line of the Prophets of Allah.

One who rejects both or either of these doctrines is a heretic. Since heresy has been rare in the history of Islam, the feeling of th average Muslim is naturally intense when a revolt of this kind arises within its fold.

Heresy

The history of Muslim Theology shows that mutual accusation of heresy on minor points of difference has, far from working as a disruptive force, actually gives impetus to synthetic theological thought "When we read the history of development of Muhammadan Law", says Prof. Hurgrounje, "we find that on the one hand, the doctors of every age, on the slightest stimulus, condemn one another to the point of mutual accusations of heresy, and, on the other hand, the very same people with greater and greater unity of purpose try to reconcile the similar quarrels of their predecessors"

Major Heresy

The question of what may be called major heresy arises only when the teaching of a thinker or a reformer affects the frontiers of the Faith of Islam Unfortunately this question does arise in connection with the teachings of *Qadiaanism*. It must be pointed out here that the *Ahmadi* movement is divided into two camps known as the *Qadianees* and the *Lahorees*. The former openly declare the founder to be a full prophet; the latter have found it advisable to preach an apparently toned down *Qadiaanism*.

Finality of Prophethood

The doctrine of Finality is basic to Islam Its meaning is simple: No spiritual surrender (obedience) to any human being after Muhammad (*Sallallahu 'alaihi wa sallam*) *The Socio Political Organisation called "Islam" is perfect and eternal No revelation the denial of which entails heresy is possible after*

Muhammad. He who claims such a revelation is a traitor to Islam. Since the *Qadianees* believe the founder of the *Ahmadiyya* movement to be the bearer of such a revelation, they declare that the entire world of Islam is infidel.

The founder's own argument is that spirituality of the Holy Prophet of Islam must be regarded as imperfect if it is not conducive to another Prophet. He claims his own Prophethood to be an evidence of the Prophet-rearing power of the spirituality of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). But if you further ask him whether the spirituality of Muhammad (*Sallallahu 'alaihi wa sallam*) is capable of rearing more Prophets than one, his answer is "No". *This virtually amounts to saying "Muhammad is not the last Prophet; I am the last." In this way does 'the new prophet quietly steal away the 'finality' of one whom he claims to be his spiritual progenitor.*

The founder of *Qadiaanism* claims to be a *'Burooz'* (likeness) of the Holy Prophet of Islam insinuating thereby that, being a *'burooz'* of him, his 'finality' is virtually the 'finality' of Muhammad; and that this view of the matter, therefore does not violate the 'finality' of the Holy Prophet (*Sallallahu* alaihi wa sallam). It is, however, obvious that the word *'burooz'* in the sense even of complete likeness cannot help him at all: for the *'burooz'* must always remain the other of its original.

Founder of Ahmadism

Maulvi Manzoor Elahi's collection of the founder's revelation offers rich and varied material for psychological research. The book provides a key to the character and personality of the founder.

It can be understood in the light of the history of Muslim theological thought in India at least from the year 1799. The year 1799 is extremely important in the history of the world of Islam. In this year fell Tippu, and his fall meant the extinguishment of Muslim hopes for political prestige in India. In the same year was fought the battle of Navarneo which saw the destruction of the Turkish fleet. Thus in the year 1799 the political decay of Islam in Asia reached its climax.

European imperialism which was then rapidly penetrating the world of Islam was also intimately interested in them Muslim politicians whose eyes were mainly fixed on the realities of the situation succeeded in winning over a section of the *ulema* to adopt a line of theological argument which as they thought suited the situation, but it was not easy to conquer by mere logic the beliefs which had ruled for centuries the conscience of the masses of Islam in India. To the intensely religious masses of Islam only one thing can make a conclusive appeal, and that is Divine Authority.

For an effective eradication of orthodox beliefs it was found necessary to find a revelational basis for a politically suitable orientation of theological doctrines of Islam. This revelation basis is provided by Ahmadism. And the Ahmadees themselves claim this to be greatest service rendered by them to British imperialism.

Islam will emerge purer out of the difficulties thus created for her The solidarity of Islam consists in a uniform belief in the two structural principles of Islam supplemented by the five well-known "practices of the faith". These are the first essentials of Islamic solidarity which has, in this sense, existed ever since the days of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) until it was disturbed by the *Bahaees* in Persia and the Qadianees in India. It is a guarantee for a practically uniform spiritual atmosphere in the world of Islam. It facilitates the political combination of Muslim states That is how the conceptual structure of this simple faith is related to the process of time. Politically, the solidarity of Islam is shaken only when Muslim states war on one another; religiously it is shaken only when Muslims rebel against any of the basic beliefs and practices of the Faith.

It is in the interest of this eternal solidarity that Islam cannot tolerate any rebellious group within its fold. Outside the fold such a group is entitled to as much toleration as the followers of any other Faith.

HORRORS OF HISTORY

Writing on "European Life and Manners" during the 15th to the 18th centuries, **Dr F.J.C. Hearnshaw** says in vol VI of the **Universal History of the World:** "Tens of thousands of deaths (took place) darkened by the assurance of everlasting damnation, for an offence of which not only were they innocent, but of which it is impossible that anyone should ever be guilty.

The records of the sixteenth century are ghastly in their revelation of the triumph of sanguinary superstition. For example, in a single year 400 persons were burnt for sorcery at Toulouse; in another year, 500 at Geneva; in another, 600 at Hamburg; in another, 900 at Wurzburg. The city of Treves alone is said to have seen in the course of a century no fewer than 7,000 executions for witchcraft." According to him **"savage and vindictive were the penalties inflicted** for violations of the civil law," and **"men were**

deprived of hands, feet, or ears; their noses were slit; they were branded with hot irons; they were blinded in one or both eyes."

The European World of the sixteenth century was "a hard world, a cruel world, a world marked by a singular absence of affection and by a conspicuous lack of joy It was a world oppressed by superstition, darkened by demonology haunted by imminent death and terrified by anticipated damnation."

Dr. Hearnshaw ends his study of the "European Life and Manners" with the confession that "we have to say farewell to a society still—painfully imperfect; a society still rude, superstitious, quarrelsome, persecuting. *Everything which suggested family life was considered bad. Conjugal fidelity on the part of husband or wife was considered positively improper. A woman without lovers was not regarded as virtuous, but as unattractive; and a married man without mistresses as impotent or ruined."*

MAN—THE HUMBLE SUBJECT OF GOD!

Man is not free in an absolute sense but is accountable to God, that he has not to be a slave of his worldly ambitions, that he is an humble subject of God and that the purpose of his life is not to gain material benefits through fair or foul means but to live a righteous life doing only that which conforms to God's approbation. Islam builds the belief that whatever man possesses belongs to God and he is only a custodian, a trustee and ultimately he will have to abandon all his wordly belongings. This belief restrains him from falling a prey to superiority complex, to extravagance, greed, pride, vanity and arrogance. The more he gets the meeker he becomes and bows before God in gratitude If he is wealthy, he considers his wealth to be trust for the safeguard and just utilization for which he has to present before his Master a complete account. **If he is a ruler, he considers himself not an uncontrolled despot but a humble servant of God.** He is always worried lest he should be guilty of any shortcoming in the care of his subjects, in the maintenance of justice and in the enforcement of God's law.

MUSLIM MEN OF MEDICINE

AL-KINDI: The first great physician of Islam was **al-Kindi** who was also the first philosopher of Islam. He lived in the ninth century of the Christian Era. **He wrote no less than** twenty books on Medicine and is known to have made "extraordinary attempt to establish Posology (the science of doses) on a mathematical basis" in a work which was translated into Latin and published at Strassburg in 1931.

ALI AL-TABARI: The next man of Medicine is Ali al-Tabari, who flourished under the patronage of the Abbasi Caliph al-Mutawakkil. His famous work, Firdaus al-Hikma, is a monumental work containing 360 chapters divided into 30 discourses.

ZAKARIYA AL-RAZI: Next comes one of the very great men of Science the world has ever produced, namely, **Abu Bakr Muhammad ibn Zakariya al-Razi,** who was born in the year 864 A.C. He was the greatest clinician of Islam and of the Middle Ages and as Rhazes is well-known to the Western world. He died in the year 925 A.C. **Al-Razi was the author of more than 200 works half of which were medical.** The most important of his works is **al-Hawi** which encompassed the whole of the Greek, Syric and early Arabic medical knowledge upto his time. Another famous medical work of al-Razi is known as Kitab al-Mansuri It consists of more than twenty volumes. He is known to be the **first writer to have written expressly about the diseases of children.** He was **also the first to maintain that disorders of the bladder are accompanied by blood in the urine. He has also been called a genito-urinary specialist** because he gave the first correct description of some of the venereal diseases He was **also the first to use urethral injections.**

According to Dr. Donald Campbell, the possibilities of anaesthesia by inhalation were known to the physicians of Islam.

TALKING POINTS

There is one Creator of the world Who governs it according to His own Laws and Design Just as the creation is moving in obedience to the Will of its Creator, the right course for man is to live in accordance with the commands of his Creator. All the prophets and the creation as such teach this lesson.

It is supposed that **the radius of the universe** is at least ten thousand million light years, (one light year is approximately 6,000,000,000,000 miles). The astronomical studies tell us that the universe does not stand on an exle but is spread out all around in the vast space.

All the sciences agree on the point that the whole universe is moving under one law. It is because of this uniformity of cosmic law that man began to explore the moon and the stars with the help of space ships **The principle of uniformity of nature, which has its scientific**

basis, is an evidence for the oneness of God.

The character of man should accord with his belief in God; he is responsible to his Creator for his deeds, good and bad, and the reward and punishment thereof.

Tauheed (belief in Oneness of God) is the fountainhead of all goodness, and evil flourishes when **Tauheed** is not established in the world.

Man is different from the rest of the universe in the sense that the latter is under direct control of God, while the former is endowed with the freedom of choice—man is free to choose his way, good or bad. It is this freedom of choice that is solely responsible for disorder and disharmony in the human world. **This world is the place where people are selected for the after-life.**

What is the essential characteristic of the man who aims at attaining the life divine? It is not a hidden or mysterious proposition, but is obviously manifest in the spoken language of the Quran and the silent expression of the nature. To accept the oneness of God for life is to accept the cosmic religion which is all around. The cosmic religion is the name for silent obedience of nature to the divine control and command.

PICKED UP PIECES

THIS QURAN: "Verily this Quran doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward (Al-Quran 17:9)

THE HOLY PROPHET MUHAMMAD'S FIRST CALL: "Proclaim' (or Read!) in the name of thy Lord and Cherisher, Who created—(Al-Quran 96:1)

HIS SECOND CALL: "O thou wrapped up (in a mantle)! (74:1)

"Arise and deliver thy warning!" (74:2)

THE UNIVERSAL CALL: "It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. (Al-Quran 2:177)

THE FINAL CALL: ". This day have those who reject Faith given up all hope of your religion: Yet fear them not but fear Me. This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion...." (Al-Quran 5:4)

GUIDES AND LEADERS: "It is He Who hath sent His Apostle with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). (Al-Quran 9:33)

"We sent aforetime Our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that God may test who it is that will help, unseen, Him and His apostles: For God is Full of Strength, exalted in might (and able to enforce His Will) (Al-Quran 57:25).

"Their apostles said to them: "True, we are human like yourselves, but God doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as God permits. And on God let all men of faith put their trust" (Al-Quran 14:11).

A PREDICTION ABOUT THE HOLY PROPHET MUHAMMAD (Sallallahu 'alaihi wa sallam): "And remember, Jesus the son of Mary, said: "O Children of Israel! I am the apostle of God (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "This is evident sorcery!" (Al-Quran 61:6)

THE SPIRIT OF PRAYER: "Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith. (Al-Quran 2:152)

THE GOLDEN RULE: "Who is better in speech than one who calls (men) to God, works righteousness, and says, "I am of those who bow in Islam"? Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate; And no one will be granted such goodnss except those who exercise patience and self-restraint—none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in God. He is the One Who hears and knows all things." (Al-Quran 41:33-36)

RESPECTIVE ROLES OF HUSBAND AND WIFE: " .. And women shall have rights similar to the rights against them according to what is equitable; but men have a degree (of advantage) over them. And God

is Exalted in Power, Wise. (Al-Quran 2:228)

"Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard" (Al-Quran 4:34)

LEADERSHIP IN THE ISLAMIC SOCIETY: "O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the Last Day· That is best, and most suitable for final determination (Al-Quran 4:59)

ISLAM: Islam is the way of life for mankind granted by God It consists in totally committing oneself to God and bringing one's will into complete harmony with God's will. Literally the word means both peace and submission—submission not in any passive sense but as a positive act of *committing* oneself to live in peace with God and bringing one's likes and dislikes and attitudes and behaviour into harmony with the Divine Will

MUSLIM BROTHERHOOD: *Umma*, community, or nation, is a special name given to Muslim brotherhood and unity. The Quran refers to Muslims as the best *Ummah* raised for the benefit of all mankind (Al-Quran, 3:110) At another place, (2:143), it calls them "justly balanced" (*Umma-tan Wasatan*) a unique characteristic of the Islamic community which has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate

POINTS FROM LETTER

From Mrs. Patricia I. Hines, 2801, Marquette Ave, Farmington, New Mexico 87401

I appreciate Yaqeen—received one this week—of September 7. Some of the articles in Yaqeen are so "today" of our problems in our country so really pertain to it. So the messages are true.

SPECTRUM

CASE FOR AN ISLAMIC SCIENCE UNIVERSITY: Science has a philsophy behind it and it can never develop truly at all its levels unless the philosophy behind it is true The Communist philosophy of Science differs from what prevails in the Christian West. The Islamic philosophy of Science is different from both, and is based on truth.

In almost all the Muslim countries, the Science which is taught is the one borrowed from the Christian West Thus we are unknowingly defeating our ideal of life in theory as well as in practice Our need is for reconstructing scientific knowledge and establishing it on the Islamic basis. This purpose can be achieved by setting up a model Islamic University of Sciences for which text-books for all classes in all the subjects should be written from the point of view of the Islamic philosophy of Science. This University should, in course of time, be the model for other universities so far the teaching of Science is concerned

What is Science?: What we know as Science is only another name for the knowledge of the universe which includes man. The key to scientific knowledge is the observation of nature which we carry out with the help of our five senses. A scientist observes natural phenomena and then draws certain inferences from his observations and arranges his inferences in a rational order. Every correct inference of a scientist is considered to be a scientific fact which represents a law of nature. The systematised and ordered collection of inferences drawn from observed reality is known as Science.

What is an Experiment?: Sometimes a scientist studies nature directly as it is and brings himself close to it for its proper observation. At other time he causes the phenomena of nature to occur in his laboratory for purposes of their satisfactory observation and brings them close to himself, the object of his activity is to create facilities for himself for proper observation. This activity of the scientist is known as the experiment

Sometimes a number of facts discovered by a scientist are explained by a hypothesis which gives them a unity, a system and an order This hypothesis is believed by the scientist to be true. As long as it is not disproved by the other scientific facts, it holds its ground This endeavour to systematise scientific facts by means of theories, wherever necessary, constitutes an indispensable part of Science. Thus the method of investigation has four stages: (1) Experiment; (2) Observation; (3) Inference and (4) Systematisation of Inferences.

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IN THIS ISSUE

ENGLISH TRANSLATION OF
QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this journal serially since the 7th June, 1976. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors, Darut Tasnif, Mujahidabad, Hub River Road, Karachi, Pakistan. Phone: 258246.

Religion and Reason

If there is anything which can truly be said to be a 'matter of life and death' for us, it is Religion. Religion tells us how to live and how to prepare for death and the Hereafter; these three principles are most intimately related to our existence in this world. Everyone of us believes in life and death. It is no wonder because our powers of observation and perception leave us no option. The Hereafter is, however, hidden from us and is beyond the powers possessed by us, except that particular quality of our heart which may be termed as Faith, Belief or Trust, call it by whichever name you please. Once a man has such a cordial inclination to entertain a belief in things concealed from him—that is spiritual realities, as distinct from the physical ones—his mental powers also come to his help to strengthen his belief. What we have in mind is reason, the prodigal child of human intelligence; for reason can be righteous as well as pervert. In order to keep reason to the right path, once again the particular quality of the human heart of which we have spoken, comes into action. Faith, belief or trust is, therefore, the sublime product of action and reaction of the qualities of one's head and heart. In this sense, faith is something which is both natural and rational. No one can deny having a faith. It can be of any type and may change any minute. Faith goes on rising and falling. It is mercurial in its 'properties'. Its quantum and quality can only be judged by the actions prompted by it.

As we have said, faith dwells in every heart and no mind is empty of it. But these two parts of the human machine are as fallible as parts of any machine can be. It will, therefore, not be unjust for us to assert that an important matter like the faith cannot be left to their tender mercies or their whims and vagaries. In short man cannot be his own judge nor any of his faculties a criterion for determining his faith. Here comes the crux of the problem and we shall try to suggest a break-through. Obviously no one likes groping in the dark; and dabbling in things hidden from him is just like that. Hence by all the canons of common sense one is expected to seek guidance from the source which can enlighten him on matters beyond his comprehension, that is, matters which lie outside the human domain. It is neither defeat nor it is a matter bringing any blame to one to own and acknowledge an inherent disability. Why should we try or claim to see through a thick wall? Will it not be clearly absurd, if not ridiculous for any one to assume such a responsibility.

Faith is as natural to man as love. He must rack his head to answer the thousand and one questions which cross his mind and the countless apprehensions which ravage his heart. But it is futile, nay fatal for him to do so without being fully armed and equipped to undertake the coveted exercise of finding a way to the faith, for which his soul (heart and mind) panteth so! The Kind Providence, knowing man's quest for faith, sent down guidance. There is a galaxy of His Prophets whom He chose for this important Mission and revealed to them His Words to provide guidance to their fellow-men.

Here we are back to religion. We cannot do without it. There have been many religions: thought out by man himself with the help of his own

faculties. Some are still lingering. They are all meant to perish. The religion with God, that is Islam, remains. It is the religion of the days of the Prophet Adam and was perfected in the life time of the last of the Prophets, Muhammad (*Sallallahu alaihi wa sallam*). It has survived though mercilessly assailed by the followers of the rival camps, simply because it is firmly rooted and its reach is upto Heaven itself; the others so called religions raised their heads, as it were from sand dunes and have fallen flat to the utter dismay of their followers.

RELIGION OF MANKIND

Islam, the religion for mankind from the beginning to the end, has been keeping pace with it, guarding the sapling of human society throughout the ages till it blossomed into full bloom in the time of Prophet Muhammad (*Sallallahu alaihi wa sallam*). We have good reasons to make this statement. Mankind, being essentially of one permanent trait and character, the guide lines should also bear the same stamp and possess the same attributes? Those who brought the Message should be of the same stock and come from the same source. The truth about life, death and the Hereafter should be fully explained in terms acceptable to human nature and established through human efforts. The Prophets of God, as we are asked by Islam to believe, were all human beings and not semi-gods or 'Sons' of god or gods in themselves. The text of the Message should be vouchsafed free from the art and craft of human hand. The reason being, and it is at once so simple and logical, that human beings have nothing to do with its contents as is the case of the patient and the prescription given to him by his physician. No one in his senses can ever think of changing any item of it. Precisely same is the case with Divine Guidance (Religion) which cannot brook any changes in it. It is effective and efficacious only in its pristine purity. Islam alone, of the religions of the world, can rightly claim this virtue. Islam satisfactorily explains the three principles of human existence; namely, life, death and the hereafter. It explains the truth in an abundant manner. Taking the three one by one we shall try to put forward the Islamic philosophy about each.

Life is the greatest gift of God, that is why it is forbidden (Haraam) for a Muslim to take it (commit suicide). It is meant to be lived in a balanced way keeping on to the straight path with submission and obedience to the Will of God. It is God's trust with man and has therefore to be respected; even animal life is to be protected and not cruelly treated.

Death is not the end, it is the gateway to a glorious life ahead as a reward for those who are careful to abide by Divine laws. It is nothing to be feared but is to be held dear to one's heart; for it is a means to the coveted end of seeking eternal peace!

Hereafter is the guarantee for man's accountability. No one will escape with sins on his head and none will go unrewarded for the service rendered by him in earthly life in the name of God and His creation. It is the final goal and the end. Man has to keep it in view so that he always keeps to the path of justice and peace. It is a corollary of the first two principles—one follows the other and the two come to rest in the Hereafter!

IN READING LIES WISDOM

It is said that in reading lies knowledge; and in knowledge lies wisdom. Take the first step towards wisdom by asking for a copy of Yaqeen.

THE MYTH OF "REPRESENTATIVE" RULE

Present-day secular civilisation boasts of safeguarding "Freedom" of man. It goes by "the public will" as expressed by "elected representatives." But how *"representatives"? A "majority" of only 51% automatically means the suppression of the will of 49% of the rest of the people who are supposed to be "represented" by the party in power. If the 51% were to be gangsters, the nation will necessarily be represented 100% by gangsters. Is there any logic in this? Such a "majority rule" is the enslavement of minorities!*

On the other hand, obedience to One God (Allah) the single Sovereign Authority as in Islam where He is the "lawgiver", leads men to respect one another on terms of equality, and seek the common good. No amount of education can bring about the change which the belief in One God instantly does. A thief is bad; an educated thief is worse; a thief educated to wield all the weapons of modern technology is worse still. The myth of Government by "representatives" of the people "on the basis of "one man, one vote" must be exposed and its highly dangerous consequences to the "common man", explained day in and day out.

Relevance of Revelation

By Hamza Khan bin Naseer

We live by knowledge more than by anything else. For this purpose we have been gifted with the powers of perception and judgement, but these cannot tell us all that we need to know. What is perceptible to the sense is not discernible through reason; for instance, the colour and design of a painting on the wall. And what can be proved through reasoned argument cannot be made known by direct acquaintance through the senses—that is, the hand behind the painting. Since perfect knowledge makes for success in life, we must have the means to know in full and for sure, what is what in God's creation and how to take advantage of it in a manner not injurious to ourselves and/or harmful to others. This brings us to the need for guidance from beyond human faculties, reliable and unalterable to guarantee perfection.

Man is thus in great need of divine sources of information. What man is initially given as constitutionally ingrained in his mind and body is an extremely general capacity and much less regulated. He is thus desperately dependent on a super standard to judge his impressions and conclusions for a really useful understanding of his own image and the items of his interest—knowledge, ethics, laws, morals and customs to put them into constant and universal application as beliefs and values. Besides, there are forms of inquiry into the nature of man and his worldly life as are beyond the reach of reason, and can be grasped with the help of guidance.

In Islam, such guidance is called *WAHI* (Divine Revelation) sent to the chosen few of God, called the Messengers, of whom the Holy Prophet Muhammad (*Sal allahu alaihi wa sa am*) was the last one The Messengers relay it to the people for whom it is meant and help them solve such of their problems collectively as appear to fall outside the pale of human sensory perceptions or reason: Revelation discloses the real aim of creation of man, the universe and all things therein. It helps us not to tread upon others' toes as well as not to trespass the limits laid down by God. This is how Revelation is so very indispensable for human perfection.

Pledge for Unity

It is more than clear to us that for the Muslims all over the world it is the crying need of the hour that they exert their utmost to close their ranks to achieve unity. The need to lead a life of piety and righteousness is, no doubt, of great importance for the individual Muslims; yet we cannot, however, overlook with equanimity, as has been the case so far, the directives for fostering and preserving unity. But all the same, we have our priorities fixed for us by the Almighty and His Prophet (*Salla' ahu alaihi wa sa'llam*). Whereas the five fundamentals of Islam should always take precedence with us, we should try and try again to follow the other directives as well. The compliance with and adherence to the five fundamentals, are a means towards that end, in so far as they keep alive the flame of faith and the urge to do better. We can come to think of the supplementaries only after giving a good account of ourselves in respect of the fundamentals. In other words, it is by practising Salaat (Prayer), Saum, (Fasting), etc., that we develop a genuine urge to go forward and lead the full life of a devoted Muslim.

We, therefore, feel that the time has come for the Muslims to provide, side by side their other religious performances, a very strong sense of unity and solidarity for making a common cause for realisation of common interests, in terms of national and international needs. Muslims are not lacking in any respect; they have all the resources for building themselves up into the best of people on the face of the earth. They have the will to work; there is also an evidence of untiring efforts on their part for revival and renaissance, and above all they have a strong and unflinching faith in their destiny. They believe that sooner or later they will rise again and spread the light and glory of the religion of Allah—Islam—as they did for centuries in the past; what they lack is a common centre, a rallying ground, a place and a person to look up to and pledge their allegiance and obtain sincere and sound guidance from the one chosen as their Leader. Their spiritual side is quite strong.

They are capable of defending their faith and what belongs to it. It is, unfortunately, the material—physical aspects which need to be accounted for and propped up—as they are not able to harness the material resources available to them in plenty. There has to be a physical counterpart of the spiritual urge for betterment to enable the Muslims to strike a balance so necessary for success. In our opinion it is how, one may hope to see the signs of revival of spiritual and moral excellence of the Muslim nations. They must, therefore, improve upon the physical conditions

of their society by rallying round a *Centre* and a *Common Leader*.

Such a movement would indeed be in full and sincere discharge of their duty by the Quranic injunction quoted below:

"*Hold fast to the cord of Allah together with all other Muslims and not to remain apart in a state of disintegration and disorder.*"

The method of living up to the Quranic injunction is mentioned in a saying of the Holy Prophet (*Sallallahu alaihi wa sallam*) as cited below:

"One who died without pledging his hand died as an ignorant person." (Narrated by Abdullah bin 'Umer)

It shows that a Muslim is required to pledge his spiritual and secular loyalties at the hand of the *Common Leader*.

COMMON CENTRE AND LEADER

It is indeed highly gratifying to us to find that our prayers have been answered by the Almighty so soon. By the grace of Allah the Muslims of the world have given a practical proof of a united stand against the aggressors and have enjoyed the fruits of that blessing in the October 1973 War against the Israelies. The Islamic Summit Conference presents a common platform. We would very earnestly suggest that amongst its other deliberations, the Conference should devote proper thought and time to determine a **Common Centre for World Muslims to Rally Round a Common Leader to whom they should pledge their spiritual and secular loyalties.** In this connection the need for a **Common Language** cannot be overemphasised. It is the key to affection and understanding sought for by the Muslims since long.

The above measures can certainly enhance the prestige of Muslims and make them an invincible power for maintaining peace and harmony in the world.

Human Values and Modern Economics—

By S. A. Nawab

(*Continued from Yaqeen International dated 22nd December 1979*)

Had there been a continuous series of strife and struggle between individuals and groups, a constant war between ethnic groups, to devour or annihilate one another for the sake of physical existence, humanity would have been wiped out. There would have been no opportunity, far less any incentive, for man to have time to think of the need for achieving new norms of social behaviour or to create better tools of production or to cultivate the field (in the much later Agrarian Period) and to achieve higher social standards in life The long periods of peace helped man to build up a human history of his thinking and doings.

Taking it from the purely limited economic aspects of life, in that early stage when men's consciousness was limited and so his needs were few, the rules governing the conduct in commercial transactions, based on the barter system were changed according to man's will to suit his and his community needs, which he substituted by another set of rules, perhaps, in the interest of a larger number of the tribe in some particular area. This was possible as there were long periods of peace and harmony and cooperation in human society, giving time and opportunity to man to think and create better norms and rules of conduct. This obviously could be possible in an atmosphere of peace.

Class Cohesion

As regards tribal wars mentioned in the early Talmudic (TURAH) and in the Biblical periods which may be cited as examples of strifes, it may be pointed out that these came only as calamities on the orderly life of the tribes. In other cases tribes went to war precisely because some moral principle, some ethical law, some social standard of commonly accepted behaviour had been so infringed or broken (some sin had been committed), which either injured a member of the tribe or encroached upon the recognised ethical code or social right of the tribe as a whole. In the latter case such wars were fought to punish the tribe committing the crime of breaking the rule commonly accepted and therefore, respected as law of the entire region And in such wars from the head of the tribe—Chieftain—to the poorest member of the tribe all cooperated voluntarily with their skills in battle—as it happens even today when a fire breaks out in some remote village. Thus proving that even at that early stage there was '*Class Cohesion*' in human society—and **not 'Class Struggle'.** The four (holy) law books also contain this history of the continuous efforts of the Prophets to maintain or to re-establish ethical principles and, or the respect for Moral Law in human society for its progressing peacefully on an even keel.

Man—The Producer

From these passing references to the 'Hunter's Period' and then to the 'Nomadic Period'. It is apparent that an economic system is not something having an independent existence of its own, a new kind of god with demonic powers to make man subservient to it. Moreover as economics is based on demand production and supply—exchange—it is man who produces and ex

changes what he does not himself produce but needs. That is the precondition for any kind of economic law to exist. Hypothetically assuming there was no man to produce or to exchange, then, could economics exist—far less operate—by itself in the absence of the human will to produce or exchange or buy? How and what would then economics determine—and for whom? So the question: **Is Economics the Creator of Man or Man the Creator of Economics?** And if it is accepted that Man is the creator of one system of economics, then, it must be accepted that he also has the powers to change it, if it restricts his well being, and create another system more humane and beneficial for mankind as a whole. Lastly, how can it be conceived that the Creator is *inferior* to his creation? Let us leave it at that and pass on to another question.

Intellect and Values

This is the question of values. It is undeniable that human as well as animal labour produce wealth. But if this produce was not used by Man it would remain valueless. So its corollary: **Intellect Establishes Values.** Therefore the adage: Wealth and Values—as both are co-related. And as there are different kinds of wealth produced by human labour guided by Man's intellect—ideas—so there are different kinds of values set by Man to differentiate one from another, and belonging to different spheres of human life. The large number of people in human society, each with a separate (independent) mind of his or her own, has also developed tastes (appreciation) and likes and dislikes, interests and attachments in several aspects which together go to make life an indivisible whole—some with elementary knowledge of things, others connoisseurs of those very things, according to their respective mental inclinations and attainments as no two persons can be mentally equal, though as physical beings they are equal to one another and also equal to the animal, as far as satisfying their primary physical needs is concerned.

Therefore, each—or a group—may have keen interest for something and put more value on it than on other things in life. In short, and as an instance only, one may give more value to physical bravery and another may attach more value to moral courage. Now, this valuation obviously cannot be established—assessed—with weights and measures of the money or the cloth markets or by the international bullion market standards. Then, with what kind of a yard-stick or scale can physical courage be measured with moral courage? Or, how will economics determine each one, for a comparision—evaluation—between the two different types of courage? So, obviously this kind of valuation is beyond the realm of economics. Yet it is within the realm of some kind of a measure which can evaluate the two qualities of courages. Some other human criterian is needed, which may give more value, say, to moral courage than to physical courage. While the later type of courage belongs to the physical part of Man, the Moral aspect of courage is a product of Man's social creation sprouting from his sense of morality.

From the above analysis it is evident that, humanity in its long march, while producing things which can be measured by economic standards established by its own mental acumen for better or worse, has also produced some other things, the quality of value which is beyond the power of economics to give an opinion on it. And though economics does deal with value, but this quality of value is on a higher plane than the material and commercial type of value. And it cannot be disputed that for deciding about both of values the deciding factor is as both types of values are his mental creations. So it is en within his power to decide whi the two types is superior in qu —physical courage or moral (age? And this sense of establi a criterian to differentiate bet the two, springs from his (creation: *Cultural Values*. Pe if his culture is refined, he ma greater value to moral cou And since being moral becar human trait due to socio-cul development, it has its root human thinking and behaviour, could be designated as **Human rality.**

And, inspite of all the quibb of the adepts in it—we canno away with culture. Of course (of us may like to quarrel *Bourg ois Culture* and want to (titute it with *Proletarian Cu* (which is still in the making); n theless culture will have to rer as culture itself is a heritage of manity commonly shared by Its form may change for the b if it develops unrestricted wi harmonious blending of the past the present or, for the worst if dozed by political expediency. the latter case, perhaps, cultura finement may lose all its mean and values.

Another word, in passing, a morality. This great quality w is the genesis of all religious phil phies, social principles and et rules of conduct, is found eve the animal world. For instance case of the fullgrown sparrow-h with the broken lower beak, so able to pick up anything to being fed by another sparrow-h (mentioned as a personal eye ness story by a Bird Watcher, p lished in a world famous magazi and the case of the notoriously f cious killer dog, which rushed up

the kill, but on observing that the other was a blind dog left it unmolested, to the surprise of all the market people (published as an illustrated personal account story some years back in another foreign magazine); and the well-known rule of ethical conduct found amongst dogs, not to bite another dog which had accepted the aggressor's physical superiority by lying flat on its back and raising its four paws, as a sign of surrender and supplication.

So, the jungle law, in which might is right, and inspite of the hard "struggle for existence", does have a code of behaviour based on ethics, values and morality. Even the birds and animals, in spite of belonging to the lower species of the physical world and governed by instincts alone, have not entirely dispensed with it. What surprise is there if human culture universally attaches so great an importance to morality, which is based on human history and the development of cultural values

Inspite of this, hypothetically assuming that the roots of human morality are based on and are motivated by economic factors alone and that morality keeps changing under different economic laws, then the economically rich ought to have been the most moral as a class. But it does not appear to be so. On the contrary those having a concentration of wealth are mostly responsible for practising double values. Greed and lust can have no limits. The old wars of conquests too were all motivated by the desire of only a few in human society to acquire more dominion and material wealth.

Economics and Morality

There is yet another aspect of this question: the supposed dependence of human values of morality on economics. If economics alone was the causative force of all human thought and action in all ages, then it would be inherent in human nature as the propelling force of all human activity, which not a single human being could escape as, what applied to the community of individuals applied to the individual. If this argument is brought to its logical conclusion it would establish that it was the only motivating force behind every action of Karl Marx himself. But if that were so, then he should have stuck to his own profession and sought another job to remain in Germany. He should not have become an exile in England to face penury. Then, he should not have been obliged to take Fredrich Engle's moral and material support—along with his intellectual contributions in his work; and should not have kept writing his Das Capital. His own actions and their motivations, on the contrary, point in a different direction from the **Economic Determinist** theory. Why did Economics not influence Karl Marx to struggle first of all for his own existence?

Before such a clear evidence of his actions not being motivated by any personal material interest, it would be obvious that the law of economics was not governing any of Karl Marx's thoughts or actions. Therefore, some other motivating force must be found to give an explanation for his doing so much of intellectual and social work under such difficult conditions, to the extent that he consciously made his own economic interest a secondary one to the mission of his life, which was a social and human mission. Could such a noble social attitude not be based on a motive force higher than what could be equivalent to the lower animal instinct of merely filling its own belly—which was common with the physical, 'economic', man. Since no personal interest was compelling him to keep on thinking with an independent mind, and writing for the betterment (emancipation, if you *please*) of the common working people of the world, the forceful psycho-social dynamics of his humanist urge—which bestows on man the noble quality of sacrificing for a higher cause—could sweep away all other common material desires under the powerful impulsion of his own mental urge—his *Free* Will, if you please.

(To be Continued)

DECENT PRINCIPLES OF STATE POLICY

By M. Obaidullah A. Talha

The following principles have been set out in Article 31 of the Constitution of the Islamic Republic of Pakistan as being among the principles of State Policy—

1. Steps shall be taken to enable Muslims of Pakistan, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam.

2. The State shall endeavour, as respects the Muslims of Pakistan, to promote the observance of the Islamic moral standards.

Article 29 of the Constitution lays down that—

It is the responsibility of each organ and authority of the State, and of each person performing functions on behalf of an organ or authority of the State, to act in accordance with these principles in so far as they relate to the functions of the organ authority.

Quotable Quotes

We have put forth for men, in this Quran, every kind of parable in order that they may receive admonition. (Al-Quran 39-27)

The recompense for an injury is an injury equal thereto (in degree); but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong. (Al-Quran 42-40)

The hour (of Judgement) is nigh, and the moon is cleft asunder. But if they see a Sign, they turn away and say, "This is (but) transient magic." (Al-Quran 54:1-2).

"O God! Behold, I beg of Thee useful knowledge, commendable conduct and lawful sustenance." (The Holy Prophet, *Sallallahu alaihi wa sallam*).

"O God! Behold, I beg of Thee peace in this world and the Hereafter." (The Holy Prophet, *Sallallahu alaihi wa sallam*).

"O God! Behold! Thou art Forgiving. Thou lovest forgiveness. So do Thou forgive me". (The Holy Prophet, *Sallallahu alaihi wa sallam*).

"O God! Thou art the Peace and from Thee is the peace. Blessed art Thou, O Lord of Majesty and Glory." (The Holy Prophet, *Sallallahu alaihi wa sallam*).

"One on whom a word of advice is lost, should know that his heart is devoid of faith." (Hazrat Abu Bakr Siddique, *Razi Allahu anhu*).

We found the best in life through patience and perseverance." (Hazrat 'Umer Farooq, *Razi Allahu anhu*).

"One who finds the world a prison house, should be rest assured of a heavenly repose in his grave." (Hazrat 'Usman Ghani, *Razi Allahu anahu*).

"There are three amongst the people who are deprived of three things—an impulsive person of success; an infuriate of a sound decision and a liar of respect." (Hazrat Ali Asadullahil Ghaalib, *Razi Allahu anhu*).

Sins are not as harmful to a person as his or her slandering and showing disrespect to a Muslim brother or sister." (Khwaja Ghareeb Nawaz *Rahmatullah Alaih*).

"To feed the hungry; to help the needy and to be good to one's enemy are the adornments for a noble man." (Khwaja Moinuddin Chishti *Rahmatullah alaih*).

"To ensure the pleasure of parents is to have the key to success in both the worlds." (Shaikh Sa'di *Rahmatullah Alaih*).

"Behave in the manner of the clouds which pour down rain upon flowers and thorns alike." (Caliph Haroon Rashid).

"A friend who betrays in an hour of need is more dangerous than an avowed enemy." (Tipoo Sultan Shaheed).

"Illness comes riding on horseback and leaves crawling like an ant." (Hakim Looqmaan).

"Our history, our traditions and our religion are the most stimulating and the most impressive. (Q.aid-i-A am Muhammad Ali Jinnah of Pakistan).

"What profits a man, if he wins the world but loses his soul?

"What indeed profits a person if he wins the freedom, but loses his liberty?

THE FASTEST GROWING RELIGION

By Syed Mahmood Ali

Islam, the youngest and simplest of the world's great religions, is growing at a tremendous rate in the United States, Japan and other places, perhaps faster than any other Faith.

Islam, which means "submission to God", is a missionary faith, vigorously seeking converts under a one-sentence creed: "There is no God but Allah and Muhammad is His Prophet", as is meant by the *Kalima* of Islam (Formula of the Faith *"Laa-ilaa-ha il-lal-llahu Muhammad-ur-Rasoo -ul-laahu."*

New mosques, houses of prayer in the Islamic Faith, have risen in numerous cities, with new ones currently being built in Chicago and Los Angeles. There are also major Muslim centres in Detriot, Toledo, San Francisco, Boston, St. Louis and New York City.

Muslim scriptures, the Quran, recognizes the Biblical leaders from Adam, Abraham and Moses to Jesus, as Prophets, but regards Muhammad (*Sa allahu alaihi wa sa lam*), the seventh century founder of Islam, as the greatest and last of the Prophets.

The Mission Week for propagation of Islam from April 8th to 16th, 1979, was successfully observed throughout Britain. The aim was to call the Muslim population living in Britain to try to live according to Islam and to devote themselves for the preaching of Islamic beliefs.

President Siyad Barre of Somalia claimed that after profound studies of both Islam and scientific socialism, the revolutionary leaders of Somalia had established that Islam and scientific socialism were perfectly compatible and that any group or individual trying to create confrontation and misunderstanding between the two was faithful neither to Islam nor to the principles of scientific socialism.

The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*)

In less than two centuries after its appearance, Islam reigned over the whole Arabia and Transoxania, Western India, Syria, Egypt, Abyssinia, all the known numerous islands of the Mediterranean, Spain and parts of Gaul (France).

If greatness of purpose, based on purity of intentions, smallness of means and astounding results are the true criteria of human genius, who could dare to compare any great man in history with Muhammad (*Sa'la ahu alaihi wa sallam*)? The Holy Prophet moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the inhabited world; and more than that he moved the alters, the gods, the religions, the ideas, the beliefs and the souls. On the basis of a book, every letter of which has become law, he created a spiritual nationality which blended together peoples of every tongue and of every race. The idea of the oneness of God, proclaimed amidst the exhaustion of fabulous theologies, was in itself such a miracle that upon utterance from his lips it destroyed all the ancient temples of idols.

His life, his meditations, the heroic revilings against the superstitions of his people, and his boldness in defying the furies of idolatory, his firmness in enduring them for thirteen years at Mecca, his acceptance of the role of public scorn and almost of being a victim of his fellow countrymen: all these and, finally, his incessant preaching, his wars against odds, his faith in his success and his superhuman security in misfortune, his *for earance in victory*, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death: all these attest not to an imposter but serve to affirm conviction which gave him the power to restore a faith. The founder of twenty terrestrial empires of one spiritual empire, that is Muhammad ('The Muslim Standard,' Trinidad, West Indies, March 1976)

True Facts about Mirza Ghulam Ahmad of Qadian are given in the Research Paper named "THIS IS QADIANISM" containing extracts from his own writings and recommended by the Supreme Committee for Missionary Activities and guidance in Saudi Arabia for general circulation.

Ban on Alcoholic Drinks
A BOON FOR HUMANITY

Islam is a faith which appeals to reason and conscience. Since alcohol damages reason and diminishes intelligence, even a drop of it is forbidden to a Muslim. In view of the havoc it does to humane qualities, it is tragic to find that millions of litres of this dangerous drink are consumed without any thought. The result is that the society is deprived of a sizeable sector possessing mature manliness and morally sound and sober temperament. The result is too obvious to mention here. The daily Press is full of the gruesome and horrible crimes committed under the influence of intoxicants.

In the pre-Islamic Arabian society, alcohol was the rage almost a necessity of life, sign of affluence and symbol of prowess. Islam eradicated this evil step by step. When the total ban was finally imposed the streets ran red with wine. It swept clean the Muslim society of violence and crimes and the resulting misery. The blessing descended through one inspired by God who was strengthed by Him to revolt against tyranny of all kinds. He called men to freedom from evil habits, putting them on the road to a life worthy of rational beings.

It was revealed to that noble personage: "......Intoxicants......excite enmity and hatred amongst you and hinder you from the remembrance of God and from the fulfilment of His commands and statutes; and slavery to them diverts you from the sole road of happiness and leads to excess and abomination." (Al-Quran 5:9)

When that verse was revealed the Prophet called out: 'O Muslims! Take note that intoxicants are forbidden and must forthwith be poured out on the streets.' The Command was carried to the letter. For a long time, thereafter, whenever it rained, the colour and smell of the wine came up from the streets of Medina.

To this and the very last day the ban remains valid for Muslims. They jealously guard their lives against alcoholic contamination. Indeed, the thought of touching the stuff never enters their minds. To strengthen and sustain the anti-drug sentiment, the only dependable means is to make known the word of God and of His noble Prophet instead of making our own laws. The instance of American experience in this behalf is before us. Hence social workers and anti-liquor leagues should in their own interest make free and profitable use of the Word

of God (Al-Quran 5:9) which is for all, being the monopoly of none. Islamic prohibition succeeded because it has the force of the Divine Command, whereas the American attempt at Prohibition failed as it had no such sublime sanction. This easy and simple premises need be adopted by all lovers of mankind irrespective of their calling to achieve success in their objectives.

An English leader proclaims that the West must repent in dust and ashes for the disaster which its introduction of alcohol to untutored and innocent races has caused. "Alcohol turns the cool heads of the frozen north into block-heads; but the warm hearts of sunnier lands into those of raging demons."

Voltair wrote: "Islam takes its faith seriously and, therefore, puts the ban of sacrifice on habits like gambling and alcohol; and dubs them mere carnal gaming". Jules la Boum writes: "Pre-Muslim Arabs drank to excess; gambled; took as many women to wife as they liked, and divorced whenever they felt like it. Widows were part of the patrimony of the heir, who married or sold them as he saw most profitable. Islam changed all that." According to Professor Edward Montay, "the Quran forbade alcohol and many other degrading practices. The consequent advance in culture is so great as to win the Prophet the title of one of the biggest benefactors of the human race known to history."

Hungary and Hazards of Alcohol

The number of alcoholics in Hungary rose in 1 73-74 from 87,000 to 123,000. The cost of medical care the alcoholics had to be given, the loss in production on account of their absence from work and the accidents they caused and the crimes they committed under the influence of alcohol, was estimated at over 300m forints (£ 51m) a year.

Alcoholism was reckoned as the second major cause of divorce and suicide.

The number of patients in mental hospitals under treatment for alcoholism stood at 4000. The parents of nearly half of the children under care were alcoholics.

In order to stop the rot Hungary has taken the following steps:

Total ban on:—

—Sale of alcoholic drinks before or during working hours at the shops and or canteens at places of work;

—Advertising or other incentives for consumption of alcohol.

The above should serve as a timely warning to others against the hazards of alcoholism.

SPECTRUM

To God in all Humility: "O my Lord! Truly am I in (desperate) need of any good that Thou dost send me!" (Moses—*alaihis salaam:* Al-Quran, 28-24)

Arabic is the only expression that I found in history which is understandable today as in the past. The Arabic of the time of the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) fourteen centuries ago has changed neither in form nor in vocabulary nor in any other aspect. If the Prophet (*Sallallahu 'alaihi wa sallam*) were alive today and talked to us we will be able to understand him. (Prof. Dr. M. Hamidullah of Paris)

Al-laa-hu ak-bar, laa i-laa-ha il-lal-laa-hu wal-laa-hu ak-bar, al-laa-hu ak-bar, wa lil-laa-hil-ham!.

Allah is the Greatest, Allah is the Greatest: no one is worthy of worship but Allah, Allah is the Greatest, Allah is the Greatest, and all praise is due to Allah.

Quran Majeed is the greatest manifestation of Divine Truth, a guidance for all ages. It is an organised Code, regulating all human activities. We must declare loyalty to it which is calculated to restore us to the proper sense of our place in the Divine Scheme of things. The Quran directs man to the straight path where he finds closeness to his Creator.

The wealth of the rich of the Muslim States must be mobilised through Zakat and other donations to bring the poor out of their economic morass. Zakat is the answer to our economic ills and is calculated to bring a selfless approach of the rich towards the poor.

Let us pledge ourselves in the belief and service of Allah. Let us strive to honour the sacred bonds of brotherhood that bind Muslims one to another. Let us be ready to sacrifice in service and devotion to Islam and to exert our utmost for its expansion.

We must free our hearts completely from malice, hatred and from every other vice, to serve one another with love.

(*Continued on page* 216)

Press is the Muslims' First Priority

The international press machinery is so organised that even the Muslims themselves fall into its trap by perpetrating calumnies and slanders against their own life-style! There does not exist any Muslim press agency committed to the cause of Islam whose professional competence matches that of its rivals. The newspapers and journals run by Muslims are deficient in their sense of perspective.

There is a great deal of talk of common Muslim interest. It should lead to active cooperation among Muslim journalists and liaison between one group of newspapers and another.

Government information departments in Muslim countries should take good care to sift news from the Islamic point of view so as to be able to distinguish between what is pro-Islamic and what is anti-Islamic.

One typical example of Muslim dependence on non-Muslim agencies and syndicates for news is how Muslim newspapers have carried account stories of events in Palestine, Lebanon, Eritrea, Somalia, Ethiopia, Uganda, Cyprus, Iran, Afghanistan, India, Burma, Malaysia, Indonesia and Philippines. There is little evidence of independent investigations or reporting by Muslim journalists, correspondents and cameramen. The upshot has been that Muslim masses remain more or less in the dark about the truth and know as little of it as others are prepared to communicate.

American news magazine "Time" commands a weekly readership of over six million; the total circulation of standard journals printed in English by or for Muslims does not exceed 250,000 The New York Times, The Christian Science Monitor, The Sun Times of Chicago, the California Chronicle, The Daily Telegraph of London, Le Figaro of Paris, Die Welt of West Germany, Ashahi Simbun of Japan, The Pravda and The Izvestia of Moscow, each of them has a circulation of over a million, in addition to voluminous supplements.

If one were to examine the contents of these newspapers from the point of view of Islam, one would be shocked to discover that a large portion of their space is devoted to step-motherly treatment of Islam. Eastern, Western, and American media do not carry the Islamic news because they do not want to reflect the existence and signifance of Islam to the world.

The Archbishop of the Greek Cypriot Orthodox Church declared that he was waging in Cyprus a "Holy Crusade." Despite this medieval mentality he is welcomed in Europe and the United States of America. On the other hand the whole world is blaming Turkey for having saved the Muslim Turkish Cyproit Community from a genocide.

With the will of God Almighty the Muslim World is saved and is surviving. The Muslim Turkish Cypriot Community has been under economic embargo since 1960. It has waged a liberation struggle worthy of Islam.

The monuments of the struggle for freedom in Muslim Cyprus are Martyrs' Cemeteries all over the island. They are the mass-graves where 16-day old babies and 90-year old grand-mothers are buried; they are the ruins of hundred villages destroyed in order to render the Muslim Community homeless.

"The Muslim population has almost reached one billion but one third of them live under difficult conditions and most of them are being oppressed. It is the duty of the press to investigate these situations, to make these sufferings known, and to expose to the world the violations of the Human Rights. It is essential for the press organisations of the Muslim world to come together in order to determine their shortcomings and to work for the establishment of a fully organised universal agency. What is happening in the countries whose population is approaching one billion? The answer to this question is now of interest to the whole world. It is essential to establish an organisation that will provide the answer in the best possible way with as much credibility as current international news agencies command.—President R.R. Denktas of Turkish Cyprus

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From Anas bin Maalik: Allah's Apostle (*Sa a ahu alaihi wa sa .am*) said: "If a Muslim plants a tree or sows a seed, and if a bird, a person or an animal eats of the product, it is regarded as a charitable gift (from the planter) for which he will be duly rewarded."

Glorious Quran constitutes an indestructible bastion of faith: the voice and votes of the Muslim countries carry a significant weight in our contemporary world.

MISCELLANY

Muslims Determined to Free Occupied Lands: King Khalid Bin Abdel Aziz of Saudi Arabia emphasized the necessity for a just solution to the Palestinian question and the need for Muslims everywhere to guide their actions by the dictates of Islamic law. The King spoke to representatives of pilgrim delegations from all over the world, including heads of States and officials from many Muslim countries. He said:

"It is a great honour for us to belong to the world Islamic community, which God has perfected, and to live on this good earth from which the call to Islam first came. We have the great responsibility of carrying the banner of Islam and defending it and to do this we must first be good, adhere to our ideals and use the heritage of our ancestors as a guide to our actions. The Sharia' has been divinely ordained as a way of life and behaviour We have been guided by the Sharia' in all our conduct since the founding of the Kingdom by King Abdul Aziz. We base both our internal and external relations on the basis of Sharia'. Islam calls for the happiness of all humanity."

The King further said: "The Muslim world is determined to regain the occupied territories, particularly Jerusalem and to restore the legitimate rights of our Palestinian brothers. We shall strive in every possible way to achieve these goals."

He added that the Palestinian people must be given the right of self-determination and the full restoration of their homeland and all the occupied Arab territories including the city of Jerusalem.

King Khalid concluded that world opinion was beginning to understand that a great injustice had befalled the Palestinian people through no fault of their own. He said: "We have been hearing voices of reason calling for a just solution based on the restoration of the legitimate rights of the Palestinians, the liberation of occupied lands and the return of Jerusalem to its own people."

Muslim-Palestinian Solidarity Day: August 21 was Muslim-Palestinian Solidarity Day according to the decision made by the Fez Islamic Conference of Foreign Ministers—but here in Japan, echoing to the appeal by His Eminence Ayatollah Khomeini, we combined Muslim-Palestinian Solidarity Day with the celebration of Eid-ul-Fitr on August 24.

It was an unforgettable day, a great day in the history of the development of the Islamic faith in Japan.

The Zionist racist discrimination as well as the attempts to Judaize the Holy Places and alter its historical and civilizational characteristics is considered a blatant violation of the most basic of human rights and United Nations resolutions and Charter.

The Arab Nation has sacrificed thousands of martyrs to prevent the Judaization of Jerusalem and to restore the Arab Palestinian sovereignty over the Holy City which guarantees the freedom of worship for all religions.

A historic assembly of Muslim Palestinian Solidarity Day was successfully organised by JAPAN ISLAMIC CONGRESS on the occasion of Eid-ul-Fitr celebrations on August 24, 1979 (Shawwal 1, 1399 A H) Brothers and Sisters from some twenty Islamic Embassies, including Ambassadors and Minister Counsellors gathered to express solidarity with the Palestinian people, in compliance with Ayatollah Khomeini's worldwide appeal to all Muslims to observe the last Friday of the holy month of Ramadan as the "Day of Quds".

Throughout the day a PLO exhibition of posters, paintings and photos was displayed.

It was the first time in Japanese history that this scale of Muslim-Palestinian Solidarity Day was ever organized.

The Palestine question is now becoming a Japanese domestic issue, and a point which is drawing much public attention in the forthcoming 35th Election for the House of Representatives.

It is for the first time that the Palestine issue has been debated in an election campaign in Japan and an interesting point of this phenomenon is that more and deeper understanding of the Palestinian cause has been generated by the candidacy of Al-Haji Zein Kitazaki of the Third Generation party.

Col. Gaddafi for New UN Security Council: The Libyan leader Muammar Gaddafi has called for the reorganisation of the United Nations and cancellation of permanent membership in the U.N. Security Council. The new structure should be reconstituted to enable all nations become equal in responsibility, particularly within the U.N. Security Council. (Radio Kuwait).

Pakistan: New Gasfields Discovered: Oil search efforts in Pakistan have so far resulted in the discovery of 12 gasfields and three promising oilfields.

Funds For Chicago Mosque

The Muslim Arab community in Chicago has for years been trying to build a mosque and a school so as to conserve the community's Muslim character and heritage. The community has the land for the project and the first stage has been completed. Efforts are still going ahead to complete the project but more money is needed. The community has collected locally more then Rs. 1·8 million but more than twice the amount is needed. The community has appealed for help especially from the Arab States.

Japan is ready to take into consideration: (1) high-quality economic and technical assistance to the Arabs; (2) assistance for industrialization of Arab oil-producing countries and (3) develop joint projects among concerned oil business.

Solidarity between Jordan, Saudi Arabia, Kuwait and the PLO, is making steady progress for the sake of Peace in the Middle East. (PANA Weekly Report, 12-10-79)

The Western Nations now appear to take due notice of the highly-admired international status of the PLO. The Carter Administration has started paying more attention to the policy of the PLO's participation in the peace negotiations which they regard as a necessary step towards comprehensive peace.

Western German Socialist Party stated that members were willing to invite PLO Chief Yasser Arafat to E.C. (Strasbough AP)

The Conference of Japanese Ambassadors in Africa held in Paris in October discussed measures of promoting mutual understanding between Japan and African nations. (Paris).

OPEC see oil surplus early next year (Vienna, RT)—

(i) **Saudi Arabia** has approved for the first time, the passage of Soviet private aircraft over her territory. (Beirut)

(ii) **Soviet Union** has decided to send aid for Iran's construction of electric plants.

Vienna Islamic Centre: Saudi Arabia gift of a mosque to the 30,000 Muslims who live in Austria's capital is nearing completion, and from September the voice of the *Muezzin* will, *Insha Allah*, be heard across the Blue Danube calling the followers of Islam to prayer five times a day. The site, on the banks of the river Danube, was bought in 1968. The minaret was completed 19 months ago. Austria has some 50,000 Muslims.

Designed in Turkish-Ottaman style, the mosque's copper-clad dome rises 16.5 metres above the main building.

POINTS FROM LETTERS

From Mr. Y. Shakirov, Vice-President, Muslim Religious Board for Central Asia and Kazakhstan, 103 Hamza Street, Tashkent-700055, USSR.

On behalf of Muslims of Central Asia and Kazakhstan and on my own behalf I congratulate you on the occasion of Eid al-Adha We pray to the Almighty Allah for the prosperity and happiness of all our Muslim brethren in the world at large. (We heartily and gratefully reciprocate the fraternal greetings and offer our best wishes and earnest prayers for progress and prosperity of our Muslim brethren in the U.S.S.R and the world at large—Editor)

From Mr. Hassan Mohammad Jiwa, P.O. Box 318, Tabora, Tanzania, East Africa.

I have the pleasure to write you this letter in great hope that you will respond to my request to send me Yaqeen International regularly as we are dealing in Tabligh activities in this part of the world and find the articles in your Journal just right for our purpose. (You have been Registered for regular supply of copies of Yaqeen International)—Editor).

Further, I request you for information on the *Risaalah* (magazine) which is received here regularly from Hyderabad Deccan—India, entitled "*AL-HAQ*" in Urdu. (We do not receive it, hence no comments—Editor)

From A.R.A. Noor Amin, Librarian, Jamiah Naleemiah, P.O. Box No. 1, Chinafort, Beruwala, Sri Lanka. Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

For twenty seven years YAQEEN INTERNATIONAL has faithfully obeyed the farewell words conveyed on the occasion of Hijja-tul-wida by our beloved Prophet (*Sallallahu alaihi wa sallam*) and transmitted the teachings of the Quran and Sunnah to millions all over the world. This is indeed an unique service which has had the Blessings of Allah and there is no doubt that YAQEEN INTERNATIONAL will be blessed further to continue this Jihad for many more years to come Al Hamdu LiLlah.

The staff and students of the Jamiah Naleemiah wish to convey their gratitude to Yaqeen International for their generosity in sending their publication regularly and pray Allah that they continue to flourish for the cause of Islam.

TALKING POINTS

The scientific mind is still trying to find the right answer to this question· Do men go to bed before they wake up, or do they wake up before they go to bed? (By Paul O'Hara)

"We have always considered Zionism, Communism and Imperialism to be a trinity allied against the Arabs and Islam.

"We are producing more oil than our economics can absorb simply to enhance the stability of the world economic order, of which we are a part." —King Khalid

Spectrum (*Continued from page* 213)

Usman, the founder of the Ottoman Empire(1299 A.C), was once a guest in a house. He was shown into a bed-room with a comfortable bed. But, when he was alone in the room, he looked up and saw that there was a Quran on a shelf fixed to the wall. He felt that it would be a disrespect to the Quran if he were to lie down and stretch his feet before it. So, he spent the whole night standing in an attitude of respect, in the privacy of that room. This legend illustrates with full force the spirit which animated the founding of the Ottoman Empire and which made it great.

Among the Turks, now as ever, there is the strongest love for the Arabs. The Turks regard the Arabs as their brothers in Islam and as the people who belong to the same race as that of the Holy Prophet (*Sallallahu alaihi wa sallam*). So great is the love and respect for the Arabs and products of Arabia among the Turks, that even now the average Turk, after eating a date, does not throw away the stone of the date on the ground. He carefully puts it into a place where it is not likely to be trampled under the foot.

Islam in Andalusia: In art and culture, Andalusia (Endulus—Spain) under Islam became like a garden of paradise in which works of art, great and beautiful buildings, dwellings, mosques, schools, places, mansions and other flowers of culture and good taste were to be seen everywhere. The people were highly prosperous and it had become difficult to find any poor to whom Zakat could be given.

Trading ships which put out to sea from harbours of Muslim Spain carried to all the great centers of trade and business the fine products of the superior art and crafts of Muslim Spain. Deep interest in learning and in literature was in the very air which people breathed. Noblemen from all over Europe flocked to Muslim Spain to acquire learning and enlightenment and eagerly carried them back home to their people.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this journal serially since the 7th June, 1976. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors, Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1, Pakistan. Phone: 238246.

THE HOLY PROPHET'S HISTORIC CALL

The last Apostle of Allah Muhammad (*Sallallahu 'alaihi wa sallam*), played a very prominent role in History to fight a great battle against the retrogressive disposition of man whose tendency had been and still is to associate partners with the Lord of the universe. With unparallel boldness, the Holy Prophet Muhammad proclaimed the oneness of Allah and discarded every sort of polytheism and sterilized all its germs in the *Shahaada* (witness): No God but Allah.

The Prophet's historic call was to heal the cavities and to remove the accompanying ills which the germs of polytheism had made in the popular distorted religions.

Truth is eternal: The message brought by the Seal of the prophets, (Al-Quran 33:40) Muhammad was not something new. It was delivered before the Prophet Muhammad and made perfect with him (Al-Quran 5:4). The Quran clearly declares: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (5:4)

The light and truth which was brought by and revealed to the Prophet of Islam was meant to quicken the dead into life and to make the pulse of the humanity beat with unprecedented force. Imbued with the philosophy of Islam the Arabs built up in a short span of time an empire greater than that of the Romans which they took centuries to accomplish. History is a living evidence of how the wave after wave of this new faith rolled onward fertizing every soil it passed over and assimilating on its way all that it considered good.

Before the advent of the Holy Prophet tribes and races had turned hostile against one another and had disfigured the very face of the earth in the name of religion and God. It was therefore the need of time and history that a great universal teacher came to the distracted humanity to teach about one God, and about universal love and brotherhood. So came Muhammad (*Sallallahu 'alaihi wa sallam*) with the message that there is no God but Allah; all men are equal before Allah; and that all men are brethren to one another. This was his great mission and by profession and practice he spared no efforts to fulfil it.

The doctrine of *Tauheed* (Oneness of Allah) revived by the Holy Prophet provides man with that universal Principle or Ideal which he desired long for a satisfactory explanation of life and universe. Two equal ultimate beings cannot exist side by side. For if they do so, they must either be similar or dissimilar in nature. The human mind feels inclined to be satisfied with only one ultimate principle in its quest for an adequate explanation of the creation. All the Prophets of God have spoken of only one ultimate being or God. God is fundamentally one and that all plurality is alien to His essence.

The principal motto of the life of the Prophet has been to proclaim the reality of one and only one Ideal—the Divine.

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Codification of Islamic Civil Laws

For over a hundred years after the death of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), judgements were passed in strict conformity with the teachings of the Holy Quran and Sunnah. In cases, where there were no clear directives to be found in the Quran and Sunnah, guidance was sought from the verdicts of the Four Caliphs and from the practice of the Companions of the Holy Prophet, and where this was not possible *Ijtihaa* was resorted.

Ibn Muqaffa (died 140 A.H.) who was greatly respected during the reign of the Abbasides for his vast knowledge, addressed a letter to Caliph Abu Jafar Mansur He stressed the importance of compiling laws to be enforced throughout the country. But due to certain reasons, the suggestion of Ibn Muqaffa could not be acted upon

Fatawa Alamgiri: In 1100 A.H. Emperor Aurangzeb Alamgeer (Rahmatullah 'alaihi), after he had been on the throne for about four years, decreed through a Royal Proclamation that *Hanafi fiqh* be edited and compiled. Consequetly, after a selection of scholars and learned men from the length and breadth of the country a Commission was constituted under the chairmanship of Shaikh Nizam-ud-Din Burhanpuri. This Commission made extensive research for full eight years and succeeded in compiling four comprehensive volumes dealing with the dictates of *Hanafi fiqh*. They covered the subjects of Worship and Religious Observances, Matrimonial Affairs, Mutual Dealings and Punishments in the light of the teachings of the Hanafi school. The compilation is known as "Fataawa Alamgeeri". This step taken by Aurangzeb Alamgir constitutes the first orderly effort in the direction of compiling and editing of the Islamic *fiqh*, which succeeded the Fatawa Tatarkhania, compiled first in point of time.

Turkey: The second regular effort was made in 1869 A.C., when following an Ordinance from the Turkish Sultan 'Abdul Aziz a Commission was formed to frame civil laws. This Commission in eight years time framed the said laws and named the book "Majallatul-Ahkaam-al-'Adliya" embodying the Islamic Civil laws. This book is commonly known as "Majallah". In the beginning of this book there is an introduction which deals with the principles of *fiqh* and its various kinds and the legal maxims. The number of these maxims is one hundred.

These laws consisting of 1851 sections were codified on modern lines, and were given the force of law in the country. It is unfortunate, however, that after the revolution brought about by Kamal Ataturk the Turkish Government decided to adopt Swiss Laws. The Majallah', in its modified form is, however, in practice in Iraq, Syria, and Jordan as a code of law.

Jordan: The Hashmi Kingdom of Jordan was established in 1947. Article 2 of its Constitution of 1951 proclaims Islam to be its religion.

Syria: In Syria Majallatul Ahkaam ul 'Adliyah has been in force under the name of "*Qaanun ul-Madani*".

Lebanon: In Lebanon also the '*Majallatul-Ahkaam-ol-'Adliyah*" of the Ottoman Empire had remained in force. But under the influence of the French rule, other laws gradually replaced the 'Majallah' and, finally, on October 11, 1934, a new Civil Law came into force.

Ceylon: As early as 1906, a Code of Isamic law was compiled and made applicable to the Muslims in Ceylon under the title "Muhammadan Code". The Code remained in force in its entirely till 1929, when some of its provisions were repealed and replaced by "Muslim Marriage and Divorce Registration Ordinance", which remained in force till 1955, when the Muslim Marriage and Divorce Act took its place. This Act continues in force till today.

Quranic Destiny of Pious Men

Quran Majeed explicitly declares that God has not created the world in sport or play but in truth (21:16 and 6:13)

The events in nature, the night that gives rest and the day that gives sight (Al-Quran 10:67), the rain that quickens nature (Al-Quran 16:65, 22:63 and 29:63) and the things of nature which are created in pairs (Al-Quran 51:49), and the marvel of harmony in the adjustment of sexes (Al-Quran 30:21) are signs and signals which transcend their appearance and take us beyond.

Nature is not God but God is reflected in nature and in time as it unfolds itself in history in the rise and fall of nations. The ruins which bespeak of ancient glory and the fall of the mighty are all integrated into a world which is planned and conceived by God, (Al-Quran 10:73 and 89:6-14). And above all man should think of what he is, his roots are in the earth but he has an origin which is divine: the angels were asked to prostrate before him (Al-Quran 2:34) and the disobedience of Satan spelled his doom, (Al-Quran 2:34), but the prerogative of man in his metaphysical dimension (Al-Quran 34:82) is not a gift which

is to be left uncared for. It is a trust which is to be warily guarded, as man though created in the best of patterns (Al-Quran 95:4) is prone to be thrown into the lowest of depths save those who believe and do good works, and theirs is a reward unfailing (Al-Quran 95:5). Ironically it is our ability to sin (Al-Quran 2:253) which marks us as free men and with man's capacity to sin God's forgiveness also becomes meaningful and real. (Al-Quran 39:53).

Satan tempts man by whispering from within. Al-Quran 114:5)

Man as an individual is divided against himself and is all too prone to betray his sacred trust and violate the primordial covenant. (Al-Quran 91:7-10)

Success is his who delivers himself from the greed of his soul, says Quran Majeed (59:9).

Mankind is one, traceable to one source, (Al-Quran 4:1). Corresponding to this Unity of the human plane is the cosmic unity. We are all part of the same cosmos; nature is quickened with life and even of animals it is said that they are nations like us, denoting thereby that even animal life has its own order and purpose (Al-Quran 6:38) and cosmos as a whole is oriented to God, (Al-Quran 31:20). Each part of the cosmos is tuned with the divine purpose (Al-Quran 41:11) and every part of the cosmos has its own invocation in accordance with its assigned place (Al-Quran 41:12).

"There is not a thing that hymneth not His praise but ye understand not their praise." (*Al-Quran* 17:44)

Nothing exists other than God. He alone is Being and Being par excellence. The kind of unity that Islam upholds admits plurality of finite persons, privileged place in creation but at the same time recognises **God as all in all,** comprehending all that is and surpassing all that is That God swears by things which to us seems insignificent speaks eloquently for the fact that to Him nothing is insignificant in itself

The Qurani perspective is beautifully reflected in these verses·

"Nay I swear by the twilight and the night and what it envelops and the moon when it is at the full We shall surely ascend from plane to plane" (*Al-Quran* 84:16-19)

Islamic history in spite of its unfortunat deviation from its original ethos and frequent betrayals of the ideals and values which it cherished in the beginning held fast to the Quranic vision that the rank with God, whether in this world or in the life to follow, is determined by piety (*taqwa*). **The most honoured person in the eye of God is one who is most pious.** (Al-Quran 49:13).

Guardianship of Minors under Islamic Law

In *Shariah*, guardianship over a minor is of two kinds: *Wilaayah*, that is guardianship of the property and education and marriage of the ward; and *Hizaanah*, or guardianship over the rearing and bringing up of the child.

Wilaayah: Guardians are either so by natural right or by testament, by appointment by a Qazi (Judge). The guardianship of a minor for the management and preservation of his her property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on the executor of such executors, next on the ruling power or its representative, the Qazi, or the Judge

The mother's right of guardianship is, however, forfeited upon her being remarried to a stranger, but regained when she is divorced or has again become a widow.

A guardian, an executor, or anyone who has the care of the person and/or property of a minor, can enter into a contract which is or likely to be advantageous and not injurious to his ward. It is not lawful for a guardian to pledge into his own hands goods belonging to his ward on account of a debt due to him.

Hizaanah The mother is, of all the persons, the best entitled to the custory (*hizaanah*) of her infant child during marriage and after separation from her husband, unless she be an apostate, or wicked, or unworthy to be trusted. Next, the mother's mother is entitled to the custody (*hizaanah*) of a child (Fata-wa-i-Alamgiri, vol. i, p. 728)

No male has any right to the custody of a female, but one who is within the *prohibited degrees of relationship to her*, ... namely, relations with whom marriage is forbidden by *Sharia'*. (Fatawa-i-Alamgiri, vol. i, p. 729) A female's custody of a boy terminates when he is seven years old, and of a girl at her puberty. Male custody of a boy continues till puberty, of a female not only till puberty, but til she can be safety eft to herself and trusted to take care of herself.

A boy or girl having passed the period of *hizaanah*, has no option to be with one parent in preference to the other, but must necessarily thenceforth remain in charge of the father. (Hidayah, vol. i, p. 389)

MUSLIMS IN U.S.S.R.

The Soviet Union is nominally the fifth largest Muslim country in the world. The 45 million Soviet Muslims, if their high birth rate continues, will number around 100 million by the turn of the century, compared with 150 million Russians. People of Muslim stock live mainly in six southern Republics of the Soviet Union: Uzbekistan, Tadshikistan, Turkenistan and Kirghizia, which make up Soviet central Asia, plus the vast steppeland of Kazakshtan and the Republic of Azerbaijan. Tartar Muslims also live around Kazan in Central Russia; some Tartar who were forcibly deported by Stalin during the Second World War have made their way back to their homeland in the Crimea. The Tartars are descended from the Mongol and the Uzbeks from the heirs of Timur or Tamerlane.

Of all the religions Islam probably suffered most from the Bolshevik revolution. The early Soviet governments saw Islam as a formidable conservative force, opposing social and political change. Mosques were closed; pilgrimages to Mecca were stopped and all the madrasaahs—Islamic theological training schools--were disbanded. Atheist propaganda was vigorously carried on and Muslim clergy men were imprisoned. **But the net result is that despite 60 years of official atheist propaganda, Islam is still existing.**

Today Soviet Muslims are under the official control of four spiritual directorates based in Tashkent, Ufa, Makhachkala and Baku. Legally responsible for all religious activities, the boards issue theological directions—(*fatwas*), organise councils and conferences, receive visiting foreign Muslims and publish religious materials.

Before 1917 there were more than 24,000 mosques in the Soviet Union. Today there are about 300, with about 100 registered Mullahs. Working mosques tend to be tucked away in back streets or on the outskirts of cities. The finest and biggest mosques are now all state museums.

The two madrasaahs graduate about 60 students a year. The only religious publications are occasional editions of the Koran (six since 1945), a few scholarly books on Islamic architecture and history, a religious calendar in Uzbek and a glossy monthly in five languages called "Moslems of the Soviet East" intended for overseas distribution. *Zakat, the Muslim mandatory charity to the poor, is foribden.* Only a handful of senior religious dignitaries are allowed to make the mandatory pilgrimage to Mecca.

Local campaigns against the beliefs and practices of Islam are unrelenting. **Under Soviet law children may be taught religion only at home.**

Soviet Islam seems to be suspended between the traditions of centuries and the anonymity of modern urban life. People are drawn to worship by faith and habit but driven away by the state's propaganda and pressure.

Nevertheless, there is evidence that things are improving for Islam, thanks to foreign policy considerations, the skilful pro-government line voiced by official Muslim leaders, and **a growing feeling in all central Asia that Muslim custom are an integral part of a revered heritage.**

Young Muslim clergymen now have the chance to study Islam in Cairo or Damascus. Last year 10 new mosques were opened. The largest edition of the Koran has just been printed. Widespread restoration of Muslim monuments is being undertaken at state expense. And with the increasing world importance of Islam as a political force, Soviet Muslims have been brought into far greater contact than before with foreign co-religionists and visiting journalists.

Ask any Tashkent young man whether he is a Muslim, and the answer is likely be, "Of course, we are all Muslims".

Soviet Officials frequently assert that the teachings of the Koran are embodied in the Soviet Constitution.

There is a network of *Sufi* brotherhoods, which are fiercely fundamentalist and nationalist and operate, especially in the north Caucasus, as a parallel system to the official boards. These secret *Sufi* societies or *tareeqaas*, containing a historic tradition, are ritualistic and bind an adherent to silent obedience for life.

But the official doctrine is that Islam must be contained. Islam has proved itself more durable and adaptable than Lenin expected. The dilemma for the men who run the Soviet Union is to decide whether this force can be exploited for domestic and foreign policy ends, or whether security and ideology require it to be continued—or suppressed.

(Abridged from the Universal MESSAGE, Karachi, November 1979).

Quotes From Quran Majeed

We have put forth for men, in this Quran every kind of parable, in order that they may receive admonition. (39:27)

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong. (42:40)

From the Sayings of the Holy Prophet

"O God! I beg of Thee for useful knowledge, commendable conduct and lawful sustenance."

"O God! Thou art the Peace and from Thee is the peace. Blessed art Thou O Lord of Majesty and Glory."

"O God! I beg of Thee for peace in this world and in the Hereafter."

"God! Thou art Forgiving. Thou lovest forgiveness. So do Thou forgive me."

From The Caliphs [Razi Allahu 'anhum]

"One on whom a word of advice is lost, should know that his heart is devoid of Faith." (Hazrat Abu Bakr)

"We found the best in life through patience and perseverance." (Hazrat 'Umer)

"One who finds the world a prison house, should be rest assured of a heavenly repose in his grave." (Hazrat 'Usman)

"There are three amongst the people who are deprived of three things—the impulsive of success, the infuriate of a sound decision and a liar of respect." (Hazrat 'Ali)

From The Saints [Rahmatullah 'alaihum]

"Sins are not as harmful to one as his or her slandering and showing disrespect to a Muslim brother or sister." (Khwaja Gharib Nawaz)

"To feed the hungry, to help the needy and to be good to one's enemy are the adornments for a noble man." (Khwaja Moinuddin Chishti)

"To earn the pleasure of parents is to own the key to success in both the world". (Shaikh Sa'di)

Measures for Modesty, Chastity and Privacy for Muslim Men and Women

Quran Majeed has laid down standards of modesty, chastity and privacy for men and women. We quote below relevant verses in support of what is stated in the following paragraphs.

"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad) that is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful'.' (33:59)

This is for all Muslim women, those of the Prophet's house-hold as well as the others. It was never contemplated that they should be confined to their houses. The object was not to restrict the liberty of women, but to protect them from harm and molestation. Assyrian Law in its palmiest days (7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill-fame. (Cambridge Ancient History, III. 107).

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them: for God is well acquainted with all that they do." (24:30)

The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form" it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex.

The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men especially for women than for men particularly in the matter of dress and the uncovering of the bosom.

"Such elderly women as are past the prospect of marriage,—there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and God is one Who sees and knows all things." (24:60).

For elderly women in the home the rules of dress and decorum are not so exacting as for younger women, but they are also enjoined to observe modesty, both because it is good in itself, and as an example to the younger people.

"O ye Children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you. But the raiment of righteousness,—that is the best. Such are among the Signs of God, that they may receive admonition." (7:26)

"....They are your garments and ye are their garments...." (2:187)

Men and women are each other's garments: i.e., they are for mutual support, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment.

"O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in

order that ye may heed (what is becoming)." (24:27)

The conventions of propriety and privacy are essential to a refined life of goodness and purity. The Muslim principles of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity

"*If ye find no one in the house, enter not until permission is given to you if ye are asked to go back, go back: that makes for greater purity for yourselves and God knows well all that ye do.*" (24:28)

Even if the house is empty, you have no right to enter it until you obtain the owner's permission, wherever he may be. The fact of your not receiving a reply does not entitle you to enter without permission. You should wait, or knock twice or three times, and withdraw in case no permission is received. If you are actually asked to withdraw, as the inmates are not in a condition to receive you, you should forthwith withdraw, either for a time, or altogether, as the inmates may wish you to do. Even if they are your friends, you have no right to take them by surprise or enter against their wishes Your own purity of life and conduct as well as of motives is thus tested.

"*Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter for them is a grievous Penalty,....*" (24:23)

Good women are sometimes indiscreet because they think of no evil But even such innocent indiscretion lands them, and those who hold them dear, in difficulties. But unprincipled people, who start false slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of God's grace, which is the meaning of a state of curse.

"*Women impure are for men impure, and men impure for women impure, and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable*" (24:26)

"*And in no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn but ask God of His bounty. For God hath full knowledge of all things*" (4:32)

Men and women have gifts from God—some greater than others. They seem unequal, but we are assured that Providence has allotted them by a scheme by which people receive what they earn If this does not appear clear in our sight, let us remember that we have no knowledge but God has. We must not be jealous if other people have more than we have—in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to God and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our short-comings and more of God's bounty or make ourselves fit for it

"*...And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.*" (2:228)

"*Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard..*" (4:34)

The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Quranic verse 4:34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection.

"*But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, take not the least bit back would ye take it by slander and a manifest wrong?*" (4.20)

"*.. Marry women of your choice, two, or three, or four, but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess That will be more suitable to prevent you from doing injustice.*" (4:3)

The unrestricted number of wives of the "Times of Ignorance" was now strictly limited to a maximum of four, provided you could treat them with perfect equality in material things as well as in affection and immaterial things. As this condition is most difficult to fulfil, the recommendation is towards monogamy.

"*And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure remit any*

part of it to you, take it and enjoy it with right good cheer" (4:4)

"From what is left by parents and those nearest related there is a share for men and share for women, whether the property be small or large—a determinate share" (4:7)

"Oh ye who believe! ye are forbidden to inherit women against their will Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them,—except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings a out through it a great deal of good" (4:19)

Among many nations, including Arabs in the days of ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels This shameful custom is forbidden.

Another trick to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her from re-marrying unless she remits her dower. All kinds of harshness are forbidden.

"If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, God is well-acquainted with all that ye do." (4:128)

Invitation to Islam

The peoples of the world have many differences and in almost every department of life. There is hardly anything on which opinion is not divided. Here the object is to describe the differences in the religions of the world and state clearly what distinguishes Islam from other religions. The existing religions are not only at variance with one another, but so also are the children of Adam, in spite of their common origin and bonds of humanity.

The multiplicity of religions has caused confusion which baffles human intellect. At first sight one is unable to distinguish the true religion from the false one. Obviously all the religions cannot be true and all of them cannot be false. The differences in religions are hard to reconcile as they pull human loyalties in diagonally opposed directions.

The question therefore is which of the so many religions is true. In this, reason and sound common sense are our best guide, and in a confusion like this, they are the best and probably the only means of distinguishing the right from the wrong. These faculties are God-given gifts to every rational person and should be made use of, as in material life, in a matter which is of great importance to us and involves great spiritual gain or loss.

"Ye are never able to be fair and just as .etween women even if it is your ar.'ent desires .ut turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly un erstanding, and practise self-restraint, God is oft-forgiving, Most-Merciful. (4:129)

The important religions are five, namely Islam, Christianity, Judaism, Zoroastrianism and Hinduism.

The Hindus believe in three million gods. The Zoroastrians hold that there are two gods—one is Yazdan (God of virtue) and the other Ahraman (God of vice). The Christians, mainly Catholics, now say that God is of three elements—the Father, the Son and the Holy Ghost, that these three are one and one is three. The Christians introduced this dogma of "One is three and three is one" about 400 years after Christ. They have no Biblical proof to offer to furnish in support of it.

The intellectuals of Europe are known for their achievements, and one is overwhelmed by the progress made possible by them, but the Muslims are surprised at their in: "One is three and three is one".

We hereby call on all the Muslims—the elite and the common folks—to come forward to serve Islam, to cooperate with each other in the dissemination of Islamic teachings that is to cooperate in spreading what is real and just. We appeal in the name of Allah Who created all of us from a single person and Who has blessed us with Islam, to join hands in building the moral of the younger generation. Your reward is with your Lord. He is the Best to give and the Patron of the righteous.

Islam provides its followers with a code whereby they may come out with what is noble and good in man, and thus maintain peace between man and man.

Muhammad (*Sallallahu alaihi wa sallam*) was the last of the Prophets. Muslims accept all prophets in-

cluding Abraham, Moses and Jesus, as they were sent by the Will of Allah for the guidance of humanity.

Quran Majeed is the Scripture that descended on the Prophet Muhammad (*Sallallahu alaihi wa sallam*). Muslims also believe in the Divine origin of every other sacred book sent down before on other Messengers of Allah. Quran Majeed is the last Book of Allah. It has come as a recapitulation of the former scriptures.

Articles of Faith in Islam· These are seven in number: Belief in (1) Oneness of Allah; (2) His Angels (3) His Books; (4) His Messengers; (5) the Hereafter; (6) the Pre-measurement of good and evil; (7) Resurrection after death.

Pillars of Islam:—These are five in umber: (1) Declaration of faith in Oneness of Allah, and in the Divine Messengership of Muhammad (*Sallallahu alaihi wa sallam*); (2) Daily obligatory Prayers; (3) Fasting in Ramazan; (4) Zakat (Almsgiving) and (5) Pilgrimage to the Holy Ka'ba at Mecca, if one has the means.

Attributes of Allah:—The Muslims worship One God, Allah—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the light of the Heavens and the Earth, the Most Merciful, the All-Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

Faith and Action:—Faith by itself is insufficient unless translated into action. A Muslim believes in his own personal accountability for his action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sins.

Capabilities of Man in Islam:—A Muslim believes in the inherent sinlessness of man's nature, which made of the best fibre, is capable of unlimited progress and development.

Islam is the religion of Oneness of Allah and the equality and brotherhood of mankind.

Knowledge —The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior even to angels.

Sanctity of Labour:—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

Charity:—All the faculties of man have been given to him as a trust from Allah for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities be distributed without any distinction or discrimination.

New Era of Faith

The faith of Islam now claims close on 900,000,000 adherents—an impressive figure and one achieved despite the combined attacks of atheism, materialism, Communism and all the other isms. This grand total is composed from Muslim communities some of which exist in quite unexpected localities, around two million in North America—and roughly eight million in Western Europe. This was achieved despite Charles Martel's victory in 732 A.C. which was intended to rid Frankish soil of the Muslim for ever!

There is cause for us all to thank God that there are still 60,000,000 Muslims in Communist China and 40,000,000 in Marxist Russia. Moreover, it is reliably reported that in certain remote Muslim communities in the Soviet Union new mosques stubbornly continue to be built—symbols of the undying faith.

TIME magazine, in its special feature on Turkey in December 1975, noted—the ever-increasing number of Turkish pilgrims going yearly to Mecca;

—the vast number of new mosques functioning throughout the country;

—the return of religious education to the people and

—the Call to Prayer has reverted once more in Arabic.

How deep is the love of Islam among them despite the machinations of its enemies!

The Times (of London) in its "World of Islam" feature in April 1976, said—

"All over the world Muslims have erected places of worship in countries where they constitute only a small minority." Surely these herald a new era of faith!

When we think of our brothers and sisters entering the mosques in crowds to join in the congregational prayers around the world—from Paris to Penang, from Brussels to Brunei, from London to Kuala Lumpur, from Mecca to Montreal, should we not be moved to praise God?

Spectrum

Islamic State: All persons in an *Islamic State* are free and equal as they obey Allah and not any-one else in his own right. All disputes in this State get decided in accordance with Quran Majeed and Sunnah. The judiciary in an Islamic State is the guardian of the rights of the people as well as those of their rulers.

Allah being the sole Law.-giver there can be no unjust or unrighteous law in an Islamic State.

In an Islamic state there is only one question which everyone has to ask himself when he has to decide how he should act, namely, what is Allah's Will?

Quran and Sunnah: Every word in Quran Majeed is binding on the Muslim **Ummah** upto the Day of *Judgement*. By command of Allah in Quran Majeed, the **Sunnah** of the Holy Prophet (*Sallallahu alaihi wa sallam*) has the same force. Not only it is the duty of the **Ummah** to obey the injunctions of Quran and Sunnah but also to propagate and enforce them as far as possible and to struggle against evil wherever it may be.

La ilaaha il-lal-laah exhorts us to "worship One God and no other, to obey Him and no other, to fear Him and no one else.

Sahaabah (Razi Allahu anhum): The Companions of the Holy Prophet (*Sallallahu alaihi wa sallam*) are the Criterion of Truth. It is from *Sahaa ah* that Islam has come down to us. It is also from *Sahaabaas* that we have come to know the *Shari'ah*. It is the Sahaabah from whom we learn the Sunnah of the Holy Prophet (*Sallallahu alaihi wa sallam*).

The Sahaabah constitute the neuclus of Islam, being the upholders and defenders of the Faith. History cannot show another body of persons who have sacrificed so much for the Allah's Name than the Sahaabah—may the pleasure of Allah be with them all perpetually!

Hazrat Shah Waliullah (*Rahmatullah allah*) in his book, "*Izaa l-tul-Khifaa*" has recounted about one hundred verses of Quran Majeed which put the seal of sanctity on Sahaabah. The Holy Prophet has warned us about them in the following words:—

"Fear Allah! Fear Allah with regard to my Sahaabah. Do not make them a target (of criticism) after me. Whosoever loves the Sahaabah loves them out of my love. And whosoever bears a grudge against them, gruges them because of a grudge against me. He who harms them has harmed me. And, one who harms me has hurt Allah. And, one who causes hurt to Allah, Allah will soon get hold of him." (Tirmizi)

Revelation:—The source of Truth is in Divine Revelation. The way of the noble companions and of teachers of the old is the Right Path. There is thus no reason why one should not find the Truth and the Right Path!

Islamic Law:—The Muslims have **Shariah** as their law beyond which they need no other law to seek justice in achieving the true object of their life.

Shariah, being founded on Quran and Sunnah, is the complete Code of law to determine what is right and what is wrong, and to distinguish the good from the evil.

According to the Islamic *Fiqah* (Jurisprudence) there are four sources of Islamic law, namely, Quran Majeed, Sunnah, *Ijmaa'* and *Qiyaas*. *Ijmaa'* is the consensus of the learned, and *Qiyaas* is a form of deductive reasoning, and both are concerned with the interpretation of Quran Majeed and Sunnah and not anything beyond them.

Historically there never has been any "law making" on the part of individuals not even in the best Muslim period when Muslim civilization was at its zenith, when Alhazen, Averros, Faarabi and Avicenna, were house-hold words in Europe and when the Muslim dominions extended from Spain to Indonesia.

Unity in Diversity: The Islamic world has vast territorial dimensions, extending from Morocco in the west to the south-eastern shores of Asia and to far off Australia. It embraces large number of diverse races and cultural groups. Amidst this diversity, Islam is the fundamental fact which holds the Muslim society together; and at the same time keeps it apart from the rest of the world.

Islam is the founder of distinct economic and social relationships as evolved in Quran Majeed. Islam therefore necessarily tries to change the existing economic and social structure to its own objectives. Thus wherever Islamic societies may be found to exist, they have a close resemblance with each other in important aspects of life. It is this dynamic feature which is the foundation stone of Islamic unity.

The Dark Ages: The 800-year long intellectual stagnation in the west should reflect the widely used term "Dark Ages". For approximately during this very period, the Muslim world had attained a high

degree of social, economic and educational advancement and Muslim scholars of this period made significant contributions to founding the basic sciences and arts which are the pride of modern age. The study of Muslim cultural history is, therefore, essential for a true understanding of the Islamic faith.

Motherland:—For Muslims, mother is one of the most venerable beings. She is the embodiment of kindness, love and affection. *Under her feet lies the Paradise.* The land of one's domicile is bereft of all these tender feelings and noble characteristics. It cannot therefore be given the status of a mother, and called Motherland.

Love for one's hearth and home, kith and kins is but natural. Islam *fully recognizes this fact and gives it* maximum place to develop. But if any land were to come in its way, the Muslims would rather abandon it and conquer it again for Allah. The Holy Prophet (*Salla'lahu alaihi wa sa'lam*), when he did not find it possible to carry on the message of Islam in Mecca left it and migrated to Medina. He gave up his home town but not his mission. To eulogise one's land and sanctify it to the level of mother is not the Muslim's concept. Sooner the false concept of *Motherland is dropped, the better.* Muslims have no barriers except that of Faith!

Alcohol Pollutes the Mind

"Oh ye who believe intoxicants and gambling.... are an abomination of Satan's handiwork" (Al-Quran, 5:93]

The addiction to alcohol is a terrible curse. It is closely connected with vice of every kind. It destroys the mind, body and soul.

Is it right for men to spend so much of their good and hard earned money on a thing that pollutes their mind and degrades their personality and destroys their family?

The following facts should make us realise how alcohol destroys homes and hearths.

1. Alcohol is from first to last a narcotic drug. It weakens the higher centres of the brain.

2. Alcohol is a poison. If taken constantly, then infallibly, reason will perish, the liver will get enlarged, the hair will start falling, the hands will shake and the gait will become unsteady.

"A hard drinker is an old man at 30. Through nights of sleeplessness and madness, he hiccups incoherent phrases. A disgrace, I repeat, a disgrace which dishonours us all." (Dr. Charles Richet of Paris—Noble prize winner of Physiology).

3. One reason the Courts don't handle more of the drinking-drivers cases is that the Undertakers get them first. (P. Holdcraft-Research students service).

4. Twenty five out of thirty percent of road accidents are associated with the consumption of alcohol. (S.A. Medical Journal).

5. **Every third suicide, every third arrest, half of all homicides, half of all fatal accidents in the United States are alcohol related (The Plain Truth).**

6. A painfully high association between drinking and forcible rape has been revealed by a United States study. Results read at the 127th Annual Meeting of the American Psychiatrists Association, showed 50% of the rapists were drinking at the time of the rape and 43% drank heavily (10 or more beers or the equivalent). (Home and Health).

Alcohol leads to aimlessness, lack of character, beggary, adultery, fornication, stealing, gangsterism and murder.

All sensible and wise persons stay away from alcohol—avoid the bottle stores and bars which have proliferated in this mad modern world. **Don't Drink!**

ALKHWARZIMI—ALGORIZM

Muhammad Bin Moosa, the greatest Muslim Scientist of his time was born in 780 A.C. in the city of Khwarism in a small Islamic state of Turkistan region now under Russian domination. He became famous as Alkhwarizmi after the name of the city of his birth. He passed away in 850 A.C. in the same city. His greatest interest since his childhood days was in Astronomy; he looked at the Moon, the Milky Way and the stars all alone in the stillness of the night and put questions about them to his parents and elders. Not getting satisfactory answers, he set himself to find the answers.

Luckily his father moved to Baghdad and Muhammad got his first instructions in Mathematics, Astronomy, Social Arts and Sciences in *Baitul-Hikmat* set up in Baghdad by Mamoon-ur-Rasheed. In a short time, he came to the top and was reckoned as the most brilliant scholar of his time. The European historians regard him as the greatest scientist. His discoveries and theories continued to influence European thought and learning in the field of

Mathematics and Astronomy upto the 18th Century. No one has come up to his stature in modern mathematics even upto this day. His famous book *"Alja ro-wal-muqaalila"* was taught in European schools and colleges upto the 18th Century. He organised and systematised the Indian and the Grecian branches of Mathematics into a science.

Some of his famous books are *Kitaabul Zeech* I & II, *Kitabul Rukhaama, Kitaa ul 'Amal bil Astarlab, Kitaa ul Tareekh* and the book on Algebra mentioned earlier.

In short Alkhwarizmi was at one and the same time a great Mathematician, Astronomer, Geographist despite the paucity of resources for research. Knowledgeable persons everywhere acknowledge his great services but forget his debt of gratitude. The West has learnt a lot from the East.

KIND WORDS—HANDSOME DEEDS

Have you thought about *da'wah* (propagation of Islam) in the manner beneficial to you and to your audience? This is how Quran Majeed puts it to you—

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; They are the ones to attain felicity." (3:104)

"Who is better in speech than one who calls (men) to God, works righteousness, and says 'I am of those who bow in Islam'?" (61:33)

"Invite (all) to the Way of thy Lord with words of wisdom and of good cheer, and converse with them in ways that are best and most gracious: For thy Lord knowest best, who have strayed from His Path, and who receive guidance." (16:125)

A Muslim, in one way or the other, has ample opportunities to project Islam through his words and deeds. It is, therefore, better for one to speak out the best and to do one's utmost for the Islamic image. If you were to combine your faith with wisdom and good deeds, it would help you as much as it will help others. You will make others to wonder about you and your faith and prompt them to take interest in what you have to offer.

Islam is a total way of life. When you talk, you can put Islam into your conversation for Islam fits into every proper activity. **There is a way of doing everything Islamically.** Islam has a universal appeal and sometimes even those who hear of it for the first time show considerable interest in it. We could try to help them to understand that the benefits of Islam last forever, both here and in the hereafter.

MISCELLANY

Pakistan and China have concluded an agreement for sale to China of two ships of 4,500 tons each. The ships are to be delivered towards the end of 1981 as part of 10 similar ships to be built by Karachi Shipyard for China.

Prince Karim Aga Khan would mobilise investment for Pakistan and assistance in the wider economic field. The Aga Khan appreciated the tempo of development in Pakistan and priorities set for the betterment of people and assured his fullest cooperation.

Zakat Operation Soon: President General Mohammad Zia-ul-Haq said that Zakat system would start functioning shortly after arriving at unanimity between various schools of Muslim thought including *Shi'a* community. He was of the view that such Islamic laws should be enforced as carry together various schools—*Sunni, Shi'a* and others.

Backward Areas: The President said that it was the Government policy to speed up development pace of backward regions; sharing of progress by all regions, promotion of national unity and integrity.

History's Biggest Pilgrimage: Saudi Arabia this year witnessed the biggest pilgrimage in history. "Al-Medina" reported that 861,520 pilgrims arrived from the four corners of the globe to join 2,217,169 Saudis and foreigners living in the Kingdom for the ritual. Most of the pilgrims, came by air. Land pilgrims came second. A total of 66,648 came by sea. Jeddah Airport handled the largest number of pilgrims, 491,208 against 485,379 last year. Next came Medina Airport with 10,232 pilgrims, followed by Dahran with 6,617 and Riyadh with 5,638.

The humanity as a whole needs Islam:—It needs its ideology, its principles, its laws, its social system which guarantees to every human being his rights and preserves every man's dignity, which in turn, guarantees the peace of mind.

This human felicity ushers in through belief in one God (Allah)—We gain strength and receive courage from Him to propagate Islamic ideology; We will remain upright *Insha Allah* and shall stand in His path with a stout heart and a strong will, despite being overwhelmed by evil every-where.

(Seyyid Qutub)

Afghanistan is an Islamic country and its problem should be solved by Islam itself. About 50,000 Muslims have been killed and thousands of them have been arrested

Man or Animal?: "Western countries and Western block are changing man into an animal" *(Imam Khumeini).*

Disaster For Burmese Muslims: The Muslims of Arakan are a suppressed and oppressed minority. Arakan is a hilly area situated in western Burma where, 80% of people are Buddist and the rest are Christians. About 3,00,000 Muslims had to leave their native place and go to Bangladesh because of Burmese Government's cruelty.

Turkey: Only Islam will save Turkey. Islam leads to development and does away with corruption, as it protects moralities. Under Islam all nations can live in fraternity.

there being no difference between the blacks and the whites except in piety. Islam condemns terrorism and delivers the land from bloodshed.

Yogoslavia had to enforce complete ban on advertising for drinks and cigarettes in a bid to stop the alarming rise in the addicts among the youth.

(*Reuter*. 13:9-79)

P.L.O. is negotiating with the Cyprus government to build a Palestinian University on the Island after the Arab countries refused the offer on this project. (Al-Hawadith)

Salahuddin still feared! Eriel Sharon, the Israeli Agriculture Minister wondered what the Egyptians meant when they talked about "the enemy" and "Salahuddin". He said: "We thought that such words will never be used after the Agreement."

(*Agencies*: 9-10-79)

The Eritrean Liberation Front has urged the Sudanese President not to transfer the Eritrean refugees from the Sudanese cities. There are about half a million Eritrean re-refugees in Sudan.

(*Al-Ra'i Al-A'am of Kuwait*)

One Million Muslims Bid Last Farewell to Maulana Maududi: On the 26th of last September, Pakistan and the Muslim World bid last farewell to the great Mujaahid-Thinker, founder of the Jama't-i-Islami, Maulana Abul A'la Maududi. General Zia-ul-Haq personally took part in the funeral which included about one million persons in addition to delegates from the Muslim countries.

Bulgaria: Dr. Salim Azzam, President of the International Commission for Islamic Minorities, accused Bulgaria of persecuting the Islamic minority living there. He said that the Bulgarian authorities prohibited Muslims from bringing up their children in accordance with the Islamic ideology and threatened everyone who follows the Islamic teachings with long-term imprisonment. Some of the instances of Muslim persecution are: prohibiting them from using public transports; naming their children with Muslim names and adopting Islamic customs of marriage and burial of the dead. Many mosques have been closed down.

Pope's Blessings for the Jews: Pope John Pole II called for an end to the anti-Semetic acts against the Jews. In a special message of greetings to the leaders of the Jewish Community in New York, the Pope said that Judaism and Catholicism are closely tied together and both reject all forms of anti-Semitic acts He greeted the Jewish gathering by saying "Shalom".

Bangladesh: A Seminar on Islamic Economics: The Islamic Research Academy of Dacca University held a seminar on "Economics in Islam". The seminar adopted the following resolutions:

1. The Islamic universities to include in their programme, adequate studies on Islamic economics; 2. The Bangladesh government to adopt Zakat project and to take necessary steps to establish an Islamic Social Security project and to take necessary steps to establish an Islamic Social Security System; 3. to establish banks based on Islamic principles and 4. establish an Islamic Common Market and Islamic Monetary Fund.

Philippines: The daily Manila Bulletin has said that certain elements abducted a Muslim lady teacher in Southern Philippines who is also the wife of a military leader in the Islamic National Front for the Liberation of Moro. She was taken naked to Sali barracks in Patikol where she was tied naked to a tree for 12 hours to be eaten up by red ants. It is worth-mentioning that the Islamic Moro Liberation Front is struggling against the Marcos regime for the last seven years, leading an armed independence revolution in Southern Philippines.

(*Al-Watan of Kuwait*)

Turkey Comes Back to Islam: Commenting on the improvement of relations between Turkey and the other Muslim countries, the French paper "Le Figaro" has said that this is considered a clear indication that for the first time since Ataturk brought the country under secularism 40 years ago, a new Islamic line has emerged, which is represented by the Islamic Party led by Erbakan.

In Mauritius, Muslims were invited by the missions for the celebrations of the anniversary of Saint Jack Lavelle and special dresses were distributed among them but at the same time they spread the rumour that the Muslims were glorifying the Saint.

The Revolution of Muslim Fatani: Ever since it took over the rule in Thailand, the Budhist authorities are carrying out a vicious plot aiming at wiping off Islam from the southern provinces of Gala, Fatani, Naratiwas and Setol. After long years of persecution, the Secretariat of the Islamic Youth Movement in Fatani has made bold to reveal the secrets of this Budhist/Communist conspiracy against Islam and the Muslims.

Budhist teachers replace Muslim teachers. Students are forced to change their Muslim names for Budhist ones before joining any government school.

Even the mosques are being infiltrated by the government agents under the disguise of preaching. The real Muslims preachers are being hunted to be killed. Shaheed Abdul Rahman Dawood of Darul Uloom School in Gala, and Haji Solong of Fatani suffered martyrdom in this manner.

The Islamic awakening led by the Muslim Youth Movement of Fatani has begun the struggle to thwart the conspiracy. The Movement urges every Muslim to save the Muslims of Fatani by extending financial and moral assistance, and by all other means to consolidate the Islamic teachings there.

"God will certainly aid those who aid His (cause);—for verily God is Full of Strenth, and Exalted in Might"

Message from Japanese Muslims; Japan Islamic Congress, Tokyo: On the occasion of the Havana Conference of the Non-Aligned Heads of States we wish to extend our Islamic sense of solidarity with the Conference and to express our profound gratitude to the efforts and achievements of the non-aligned movements for the democratisation of international relations of all human beings, on the basis of equity and equality; which we share as Islamic values.

We believe all members of the non-aligned movement will continue the on-going efforts for freedom and provision of basic human needs, which will lead to world peace.

Now is the very time to discuss the effectiveness of existing world relations, by re-shaping international politics, advancing worldwide social and economic justice and fairness.

We hope the Conference will produce fruitful results, and will include the question of the liberation of Al-Quds (Jerusalem) and Palestine, which is a vital issue to all humanity.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors, Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. Pakistan. Phone: 238246.

Every Man's Religion

THE PRACTICAL & UNIVERSAL FEATURES OF ISLAM

By S. A. Hines

According to Quran Majeed and the personal example of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) Islam is—

- the only way of life—complete and compact—for peace and progress
- the only total unifying force for human society
- the only system prescribing piety, justice, and excellence as the basis for every word and deed and all human endeavour be it social, commercial or political
- the only code of social justice on world-wide basis
- the only hope for the racial and ethnic minorities struggling for survival
- the only doctrine for permanent Reformation which has stood the test of time and
- the only ideology with Peace as its Objective and Motto.

The Prophet of Peace, Muhammad (*Sallallahu alaihi wa sallam,*) enjoined as an article of Faith, belief in all the other Prophets of Allah, from Adam through Abraham, Moses and Jesus; and in all of their Books as revealed by Allah for guidance of different peoples at different times.

The Quran—The last of the Scriptures revealed to the last of the Prophets, is the "Truth of assured certainty" (51:69). It has remaind unaltered and is unalterable (15:9)

The Articles of Faith to establish Universal Peace and Good Will are seven, namely—

Belief in One God (Allah); His Angels; His Books; His Messengers; the Hereafter; His power of determining good and evil, and life after death

The Steps to Peace are five in number: (1) Declaration, by mouth and by heart, of faith in the **Oneness of Allah** and in the Messengership of Muhammad (*Sallallahu alaihi wa sallam*) as the last of His Prophets; (2) Daily five-time **Obligatory Prayers** at their fixed time, (3) **Fasting** (for one full month in Ramazan); (4) **Zakat**—Annual mandatory charity at the fixed rate, and (5) **Pilgrimage** to the Holy Ka'ba at Mecca, at least once in life by those who can afford it

ALLAH, the True One God as revealed to us in Quran Majeed, is the Almighty, the All-Knowing, the All-Just—

The Cherisher of all the worlds, the Friend, the Helper.

There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter, He is kithless. He is indivisible in Person.

He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH in God and the Holy

Prophet by itself is insufficient unless translated into action. A Muslim has to render account of his faith as he believes in **Accountability on the Day of Judgement** for his actions in this life. On that day each one shall bear his/her own burden and none will expiate for another's sins

A MUSLIM believes in the inherent sinlessness of human nature. Man is created in the best of moulds and is blessed with unlimited potential for progress and development through heartfelt devotion to Divine guidance, which demands faith in One God (Allah) and in the brotherhood of man on the basis of Islamic ideology. Islam is neither conservative nor prohibitive. It enjoins the pursuit of knowledge as a religious duty. It exhorts man to exercise his mind, to use his intelligence, to exploit the resources of nature. The marvellous achievements of Muslim scholars and scientists in the centuries following the advent of Islam are too well known. The Islamic ideology upholds all honest endevour, down to manual labour which enables one to live honestly.

ISLAMIC IDEOLOGY is productive and enterprising, it makes living, under divine guidance, an act of virtue, meriting great rewards Idle life is deemed a sin.

THE talents and faculties of man, being a gift and a trust from Allah, are required to be used in the service of and for the benefit of fellow-creatures. It is a Muslim's duty to live for others, in all manner and aspects of his life.

ISLAM offers you what you desire in your heart of hearts. So why remain a stranger to it?

The New Order—TWILIGHT OF RENASCENT ISLAM

The suppressed forces of Islam in the Middle East have risen anew. The other Islamic nations, throughout the world, are getting ready filled with high hopes. Islam is reasserting itself and recapturing the ground earlier lost to alien concepts of life.

The non-Muslim powers outside as well as the un-Islamic forces inside have been alerted, rather alarmed at this development. They fear the rise of Islam as a nemesis. They are afraid that their political hegemony and economic monoploy will be broken, not only in the third world of Asia and Africa but also, ultimately, in the first and the second worlds of Europe and America. These powers and forces, still controlling the means, media and resources of industry, science, technology, communication and propaganda, are fighting the last-ditch battle with a vengeance.

Old habits, especially of wielding power, die hard. Vested interests do not easily yield. Hence the resultant conflict and struggle. The beneficiaries of the old order are pitted against the standard-bearers of the new order—the renascent Islam. It is an ideological conflict. The question posed before the Muslim masses as well as intelligentsia is: which will reign supreme, the Islamic system of welfare, or the communist dictatorship, or the capitalist monopolism of the western democracy that has compromised with both? Obviously, **the Muslim masses are out-and-out for Islam.** But the intelligentsia is in two minds. It is split in the middle. One section is enthusiastically for Islam, and another is fanatically against it. In many Muslim countries, so far, the anti-Islam fanatics are ruling over their lands, and the common people are groaning under their corrupt regimes. In some countries, the pro-Islam enthusiasts have just taken over, but have not yet been able to consolidate their power. In all countries, the anti-Islam elements are entrenched in the positions of strength bequeathed to them by the departing imperialists and colonialists.

At this juncture, the standard-bearers of Islam are to keep their heads cool and be very cautious. If they lose in the battle of wits, it would be very hard for them to win the battle of arms. Any war, fought on the field, is planned and prepared for at the table. **Minds direct and command the muscles.**

The need of the hour for the activities of Islam is not to lose their temper, poise and equanimity. They must control their passions. They should never allow their zeal to get better of themselves. They ought to exercise restraint, forbearance, tolerance and patience so that their better judgement, rather than hasty outbursts, may prevail and keep all their actions within reasonable limits

What is urgently required in the world of Islam is statesmanship at the highest level of the High Command in charge of the Islamic front, at all places. It can only be realised by following earnestly the guidance to be found in Quran Majeed and Sunnah. It is not a tall order nor a difficult demand since we as Muslims are committed to follow the divine guidance. We should be honest in our professions and true to our Faith. The time is ripe, the masses are clamouring for a return to the Straight Path but the leadership is found wanting. We pray for the advent of one who could lead the Muslim *Umma* on the Straight Path to play the role which God has

destined for His servants, namely, all those who claim to be Muslims. Amen!

QURAN AND HADITH—BRIEF INTRODUCTION

Quran Majeed is the last Word of God and the basic source of Islamic teachings. Quran deals with the bases of creed, morality, history of humanity, rituals of worship, knowledge, wisdom, God-man relationship, and the laws on human relationship in all its aspects. Comprehensive principles on which sound system of social justice, economics, politics, jurisprudence, law and international relations can be built, are the important contents of Quran Majeed.

The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) himself was unlettered and could not read or write, yet he committed Quran Majeed to memory and got it written by his followers under his personal supervision during his lifetime. The original and complete text of Quran Majeed is available to every one in Arabic, the language in which it was revealed. Translations of its meanings into many languages are widely used.

Hadith, (Traditions) contain the teachings, sayings and actions of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). They have been meticulously reported to us. They were collected by his devoted companions. They explain and elaborate the Quranic verses, their Message and the ways and means of their implementation.

READINGS FROM HADITH

By Abu Ammaar

Wealth: a terrible trial:

K'ab bin Eyaaz (*Razi Allahu anhu*) related that he heard the Apostle of Allah (*Sallallahu alaihi wa sallam*) say:

"For every *Ummah* there is a special trial and the special trial for my *Ummah* is wealth." (Tirmizi).

Wealth Devours Faith:

According to a Hadith related by *K'ab bin Maalik*, the Prophet of Allah said:

"No two hungry wolves let loose in a flock of sheep can devour the sheep so ravenously as the greed of a man for wealth and fame does devour his Faith." (Tirmizi).

Evil begets Evil:

Hazrat 'Amr bin 'Auf (*Razi Allahu anhu*) reported that the Prophet (*Sallallahu alaihi wa sallam*) said:

"Whosoever introduces an evil way takes upon himself besides his own sin (for the evil), the sins of those who follow his example. (Muslim, Nasai, Ibn Maaja).

Hypocrites' Horrible end:

Hazrat Abu Huraira (*Razi Allahu anhu*) reported that the Prophet (*Sallallahu alaihi wa sallam*) said:

"Whosoever acquired knowledge with the object of gaining access to men of the world; and attracted the hearts of men to his self in order to gain their respect; neither the *Farz* (obligatory duties) nor *Nafal* (the optional acts of virtue) of such a one will be accepted on the Day of Judgement." (Abu Dawood).

Unpractical Preachers: Exemplary Punishment:

Anas bin Maalik (*Razi Allahu anhu*) reported that the Holy Prophet (*Sallallahu alaihi wa sallam*) said:

"I passed by a people, during the night of Ascension, whose lips were being cut with scissors. I asked Gabriel who were they? He said: "They are the (religious) preachers and (public) speakers from amongst your Ummah; they used to preach but did not practise (what they preached)." (Tirmizi).

Superior Wisdom—Clear Thinking:

Ali Zareen (*Razi Allahu anhu*) reported that the Holy Prophet (*Sallallahu alaihi wa sallam*) said:

"Aba Zarrin! there is no wisdom like clear thinking." (Baihaqi).

Moderation—How Meritorious:

Ibni 'Umer (*Razi Allahu anhu*) said that the Holy Prophet (*Sallallahu alaihi wa sallam*) said:

"Moderation in the lay out of expenditure is half of its merit." (Baihaqi).

Manual Labour and Lawful Earnings; Better than most:

Al-Miqdaam bin Ma'dikarib (*Razi Allahu anhu*) reported that God's Messenger (*Sallallahu alaihi wa sallam*) said:

"No one has ever eaten better food than what he eats as a result of the labour of his hands. God's prophet David used to eat from what he had worked for with his hands." (Bukhari).

Clear Options:

An-Nu'maan bin Basheer (*Razi Allahu anhu*) reported that God's Messenger (*Sallallahu alaihi wa sallam*) said:

"What is lawful is clear and what is unlawful is (also) clear, but

between them are certain doubtful things which many people fail to realise. He who guards against the doubtfuls keeps his religion and his honour blameless, but he who delves into the doubtful things is lured into what is unlawful, just as a shepherd who pastures his flock round a (private) preserve will soon feel tempted to pasture them in it

God's Preserve:

Every monarch has a preserve, and God's preserve is the domain of things He has declared unlawful

Heart—the Most Vital Organ:

"In the (human) body there is a flesh, and the whole body is sound if that (lump of flesh) is sound but the whole body is rotten if it is rotten Beware! It is the heart" (Bukhari and Muslim).

Forbidden for Muslims:

(1) **Jaabir** (*Razi Allahu anhu*) said that he heard God's Messenger to say in the year of the Conquest when he was in Mecca—

> "God and His Messenger have declared forbidden the *sale of wine, dead animals* (through natural death), *swine* (Pork) and *idols* (images)."

He was asked what he thought of the fat of dead animas used for caulking ships, the Prophet added—

> "God curse the Jews! When He declared the fat of dead animals unlawful they melted it, then sold it and pocketed the price they received." (Bukhari & Muslim).

(2) **Jaabir** (*Razi Allahu anhu*) reported that the God's Messenger (*Sallallahu alaihi wa sallam*) said:

> "Flesh (of human body) nourished on what is unlawful will not get admittance into paradise, but hell is a more befitting (place) for all flesh nourished on of what is unlawful." (Ahmad, Darimi and Baihaqi)

(3) **Abdullah bin Mas'ud** (*Razi Allahu anhu*) reported that God's Messenger (*Sallallahu alaihi wa sallam*) said:

> "No man who acquires unlawful property and gives some of it in alms will have it accepted from him; neither will he receive a blessing for it if he contributes some of it; and if he leaves some of it behind him it will be his provision for hell

Two wrongs do not make one right·

> "God does not obliterate an evil deed by another evil one, but He obliterates an evil deed by a good one What is impure does not obliterate the impure" (Ahmad)

The Criterion

Waabisa bin Ma'bad (*Razi Allahu anhu*) reported that God's Messenger said:

> "Have you come to ask (me) about righteousness and sin, Waabisa?"

When he replied that he had, he joined his fingers and striking his breast there with said

> "Ask yourself for a decision, ask your heart for a decision (he repeated it three times). Righteousness is that with which the soul is tranquil and the heart is tranquil; but sin is that which raises suspicion in the soul (mind) and is preplexing to the (heart) breast, even if people were to give you a decision in its favour." (Ahmad and Darimi).

The Best deeds: Narrated **Abu Zar** (*Razi Allahu anhu*): I asked the Holy Prophet (*Sallallahu alaihi wa sallam*) "What is the best deed?" He replied,

"To believe in Allah and to fight for His cause.'

"Help the weak or do good for a person who cannot work for himself."

I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good"

Special Favours· Narrated **Abu Huraira** (*Razi Allahu anhu*): The Holy Prophet (*Sallallahu alaihi wa sallam*) said, (1) "Allah has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it"

(2) "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely."

HAZRAT ABU BAKR'S EXHORTATIONS

(From Will Durant's book)

"Be just, be valiant; die rather than yield;

"Be merciful, slay neither old men nor women nor children.

"Destroy no fruit trees, corn, or cattle.

"Keep your word even to your enemies. Molest not those religious persons who live retired from the world.

"The Arab troops were more rigorously disciplined and more ably led; they were inured to hardship and could fight on empty stomachs.. **they were not barbarians". (Will Durant** in his Story of Civilization—The Age of Faith, p. 188).

The Secret of Muslim Worship

THE DAILY FIVE PRAYERS

By Hafiz Siraaj Muneer

The power of Prayer as enjoined by Islam is tremendous for the participants as well as the independent observers. The following statement by an impartial and independent scholar bears a testimony to this fact—

"Muhammad had created a religion which had none of the features of the ancient cults, no priesthood, and no ceremonial, which was based on no form but upon a spiritual relationship to an unseen God It was not designed to give prestige to a special group but to create a universal brotherhood composed of all men of every race who would accept this God and promise loyalty to His Prophet.

"The vast difficulty of creating any sense of unity or solidarity in such a group is apparent. All historians declare that the amazing success of Islam in dominating the world lay in the astounding coherence or sense of unity in the group, but they do not explain how this miracle was worked There can be little doubt that one of the most effective means was Prayer. The five daily Prayers, when all the faithful, wherever they were, alone in the grim solitude of the desert or in vast assemblies in the crowded city, knelt and prostrated themselves towards Mecca, uttering the same words of adoration for the one true God and of loyalty to His Prophet, produce an overwhelming effect even upon the spectator, and the psychological effect of thus fusing the minds of the worshippers in a common adoration and expression of loyalty is certainly stupendous. Muhammad was the first one to see the tremendous power of public prayer as a unification culture, and there can be little doubt that the power of Islam is due to a large measure to the obedience of the Faithful to this inviolable rule of the five prayers",—J. H. Lenison in Emotion as the Basis of Civilization.

DUTY TO SELF & SOCIETY

Human life whether individual or social can never remain stationary. It must either go forward or recede backward. Without moral preachings (*Tableegh*) the forward march of life cannot be sustained and when the forward march is stopped life begins to go backward and to deteriorate by the inexorable law of nature That is why Quran Majeed lays so much emphasis on the necessity of *Tableegh* (3:110) It is both an individual duty of a Muslim as well as collective responsibility of the community. It is high time that we should be fully alive to the importance of our duty in this respect

Tableegh is necessary both at home and abroad. We Muslims must be true Muslims. We must know what Islam is and must shape and discipline our lives on the beautiful pattern enunciated by Islam and exemplified by the Holy Prophet (*Sallallahu alaihi wa sallam*) in his life. For this it is essential that every Muslim who knows what Islam is and practises it, should be ever ready to render a helping hand to his brother Muslims who are ignorant or are being led astray. **Tableegh is a duty which all Muslims owe to one another.**

Honest Endeavour

It should be our duty to prove, not only by words but also by actions, that Honesty holds a position of its own in everything we do. If we were to put Honesty above everything else, we would be morally the greatest force and in the happy position of showing the way to others.

Most of the evils of **mankind** are due to the unfortunate fact that practical Honesty has almost disappeared from its midst. The **suffering** humanity is waiting for an **honest** endeavour to cure it of its various and numerous ills. We should make Honesty the basis of our **thoughts**, words and deeds, arrangements and dealings to re-establish sincere understanding and real peace amongst the different aggressive groups which are arrayed against each other at the moment.

Let there be a **world-wide campaign in favour of "Honesty in deed" for the good of mankind. We would like the Muslims to take the lead because of what Quran Majeed has told them—**

> "Ye are the best of Peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." (Al-Quran 3:110).
>
> *"O ye that believe! betray not the trust of Allah and the Apostle nor misappropriate knowingly things entrusted to you. (Al-Quran* 8:27).

It would be worth while to organise an **"Honesty Front" to teach, train and troop up people for Honesty!**

HIJRAH

A NEW CHAPTER IN WORLD HISTORY

By Maryam Moinuddin Ahmad.

Hijrah (migration) of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) from Mecca to Madina heralded an entirely new era in the history not only of Islam but of the world. Thanks to the support offered by the **Ansaar**, the Prophet was able to realise the aim for which he had striven in Mecca:

that is, the establishment of an Islamic polity

Religious communities before Islam had been organised on narrow conceptions of tribal homogeneity. The theocratic state of the Jews was one established in the name of the God of the Children of Israel. In the structure of Islamic community, however, considerations of descent or tribal adherence have had no place. The true significance of this Islamic attitude was fully realised only after the *Hijrah*. It opened a new Chapter in world history

To many of the non-Muslims in Mecca, Islam appeared to be no more than a local movement for reform. But after the *Hijrah* it became clear both to Muslims and non-Muslims that Islam aimed at much more than a mere moral reformation

The rigours of persecution in Mecca, endured for more than a decade, had strengthened and steeled the minds of the Muslims against loyalties based purey on tribal ties and bonds of kinship. Muslims were inspired with higher loyalties inculcated by the Islamic ideology. The new conception of a brotherhood of men, which united men not by blood ties, but by ideological ties, was firmly rooted in their minds. The Muslim community or *Ummah* stands together on this iron cast frame irrespective of race or colour. It has tremendous appeal and power to absorb and is open to all who opt for the common ideal, and is closed to those (even one's nearest kinsmen) who refuse to accept the same.

Hijra is therefore rightly made the basis of the Islamic Era and Hazrat 'Umer Farooq (*Razi Allahu anhu*) who took the decision was indeed a great seer to have realised the importance of Hijrah for Islam and the Muslims in particulars and the whole of mankind and the world in general·

Wealth and Welfare Go Together in Islam

The desire for power urges man to strive unscrupulously for wealth which he takes to be a means to power. In his struggle for wealth, not only does he lose sight of moral values but also of social duties and bring harm to others through unjust and selfish acts. The root of evil in the world being the domination of man over man through wealth, Islam provides methods to prevent accumulation of excessive wealth by encouraging spending of surplus wealth in charity, *zakat*, *sadaqa* and loans to the needy free of interest. It prevents concentration of wealth in the hands of a few through its law of inheritance, and by putting a high premium on service to the kindered, the neighbours and the orphans.

The basic principles of Islamic Economics are founded on moral conduct as against self-interest, of man and are practised in a manner best suited to develop the good in him. Islam grants the right of private ownership of wealth acquired through righteous means of livelihood according to one's capacity and ability Free enterprise is also allowed provided it does not take the form of hoarding, profiteering, and or holding back the necessities of life with the object of raising prices Monolpoly of the means of production or of distribution is declared unlawful.

All types of business in which the gain depends on mere luck or accident or speculation is banned as it sows the seeds of avarice in one's heart. Similarly business undertakings in which the rights of the contracting parties are not well defined are forbidden to prevent litigation amongst the parties.

Islam respects those who earn and spend for social and charitable ends more than those who keep their wealth to themselves interfering with normal circulation earning of money and good under the law of supply and demand The surplus wealth has either to be utilized for one's own normal needs or given away to others for the same purpose. This way, the surplus wealth and goods keep constantly moving in society serving its best interests.

Under the mandatory system of Zakat, everyone of the poor is socially insured against sickness, old age or emergencies. There being no unnecessary anxiety for the future peace of mind comes easy with trust in Allah.

Besides Zakat, the law of inheritance in Islam also ensures the diffusion of wealth. One's wealth and property is distributed among his family and relatives on his death Even distant relatives are eligible to the benefit if there are no near ones The shares of each one of the near or distant relatives are laid down very clearly. If distant relative is not forthcoming, the Muslim community is entitled to it through inneritance

As a corollary, Islam forbids granting or receiving interest on loans simply because it is unjust for the lender to ask the borrower for a return at a fixed percentage, irrespective of prospects of gain or loss

The Islamic principle of '*muzaaribah*' (profit sharing) provides the just basis for monetary transactions.

'Mu aaribah' is a contract between two parties, one to supply the Capital and taking no active part in running the business while the other provides labour management etc. Both parties agree beforehand on the portion of their respective share of the profit. If the business

does not prosper the capitalist party loses the money he has lent for the business while the business party does not gain any reward for the labour provided for running the business.

A Study in Islamic Polity

There is no parallel in History to the selfless devotion to duty and regard for public good with which the Prophet of Islam (*Sallallahu alaihi wa sallam*) and the first four Caliphs (*Khalifas*) who succeeded him, governed the rapidly growing State the custody of which they undertook in God's name. There was no constitution in the sense in which the word is used in the present times. They were guided by Quran Majeed which lays down essential principles of truth and justice for the guidance of mankind in all forms of human activity and for all times Quran Majeed tells us in verse 116 of Chapter 6:

> "*The words of thy Lord are fulfilled in truth and justice. There is naught that can change His words. For He is the one Who heareth all and knoweth all.*"

Sovereignty is for God alone (3:26; 64:1; 67:1), and man has been created "His Vicegerent on earth" (2:30; 6:166; 35:39). It is also repeatedly stressed that the night and the day, the sun and the moon, the seas and the stars, and the mountains and air, and all that is between the heavens and the earth have been made subservient to man so that he may ponder and refect (16:12 & 14;45:13). The ideal of government in Islam is government not for the advancement of any race or nation or any section of humanity to the detriment of any other, but for the good of all. The Holy Prophet (*Sallallahu alaihi wa sallam* and the first four *Khalifas* (Caliphs) after him, have proved this ideal to be attainable. A number of rulers in the history of Islam who had this ideal before them are known to have attained notable success. A good example is that of the Umayyad Caliph Hazrat Umar ibn Abdul Aziz (717-720 C.E.) who in his short reign brought such prosperity to the State that people found it hard to find anyone who would need or accept alms. He died prematurely owing to his excessive austerity and incessant labour in the discharge of his duties. The position of *Khalifa* was conferred upon him, as in the case of the first four *Khalifaas*, by common consent and reluctantly accepted. The responsibilities of this top most public offioe are, accordingly to Islamic standards, so onerous that no one is expected to covet it.

Any Constitution which is consistent with the eternal principles of truth and justice can be made conformable to the commands of Quran Majeed. Islam recognises no privilege in affairs of state except the merit of virtue and good deeds, so that hereditary rulership seems inconsistent. That form of government has, however, been most common in Muslim States, though frequent instances of other forms of government are to be found. One of the Muslim States in Spain mentioned in Historian's History of the World had a republican form of Government. That was more than two centuries before the French Revolution

A large section of the followers of Christ, almost all in the Russian Empire and a great many outside it, openly deny the Christian faith and deride Christian virtues. The great error of the leaders of Christian throught has been to separate religion from what are called secular affairs. Allah's convent covers the whole of man's life and activity, which includes not only his private affairs but also his public and political activity which cannot justly be separated from his affairs as an individual. Both must be governed by the same ethical principles which constitute the essence of religion. Political leaders of the West whom the world seems to follow, have their own ethical standards which seem to vary with the need of the moment. As the well-known American Journalist Walter Winchell has observed, "the four freedoms have given way to the four Gs—Guile, Grab, Greed and Gold. Quran Majeed warns us against politicians in 2:204 and 205 as follows

> "*And there is amongst man (the type of man) whose speech about this world's life strikes thy admiration, and he calls God to witness about what is in his heart; and yet is he the most cavilling of mischief-makers, and when he is invested with authority his endeavour in the land is to spread mischief therein and to destroy crops and off-spring whilst Allah loveth not mischief.*"

This description of the crafty politician applies as much to the politicians of modern times as it applied to the political adventurers of the past. There can be no room for such people at the helm of affairs in a State administered on Islamic principles Unless the leading states of the world purge their administration of such people the prevailing hatred and discord and fear and frustration are not likely to abate.

Quran Majeed promises freedom from fear and grief for all who have faith and follow the path of rectitude (2:112; 5:69; 6:48). We see endless conferences secret and otherwise, being held nowadays with the ostensible object of promoting peace. They seem to have the effect, in reality, of accentuating differences and discord. That is because these conferences are dominated by the

type of persons described in 2:204 and 205 quoted above. Quran Majeed warns us against such conferences also:

"There is no good in much of their secret conferences, save him who enjoineth charity and kindness and peace-making among people Whoso doeth that seeking the good pleasure of Allah, We shall bestow on him a vast reward" (4:114).

The Prophet call to the 'People of the Book, that is followers of the earlier Prophets was simple and irresistible. It was accepted in his day, as afterwards, by vast numbers of 'People of the Book' The relevant verse is at 3-64;

"Say; O people of the Book! Come to a word laid down between us and you, that we will not serve other than Allah, nor associate aught with Him, nor take each other for lords beside Allah. And if they turn away, then say "Bear witness that we are Muslims".

This verse was the substance of the Prophet's epistle to Heraclius, the Roman Emperor of the Eastern Empire. It is related that Heraclius was so impressed that only political considerations prevented him from openly accepting Islam. The Negus of Abyssinia who ruled a great empire greatly valued the Prophet's epistle sent to him and some of the earliest Muslims sought and found refuge under his protection and when the Negus died the Prophet said prayers in congregation specially for the peace of his soul (Al-Bukhari). It may be mentioned that the word Muslim, literally translated, means one who submits to God, that is, one who binds himself by a covenant with his Maker to obey His laws above everything else. Divine laws do not change as Quran Majeed tells us so that a Muslim is bound to submit to all the basic laws that have been revealed to mankind through Adam and a succession of God's messengers after him

The Law-maker— True and False

To quote Dr. Alexis Carrel ("Man, the Unknown", p. 4): "Mankind has made a gigantic effort to know itself. Although we possess the treasure of the observations accumulated by the scientists, the philosophers, the poets, and the great mystics of all times, we have grasped only certain aspects of ourselves. **We do not apprehend man as a whole.** We know him as composed of distinct parts. And even these parts are created by our methods. Each one of us is made up of a procession of phantoms, in the midst of which strides an unknowable reality."

Without insight into the human make-up, man cannot frame laws 100% suited to the human conditions, nor justly cure the troubles that arise: witness the bewilderment of legislators, their constant alteration of their own statutes in the face of today's new problems and unexpected blind alleys. Motives of personal advantage, self-interest, profit, ambition, power, and even of environmental predilections, intrude to distort the legislators' outlook consciously or unconsciously

Montesquieu said of legislation that "none is ever wholly objective and impartial, for the personal ideas and sentiments of the legislator influence his drafting".

Modern slogans of "liberty and Equality" and "the Public Will" are empty words used by politicians to win support for their laws, laws which in fact represent the interests not of the masses but of the landowners and capitalists.

How to be Good

Keeping to the following routine should enlighten the mind and heart and make one a good human being:

1. **Study of books** on Islam by pious Muslim scholars or listening to them
2. **Gathering knowledge** of Quran and Sunnah for application in daily life
3. **Keeping company** of a friend of Allah, one who follows Quran and Sunnah and keeps away from innovations (*Bid'aat*)
4. **Devoting time** for remembrance of God or *Zikrullah*, recitation of **Quran Majeed,** *Durood shareef* and *Kalimaas* of Islam
5. **Introspection and retrospection** at night for self scrutiny During this time remind yourself as follows.

One has to leave his world one day Death is bound to come All the earthly possessions will be left behind. The wife, the children, relatives and friends will all part company. There is none but Allah to look up to. Do not waste time. Act immediately to make amends since there will be no opportunity to do so after death.

[By Professor Maulana Dr. Mohammad Abdullah, Ph. D. 16th New Part Court, Brixton Hill, London S. W. 2, **Tel.** 01-6710344.]

REVIEW OF PUBLICATIONS

Books by Máulana Mohammad Imran

By Khalique Ahmad

1. **Importance of Da'wah in Islam** (Tablighi Series) Size 8 vo, pages 60, Price Pak. Rupees 50.00 per copy.

2. The **Distinctiveness of being a Muslim,** Size "6X9", Pages 84, Price Pak Rupees 50.00 per copy

3. **Are We Living the life of a Muslim?** Size 6' X 9', Pages 156, Price Pak. Rupees 50.00 per copy.

4. **How to Achieve Nearness to Allah.** Size 6" x 9", Pages 48, Price Pak Rupees 30.00 per copy.

5. **Distortions about Islam in the West,** Size 6" x 9", Pages 216, Price Pak. Rupees 50.00 per copy.

All the above books are by Maulana Mohammad Imran and available from the Publishers, namely, Malik Sirajuddin & Sons, Kashmiri Bazar, Lahore (Pakistan).

The books are neatly printed on good paper and have colourful, attractive title covers. The price per copy appears to be on the high side, considering the purpose of the books —the dissemination (*Tableegh*) of Islam and clearing its fair face from the unfounded and unjust criticism levelled against it.

A careful study of the set of books will enable a Muslim to become a true Muslim and clear the mind of the general reader of the false notions imbibed as a result of the false propaganda against Islam.

The books are well planned and are ably written to settle controvertial issues and answer the burning questions which arise in the modern mind with regard to Religion in general and Islam in particular. The systemtic and enlightened treatment of the subject matter dealt with in each of the five books make the books easy of reading, and their contents absorbing and convincing. The books not only meet the prime need of the hour but also clear the way to the Islamic movement which is gaining ground and claiming more and more attention these days. In this view the books by Maulana Mohammad Imran are a timely and a valuable contribution for the general good of all the people by making known the principles of **Islamic ideology which promise Peace** and can restore peaceful conditions to the world in place of the chaos now prevailing.

Success will come only by putting the Islamic principles into practice; firstly by those who believe in them as a matter of Faith: the others will feel attracted in their turn after observing the advantages of the Islamic principles. Hence the five books under review which make a wholesome set of information, instruction and exhortation should be taken to heart by the Muslims for practical demonstration of the blessings of their Faith to attract the rest of the people by their (Muslim's) admirable Islamic conduct and demeanor.

We compliment the learned author and the publishers for their very useful contribution and suggest, in furtherance of their objective, that they should arrange to turn out cheap paper-back editions of these and other books by Maulana Mohammad Imran. We would also like to invite the attention of philanthropists and public spirited elites to come forward with donations to ensure as wide a distribution of the books as possible at cost, if not free, to the quarters where they are most needed. They are specifically mentioned on pages 42 to 56 of the book of Tablighi Series, namely, Importance of Da'wah in Islam.

"Pakistan mein Masihiyyat" by Dr. Mohammad Nadir Raza Siddiqi, pages 520 Size 22 x 18" 8 Hard bound with dust cover. Price Rs. 40/-. Published by Muslim Academy, 29/18, Mohammad Nagar, Lahore 5. (Pakistan)

Dr. M. N. Raza Siddiqi has rendered a valuable service to Pakistan and her people by compiling and presenting a book on a subject which is of great importance to them from many points of view. It is the only book of its kind which deals with the subject matter in a comprehensive and authentic manner.

In its six Chapters and thirty Appendices, Charts and Diagrams, the book gives a complete picture of Christianity, its origin and history, its Books and their authors, life of its Prophet Christ Jesus, its sects and institutions, its beliefs, rituals and practices, the Church and the Pope. The past and present of Christianity is described in historic terms with relevant details and concrete instances. It throws light on the Organisation and Methods, Basic Aims and Objects, Spheres of Influence, Fields of Activities and Operational Techniques of Christian Missions, with particular reference to Muslims of Pakistan, and of other Muslim countries and continents, Indonesia and Africa in general.

It is a multi-purpose book. The two main objectives it serves are that —on one hand it enlightens the reader in regard to the original and presently corrupted Christian beliefs, rituals and practices and the latter's adverse consequences for mankind in the shape of western civilization. On the other hand it contains many a lessons for the Muslims, who should take them to heart.

Apart from its particular merits described above, the book, if studied with an open mind can serve the best interests of Christian intelligentia as it offers plenty of food for thought. If they were to pursue the contents especially of the first two Chapters, they would like to reconsider their position and affiliation to the cult and culture which has been responsible for the sad state of affairs in the present day world. In this view, the book has a great constructive and noble part to play. It can make people to—turn away from the wrong and come over to the right path; refrain from uncharitable comments and criticism of the Faith (Islam) which is the real saviour of mankind in this and the next world.

QUOTABLE QUOTES

"Behave in the manner of the clouds which pour down rain upon flowers and thorns alike." (Haroon Rashid)

"A friend who betrays in an hour of need is more dangerous than an avowed enemy." (Tipoo Sultan)

"Illness comes riding on horseback and leaves crawling like an ant." (Hakim Luqman)

"Our history, our traditions and our religion are the most stimulating and the most impressive." (Quaid-e-Azam Muhammad Ali Jinnah)

"What profits a man, if he wins the world but loses his soul?"

"What indeed profits a person if he wins the freedom, but loses his liberty?

SPECTRUM

"In the name of God, the All-Compassionate, the Most-Merciful.

"Praised be God. Praised be He Who hath shown us the way to this religion. If He had not guided us into the Path we should not have found it.

"Praised be God We seek help from Him We ask forgiveness of sins from Him We place our trust in Him We seek refuge in Him from evil desires and from former sinful acts

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"One who has God for guide is never lost.

"O God, help those who help the religion of Muhammad (*Sallallahu 'alaihi wa sallam*). May we also exert ourselves to help those who help Islam.

"I bear witness that there is no god but God. He is One. He has no partner nor an associate.

"I bear witness that Muhammad is, of a truth, His servant and His Apostle.

"Fear God, O ye people, and fear the Day of Judgment, when a father will not be able to answer for his son, nor the son for the father.

"Let not this present life make you neglectful. Let not the deceiver (Satan) entice you.

"O ye people who have believed, turn ye to God. Verily God doth forgive all sins, verily He is the Merciful, the Forgiver of sins.

"Verily, God enjoins justice and the doing of good, and gifts to the kindered; and He forbiddeth wickedness, and wrong, and oppression. He warneth you that haply ye m be mindful. Al-Quran 16:90)

"O ye people, remember the gre and exalted God. He will also r member you! He will answer yo prayers.

"The remembrance of God is gre and good, honourable and noble, me torious and worthy, supreme a sublime."

The Muslim State: The assignme and the challenge for the Gover ment in a Muslim Country is to r construct the society on the ba principles of Islam—persuasive publisised and implemented in balanced and well-thought out manner.

The Trustworthy: The Holy Pr phet (*Sallallahu 'alaihi wa sallam*) de lared for all time that the procee from Zakat (income coming fro mandatory charity of Muslim n tionals) is forbidden (*haraam*) f him, for his family and for the mem bers not only of his clan of Ba Haashim, but also of the Banu-Mutalib This is the proud tra tion of the Prophet of Islam.

No State Patronage: When Isla was first preached it was not t religion of the State. It had struggle hard against heavy odds f its existence. The number of adherents, no doubt, increased stea ly and gradually, yet for the fi thirteen years of its life, this sm community had no right even exist, much less to organize itself.

Rehabilitation of Muhaajirs: O of the earliest acts in Medina of t Holy Prophet (*Sallallahu alaihi sallam*) was to rehabilitate the M haajirs, the refugees coming fro Mecca to Medina, without any mea of livelihood. The arrangement w simple but efficacious. Each he of the family in Medina was told

take upon himself the responsibility of maintaining one Meccan family. This fraternization was based on the condition that members of the two families would jointly work, jointly earn, and jointly share, even inheriting each other's property to the exclusion of other blood-relations. This was an emergency order, of course, with the possibility of separation at option.

Next came the organized system of distribution of charities; the Prophet (*Sallallahu 'alaih wa sallam*) himself received the contributions, and then distributed them among the most needy. **He and his near relatives were not to benefit from this charity, which was declared religiously forbidden [haraam] to them,** eliminating all possibilities of temptations to abuse public confidence.

The third step was to make charity a state duty. The last stage was when tax-collectors were posted all over the country, and detailed instructions were given to them as to the rate and tariffs of various taxes.

Dress—Islamic Standard: The dress must provide decent cover and normal comfort to the body. It should not be one for pomp and show, pride or vanity. A fabulous dress worn as a class symbol or an extremely ragged dress put on to impress others of one's selflessness is disapproved. The motives for both being improper, the dress in question stands condemned according to Islamic standards.

Youthful Spirit: When the Holy Prophet (*Sallallahu 'alaihi wa sallam*) started his mission and the Meccan chieftains set themselves in deadly opposition to it, it was the youth who were in the fore-front of the struggle. They bore the brunt of the Meccans' persecution and spared no sacrifices for the sake of the Prophet's mission. It is through the youthful sacrifices that the banner of Islam was kept aloft.

Modern Science: Is it not working more for destruction than preservation of mankind? Besides lethal weapons of highly dangerous nature, instruments of torture are being invented which are more diabolical than any used in the past. Man's jealously guarded right, to privacy, is being violated through highly sensitive instruments which enable spies to listen into private talks in the sacred precincts of a home. This, then, is the 'progress' towards which the godless science of today is leading us. Science, therefore, is playing the part of a monster, reducing man to a position worse than that of beast of burden. It is of no satisfaction to us that the same science has enabled man to go into space and land on the moon, when it leaves behind misery, uncertainty and fear for men down below.

Modern Philosophy: The case of the various branches of modern philosophy is no different. Their starting point is the assumption that basically man is an animal. And so, those who subscribe to this theory seek for the secrets of his nature in animal behaviour. Here is a sharp contrast between what we are taught in Islam, namely, that man has been created by God to be His vicegerent upon the Earth and according to modern philosophy man owes his evolution from an ape; and that there is little basic difference between him and the animals except his ability to keep upright and to use his hands and feet in a way that the animals cannot.

Mazdak Morality: According to Mazdak, woman, wealth, and land are the common property of a community; and today similar notions are being actively disseminated.

Socialism: It is presented as a progressive philosophical concept, while everything which is against it is branded as reactionary. But if one could remove the veil—iron cu tain, you will find that this 'pro ressiveness' actually gives birth acute centralisation and tacit burea cratic control and thus making complete slave of man. Under t system both control and distributic come into the hands of a sma coterie of men, who also happen be in full control of the armed force the police, the judiciary, the jail and the legislative machinery.

Chip of the old Block: There w a Monarch in Egypt who ordered tall building to be put up so th he might climb up and look for O Whom Moses (Hazrat Musa, *alaih salaam*—peace be upon him) wo shipped as his God, and see Wh He was, and what He looked lik We have had a successor of the Kin in Kruschev. When Russia fir sent up its manned spaceshi Kruschev, as Chairman of the Sovi Communist Party, proudly declare to the world that the Russian astr nauts had looked for God but H was nowhere to be seen. Th passage of 35 centuries has made n difference in man's way of thinking There were atheists in former time and there are atheists to be found i our time. The same is the case wit sin and vice.

God given gifts: God's two grea gifts to man are intellect and emo tions. A true combination of th two qualities enables him to live perfect life.

Atheism may satisfy the intellec but not the emotions.

Associationism links man with numerous gods. Man cannot worship all of them with equal love and devotion. Thus neither the intellect is satisfied nor the emotions.

Man should take God as his only Creator, Master, Sustainer, Benefactor, the first and the last resort. It means that man should fear, love and obey God alone, work, live and

die for Him, for His approval. To **know God one has to know himself.**

Atheism and materialism leave nothing higher to aspire for than material interests and desires.

Creation is an act of God. It is an orderly phenomenon.

Godly Spirit: Man's higher nature is the manifestation of the divine spirit in him. Man is not absolutely independent of his material nature, since he is determined by the natural forces; but he is free in his essential nature, that is, the spirit which comes from God. Man is responsible because he is free in his spirit.

Life is a unity and it admits of no dichotomy of the material and the spiritual. A negligence of either or an imbalance between the two is fraught with grave dangers and is not approved by God.

TAOISM: In the primitive religions of China and Japan, **Taoism** and **Shintoism,** there was a strong religious belief "that at the basis of all created and manifested existence is an underlying unitary ,spiritual Reality, the absolute spiritual source of all things." **Taoism, (Tao means a Way or a Road, and Tao Teaching means a First and all-embracing principle** whereby all things are produced) is the unchanging unity underlying the shifting plurality of phenomena. It is self-caused. It is formless and yet complete; it is nameless and yet it is called **Tao.**

Muslim Worship: The prescription of Prayer is the great reminder to the rich and the poor alike that there is no distinction between man and man on account of their socio-economic status; that greatness is determined by the realization of righteousness and good conduct. This consciousness of aiming at righteousness is the greatest doctrine of equality for it is perpetual.

Even in a dialogue with disbelievers one can end the argument or controversy by uttering the divine words that "unto you your religion, and unto me my religion."

God: 'The Unknowable' of Spencer and the unknown **'Thing-in-Itself' of Kant.**

The more the events and phenomena can explain a theory or principle the more acceptable it is In the present age of rockets and space-ships the thoughtful **scientist speaks of a Supreme Intelligence** that lies behind all material bodies and their constituent electrons, ions and other elements. In other words, beyond the atomic world the scientist now senses the presence of one **Fundamental Reality** which alone can answer unanswered questions of science.

Science is ordinarily understood to be atheistic and a great majority of scientists believe in what is called **scientific atheism.** However some scientists like Sir James Jeans and J.S. Haldane initiated a liberal movement in the contemporary scientific world and a good number of scientists today believe in a **Universal Spirit.**

Autonomy to non-Muslims: In the lifetime of the Holy Prophet Muhammad (*Sallall ahu 'alaihi wa sallam*) the non-Muslim citizens of the Islamic State were guaranteed an autonomous life in the spheres of religion, culture and justice.

Jews settled their mutual differences in the courts presided over by Jewish judges who decided cases in accordance with the injunctions contained in the Jewish scriptures. So also were the mutual differences of the **Christians** decided in accordance with the Christian Law by their own experts in religious law. The practice in vogue in the lifetime of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) continued right upto the time of the Ottoman Caliphate.

Sanctity of Life, Property and Honour: The sanctity of life, property and honour of the non-Muslim citizens in the Islamic State is guaranteed like that of the Muslim citizens. No insult to the former can be allowed.

Service in the Armed Forces: The able-bodied non-Muslim citizens, who choose not to serve in the Army, are liable to pay a tax in lieu thereof. This is the much-maligned institution *Jizyah* which is simply a tax payable by an able-bodied non-Muslim citizen in lien of his exemption from military service

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POINTS FROM LETTERS

From Islamic Missionaries Guild International, P.O. Box 98, Georgetown, Republic of Guyana.

Your magazine is the only International one that keeps us in the World of Islam. Please arrange it so that we could have them upto--date. As you are aware we in Guyana have a Foreign Exchange restriction but as soon as this is overcome we will meet our financial obligation

It would be appreciated if you could send us the address of Begum Mariam Jameelah, one of your contributors as we have read her articles with great interest. We would be most grateful if you send our Sympathy and Condolences to the bereaved family of Al-Haj Sulaiman E.H. Jaffar.

[1. Begum Mariam Jameelah's address is 15/49, Sant Nagar, Lahore, (Pakistan).

2. Thanks for your condolences which have been duly conveyed to the bereaved family who are grateful to you for your kind message.—*Editor*]

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English Translation of Quran Majeed with Arabic Text and its Transliteration based on phonetics, is being published in this Journal since the 7th June, 1978 for inviting constructive suggestions. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), The Board of Authors, Darut Tasnif Ltd., P O. Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan). Phone 238246.

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Law of Life

Every one from the highest to the humblest has an ideal to live up to and work for It is equally true of nations and countries. History tells us of the rise and fall of individuals and nations and adhering to or losing sight of their ideals. An ideal is almost a spiritual rudder for a people to guide them to their destiny through their stormy existence. Instances abound of people and nations who had set before themselves wrong ideals and eventually came to grief.

Persons who think of themselves and adopt ideals for personal advancement, turn selfish. They restrict progress of others and in the long run retard their own because of their narrow outlook, greed and avarice. Similarly nations which work for ideals based on national or geographical considerations deter progress and meet with little success because of self-importance, they cannot do justice. Success cannot be achieved by extending one's prowess or authority over others **True success is measured in terms of happiness and peace it promotes.**

The ideal should not be for personal or even national ends. It should be for something nobler and greater, that is, for the universal good, the greatest good of the greatest number. Such an ideal can alone assure the world of a permanent basis for peace To find out such an ideal is no doubt a difficult and delicate task. The ideal is already there. It has been set by the Creator Himself. It is the Religion **Religion knows no bounds, it is an all embracing brotherhood which affords equal opportunities to all,** creates wholesome atmosphere for each and everyone and promotes all round progress of mankind

The volume and frequency of comments and reports on religious beliefs and practices and other religious matters appearing in the world Press have become quite noticeable of late. It shows that interest has once again been roused in Religion and that people are more and more turning towards it. It is a happy sign and augurs well for us whose ambition it is to see Religion restored to its proper place in the life of the modern man who is more in need of it than his forefathers. It is time for all God-loving people to avail themselves of this opportunity and do their best to redeem Religiion which is probably the most victimised entity in the present age

Experience of individuals and nations during the last 100 years has proved that life without Religion is a curse. It will be no exaggeration to say that life which is the greatest gift of Allah, may turn to be a great scourge if it is not guided by Religion. Not much logic is required to prove that Religion provides that amount of moral force and restraint which is required to hold the balance evenly, not only between man and man but also between man and nature, in fact the whole universe. But when this divinely set equilibrium is up-set things naturally go wrong. However best mortals may try to set for themselves standards and ideals for an orderly and peaceful life. they cannot approach anywhere near the all-comprehending code of the Almighty, that is, the Religion. The best of their efforts will be no better than a blind man groping in the dark The reason for this is not far to seek. Man's knowledge is so little, his vision so imperfect and

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Signpost to Happiness

By Hafiz Ahmad Mustafa

We all know that life cannot be lived without a guide. The Truth as revealed by God's inspiration through His Prophets, can be our sure guide in life. Hence our hope lies in following the Divine guidance. Religion is the signpost on the road to the God-appointed destiny for man Religious living keeps one on that road which is the way to blessing and happiness.

According to Divine guidance human life does not end with death, but is continuous and eternal. Eternity demands universal principles, unchanging and unchangeable. These principles are the tenets, commandments, laws of a revealed Religion. Divine guidance offers man the freedom for thought, for action and for application of the divine laws on matters of social necessity. The sure and unshifting ground in all the changes and changes of this mortal life is thus the Truthful guidance provided by Religion

Islam as the perfected version of Religion (Al-Quran 5·4) takes all the elements and facets of human nature into account and can serve better man's material and spiritual interests. It draws him upward towards the highest without cutting his roots in the material It demands absolute purity and chastity without denying the flesh and its needs.

Islam is not a set of dogmas in the world of metaphysical speculation nor is it confined to man's worldly needs. **It is a way to complete life** equally meaningful for one's temporal and spiritual needs, education, society, culture, etc.

Islam stands like a Supreme Court of Appeal and as a rallying-point for East and West alike with an ideology which can answer materialism It can replace inequities and contradictions rampant in modern society with its perfect and powerful spiritual philosophy.

Islam does not concede any preference or priority to material affluence or to bodily comforts as basic for happiness. Its principles are founded on man's true nature. With these principles it constructs a plan for individual, social, national and international living on all-embracing moral standards.

Reason demands and calls to a religion with convictions—free of superstitions, canons—sound and practical, statutes—fair and feasible, and excellences—real and virtuous Be sure that the God-given human intelligence does intuitively and logically perceive the Truth

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his experience so limited that he has not been able to determine his relationship with the innumerable phenomena that make or mar his life. When he has not been able to understand himself, how can he interpret the Universe and lay down rules and laws ensuring his safe conduct through life? Man's position amongst Allah's creation is that of a drop in the ocean.

Religion is the sum total of man's life-time problems and their solutions. While Science is a hand-maid of man, religion is his very existence If we look at Religion in this perspective, we cannot but adhere to it strictly and sincerely as it serves us as the guiding light in this dark and confusing world It would be only an act of folly to march out of step with Religion as one false step can and does jeopardise peaceful life.

Religion is the Law of life as revealed by the Almighty and it is the duty of every sensible person to follow it in his own interest during his sojourn in the kingdom of Allah

It is the prejudice and ignorance of the unscruplous critics which do not allow them to see the Truth It is not difficult to find out what is right and what is wrong and it should be the duty of every God-fearing person to try to understand for himself what Religion is and not to be misguided by misleading statements and thereby harm himself.

Al-Quran the Book of Guidance

By Syma Haseen Ahmad

Quran Majeed is the Book of Divine Guidance for all men and for all time It is divine in origin and inevitably unique in its contents The following independent observations will help to bring home the truth to our non-Muslim friends—

"It must be acknowleged, too, that **the Quran deserves the highest praise** for its conceptions of the Divine nature in reference to the attributes of Power, Knowledge and Universal Providence and Unity —that its belief and trust in the One God of Heaven and Earth is deep and fervent—and that it embodies much of a noble and deep moral earnestness and sententious oracu-

lar wisdom . " (**Rev. J. M. Rodwell,** *in his* **Introduction to the Quran**, London, **1918**, page 15)

"**The Koran** undeniably abounds in fine writing; **it has its own extremely individual qualities;** the language is highly idiomatic, yet for the most part delusively simple, the rhythms and rhymes are inseparable features of its impressive eloquence and these are indeed inimitable." (**Prof Arberry** in his **Introduction to the Holy Quran**, pages 27-28)

"**Well** then, if the Koran were his own composition other men could rival it Let them produce ten verses like it. If they could not (and it is obvious that they could not), then **let them accept the Koran as an outstanding evidential miracle. (H.A.R. Gibb** in his book **Muhammedanism**, pages 40-41)

Quran Majeed contains principles of life for individuals and nations for building an exemplary character and a model society, as observed by an impartial authority—

" There are elements in it (Quran Majeed) on which mighty nations and conquering empires can be built up." (**Rev. J.M. Rodwell** in his book '**Introduction to the Quran**— London, 1918, p. 15)

Quran Majeed upholds the cause of humanity and pleads for unity amongst the peoples, advocating social justice and decrying barriers that divide them according to class, colour and country

Quran Majeed has stood as the standard for Arabic language and literature as shown below—

"**From the literary point of view**, the Koran is regarded as a specimen of the purest Arabic, written in half poetry and half prose It has been *said that in some cases grammarians* have adopted their rules to agree with certain phrases and expressions used in it, and that though several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded" (**F.E. Arbuthnot** in his book **"The Construction of the Bible and the Koran**, London 1885, page 108)

Quran Majeed is a literal revelation and is an ever-present miracle—

"It (Quran) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is ever-present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that no one could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord ' **Harry Gaylord Dorman** in his book **Towards Understanding Islam**, New York 1948, page 3)

Quran Majeed is like the Book of Knowledge and Wisdom—

"We must not be surprised to find **the Quran the fountain-head of the sciences.** Every subject connected with heaven or earth, human life, commerce and various trades is occasionally touched upon, and this gave rise to the production of numerous monographs forming commentaries on parts of the holy books. In this way the Quran was responsible for great discussions, and to it was indirectly due the marvellous *development of all bran*ches of science in the Muslim world." (**Dr. Hartwing Hirsh feld**, in his book **New Researches into the Composition and Exegesis of the Quran**, London 1902, page 9)

Quran Majeed tells us of our august beginning in Heaven, of the false step of the first man Adam (*alaihis salaam*) which brought about his fall and of the historic panorama of the struggle between good and bad through the ages The purpose of Quran Majeed is to give glad Tidings to those who accept it and a stern Warning to those who reject it

Quran Majeed tells us of the Apostles of Allah who came for guidance of different peoples at different times The kings and elites and the peoples, who rejected the Prophets, ultimately came to grief despite the fact that they were mighty in their power, experts in their skill and fabulous in their wealth There were also those who were not so well placed but had pledged their obedience to God They had little except their Faith, they were the silent minority, which suffered and offered sacrifices but never yeilded to force or succumbed to temptation. They came in power and replaced the dissident rejectors by dint of their Faith The different situations of the different peoples contain lessons for us. We should not ignore the past and refuse to see the future but heed the warning to keep away from the path of disobedience

Quran Majeed puts us wise as how does Evil raise its head in different forms and shapes. Further, that Evil is made attrac-

tive through Satan's cunning devices, which are too subtle to be discerned. The need of Divine guidance is hence a must for us throughout our life.

The problems which have become a challenge and a threat to the human race in our time are, in their essence and origin, not far different from those that had plagued it in olden times. The grievous evils of our time are no other than greed and avarice, pride and envy, selfishness and sensualism, cruelty and oppression. The pernicious effects of these evils shall continue to multiply unless checked with a strong hand, because of weak morals and because of strong headed tempers which make us follow our own will against the Will of God.

In the preceding paragraph we have spoken of the parallel problems besetting humanity in its long but not forgotten trail. In this paragraph we shall speak of the similarity of their impact on our society and of their solutions. We should make a careful note that unless we change for the better we shall reap the "bitter harvest". There is no escape from it, nemesis does follow! We must henceforth change our social style and our plane of thinking. We must purge our society of the lust for ponography. We must in brief turn our back on what has come to pass, to bring about the desired change in our life. Falsehood and half-truths however dressed in diplomacy, and Truth however concealed and side-tracked will become quite distinct and clear to us, if we stick to Quran Majeed Even if all the social evils and moral lapses were to get new and fascinating names, according to current trend, they would not be any wit less repulsive to human nature than ever because of their credentials being false and spurious If the morally depraved elements continue to stir up ugly scenes and spread squalor and stench, we should not feel disheartened or disappointed. The strong odours and stink of sinful life are sure to suffocate them and seal their dream. To cut short the matter we may repeat that Quran Majeed provides protection against sin and sinful life

Finally, a few words of advice: **Time is fleeting; Life is short, Evil is about to cross the danger line, everywhere the Future of the younger generation is at stake:**—We should rise to the occasion, take a wise decision and avail ourselves of the Guidance in our best interest.

QUOTABLE QOUTES

FROM QURAN MAJEED:

We have put forth for men, in this Quran every kind of parable, in order that they may receive admonition. (39:27)

The recompense for an injury is an equal thereto (in degree), but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong. (42:40)

FROM SAYINGS OF THE HOLY PROPHET (Sallallahu alaihi wa sallam):

"**O God:** I beg of Thee for useful knowledge, commendable conduct and lawful sustenance."

"**O God:** Thou art the Peace and from Thee is the peace Blessed art Thou, O Lord of Majesty and Glory."

"**O God:** I beg of Thee for peace in this world and in the Hereafter."

"**O God:** Thou art Forgiving Thou lovest forgiveness So do Thou forgive me."

FROM THE FOUR CALIPHS (Razi Allahu anhum):

One on whom a word of advice is lost, should know that his heart is devoid of Faith" (Hazrat Abu Bakr Siddique).

"**We** found the best in life through patience and perseverance." (Hazrat 'Umer).

"**One** who finds the world a prison house, should be assured of a heavenly repose in his grave." (Hazrat 'Usman)

"**There** are three amongst the people who are deprived of three things—the impulsive of success, the infuriate of a sound decision and a liar of respect." (Hazrat 'Ali)

FROM SOME OF THE SAINTS (Rahmatullah alaihim):

"**Sins** are not as harmful to one as his or her slandering and disrespect to a Muslim brother or sister." (Khawaja Ghareeb Nawaz Moinuddin Chishti)

"**To** feed the hungry, to help the needy and to be good to one's enemy are the adornments for a noble man." (Khawaja Ghareeb Nawaz — Moinuddin Chishti)

"**To** earn the pleasure of parents is to own the key to success in both the worlds." (Shaikh Sa'di)

FROM OTHERS:

"**Behave** in the manner of the clouds which rain upon flowers and thorns alike." (Haroon Rashid)

"**A** friend who betrays in an hour of need is more dangerous than an avowed enemy." (Tipoo Sultan)

From the Lips of the Holy Prophet

1. **No father can give a better gift to his child than good manners.**
2. **One whose neighbour is not safe from his mischief, shall not enter paradise.**
3. **God did not create a disease for which he did not also create a remedy.**
4. **Pay the wages of a labourer before his perspiration gets dry.**
5. **Human beings are all children of Adam: and Adam was created out of clay.**
6. **God does not show mercy to those who do not show mercy to others.**
7. **Stop a wrong act with your hand if you can: if you cannot, then stop it with your tongue: if you are afraid to use even your tongue then despise that act in your heart— but that is the very least degree of Faith.**

Spiritual Truths in Scientific Terms

Everyone who is seriously involved in the pursuit of Science becomes convinced that a Spirit is manifest in the laws of the universe, a spirit vastly superior to that of man, and one in the face of which we, with our modest powers, must feel humble. (**Einstein**)

Predictability: Nature behaves in such a perfect manner that we can predict its future course. Man should also behave in a manner that one can predict reactions in his life in a given situation.

Harmony: Another quality of the nature is that its different parts combined together function in a harmonious way. The sun and the moon have no rivalry. The stars do not collide with one another. They perform their appointed duties. Man should also act in the manner that his interests should not conflict with the interest of others.

Purposiveness: The movements of the universe are always directed to a good end. In the same way, the deeds of man should result in goodness and altruism.

Evolutionary continuity: Nature does not leap into vacuum rather its process is continuous and evolutionary. Man should peep into this and act in a planned way.

Uniformity: There is no difference between the external and internal life of the cosmos It shows the way for man's behaviour; there should be uniformity in man's thought and his deeds. Nature is the true guide of man. Whatever is there at the cosmic level is present at the human level also, and just as the revolving stars and the vast milky ways do not conflict, man should not intrude into another's affairs. **The plants take carbon and return oxygen. The same is expected of men, that they should return good for evil.** There is nothing in nature which stands in opposition to its other constituents; everything is playing its role. **Just as nature does not expect any reward for its work, man should act and perform his duty but he should not desire reward for his deeds.** Do the trees and rivers take any price for what they give?

The most valuable thing for man is his selfless action, his duty without expectation of reward. But the man who is moved with selfish motive is condemned in the after-life.

Complete submission: The earth and the sun, stars and planets are all moving in the vast space for millions and millions of years, but there is no difference in their movement for a second. All are performing their duties well without any interruption. Man should exhibit this cosmic character in his life, that is, he should completely submit to the Will of God and act according to His wishes.

Divine Reality: According to Islam, *God is the only one Creator of the universe* and *He alone* is to be worshipped. This is the Islamic concept of Divine Unity, of God's oneness or His uniqueness.

God is one without a second, without any other co-eternal entity, of complete supremacy, unrivalled, unopposed, unequalled, and unchallenged. He is *omnipotent.* His *authority* and sovereignty are not to be questioned. He is ever the same, uncontradicted, internally and externally, absolute in all respects.

The divine reality of God is always a creativev unity in Islam Quran is the most formidable exponent of Oneness of God. It strikes at the very roots of ignorance, superstition and blind following and orders its followers to base their lives on knowledge and intellect.

God's two great gifts to man are intellect and emotions A true combination of the two qualities enables him to live a perfect life.

What is the relationship between that Creator and man? Man should take God as his only

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TURN OF THE ISLAMIC CENTURY

With the first of Moharram 1400 A.H. started, the last year of the 14th century of Hijra: **next year we** turn the corner and start a fresh century.

The 14th century of the Prophet's Hijra **has been a** very eventful era, an era of challenges, threats, crusades, with all forms of colonialism at its zenith, so much so that by the end of the first World War the great Ottoman Empire (the Sultanate 'Usmani) was broken to bits; and by 1918 only four Mus lim states remained independent and they too were in a state of under-development.

This century has also been a century of great re-awakening and of upsurge of Islamic movements. It has produced great thinkers and writers, leaders and statesmen in different parts of the world of Islam. Nearer home, in the Indo-Pakistan sub-continent, **it produced educationists of the stature of Sir Syed Ahmed Khan, Maulana Shibli No'mani, a historian like Syed Sulaiman Nadvi, thinker like Allama Iqbal, a set of mass leaders like the Ali Brothers and a far-sighted creative and unyielding leader like Quaid-i-Azam Mohammad Ali Jinnah;** and in our times **thinkers like Maulana Maudoodi, Maulana Abul Hasan Ali Nadvi.**

Equally great sons of Islam were born in other parts of the World of Islam, for example, Afghanistan produced **Jamal-uddin Afghani,** in Egypt we find **Mufti Abduhu** and **Sheikh Hasan Al-Banna,** in Syria **Rasheed Rida,** in Morocco **Abdul Karim Khattaabi** and **Sultan Muhammad Ichamis,** in Palestine the grand mujahid **Haji Aminul Husseini,** in Tunisia **Habib Bourgiba,** the great **Usman Fodio** in Western Africa, **Mullah Abdul Hasan** in Somalia, **Saeed Coakrominoto** and Dr. **Mohummed Natsir** in Indonesia, and who can forget **the martyred Faisal of Saudi Arabia,** Sir **Ahmedu Bello and Aboobakr Tafawa Balewa** of Nigeria. We still have **Mufti Ziauddin Babakhanov of Tashkent** and **Iran's Ayatullah Roohullah Khomeni.** These are a few from the galaxy of the noble sons of Islam of the century.

The 14th century also saw the **birth of the two biggest** International Muslim peoples organizations, the **Mo'tamar Al-Alam Al-Islami** (started in 1926) and the **Rabitah Al-Alam Al-Islami** (started in 1962). **This** century also saw the firstever international set-up on governmental level the three tier **Organizations of Islamic Conference** (O.I.C.) with the **Islamic Summit** at the pyramid, the **Islamic Conference of Foreign Ministers** in the Centre and with **Islamic Secretariat at Jeddah** as the executive body of both the above **tiers. This** great Muslim organization has given birth to a number of autonomous bodies like the **Islamic** (International) **Development Bank,** the **International Islamic News Agency, the Saut-ul-Islam** (Voice of Islam): **a World Islamic** Radio, exchange **project** of radio and T.V. programmes, **Muslim International Chamber of Commerce and Industry** etc.

On Continental basis, international Muslim set-up started in 1972 with the **Islamic Council of Europe** which is the brain-child of Tunku Abdul Rahman, the first Secretary-General of the Islamic Secretariat and strengthened by the **Asian Islamic Council in 1978.**

There are presently 49 Sovereign Independent **Muslim** States in the World all of which are members of the United Nations and population-wise there are around a thousand million Muslims, thus forming nearly 25 per cent of the world's total population. It is a happy augury to see that **self-consciousness is being felt all over the world of Islam.** This self-awareness bespeaks of a grand future for the World of Islam, Insha Allah. **The growing self-assertion of the Muslims is necessary because as the members of a living UMMAH we**

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Creator, Master. Sustainer, Benefactor, **the first and the last resort.** It means that man should fear, love and obey God alone, work, live and die for Him, and for His approval. **To know God one has to know himself.**

Through belief in One God, one builds an invincible faith that there is no god besides the one Supreme Being, Who alone is the true master, the only maker of the destiny, that life or death, loss or gain, respect or disrespect, richness or poverty, authority or subjugation, all are in His control. **This faith produces in man the quality of fearlessness** acquiring which he refuses to bow before anyone, howsoever mighty, except the one and true God.

God is Omnipresent and hence whatever one does, good or bad, is seen by Him. It forces him to be honest in his conduct, fair in his dealings, prompt in the discharge of his obligations, truthful and kind. **Once** man begins to believe that **he is God's vicegerent on earth,** he refuses to forsake the path of truth and righteousness, and the quality of **fearlessness.**

Fifteen Century

CELEBRATION IN SRI LANKA

Hon'ble M.H. Mohammed, Minister of Transport, who is the Chairman, National Hijra Committee, Sri Lanka and President of the Motamar's Branch said the 15th Century Hijra celebrations got off to a grand start in Sri Lanka in November, all Praise to Allah. Our, Government gave all encouragement to hold this celebration at an official level, and all sections of the people responded by giving their whole-hearted support.

"**To begin with,** a plot of land in extent 22 perches in the heart of Colombo city was handed over by the Hon. Prime Minister to me for the construction of an Islamic Research Institute. In his address to the large gathering present on this occasion, the Hon. Prime Minister also promised to get the building done on the cost value. The response for donation was very encouraging, and I have no doubt that this Institute will be a reality in the shortest possible time."

Besides, 145 prisoners in the several jails throughout the Island were released. Before their release, the Hijra Committee and the District Organising Committee served food to those released, and advised them to reform themselves and lead a cleaner life in the future.

The highlight of the day's proceedings was witnessed at the Bandaranaike Memorial International Conference Hall in the evening, where a large and representive gatherings was present, including most of the cabinet Ministers. Deputy Ministers, Government officials etc. The Hon. Prime Minister started the proceedings with the issue of the First Hijra Commemorative stamp togethr with a first day cover.

The Government has agreed to grant a sum of Rs. 25,000|- for the Senhali translation of the Holy Quran, and a further sum of Rs. 1 lakh to defray expenses for celebrations in all districts.

A Supplement was issued on this day in all Tamil Papers and wide publicity given in the Press and the Radio. The celebrations continued upto the end of January 1980 and a Seminar was held on 25th, 26th and 27th January 1980.

The Sri Lanka Islamic (U.K.) Association celebrated 15th Century Hijra on November 24 at the Ceylon Centre, Piccadilly.

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have to continuously give the message of Islam, the message of Hope Truth, Justice and Peace to mankind.

In 1980 we, the nearly 1,000 million Muslims of the world, are turning a new era. According to the **Hijra** calendar, 1980 will be the end of our 1400 years and **1981 will be the beginning of the 15th century of the Muslim era.** Extensive plans, both on national level, are being under way, to take stock of the gains and losses of the Muslims in the last 1400 years.

Alhamdulillah (praise be to God), the idea of the Hijra celebrations was first mooted by the Mo'tamar Al-Alam Al-Islami at the second Islamic Summit held in Lahore (Pakistan) in February 1974. Mo'tamar had earlier launched the **Nazool Quran's** (Revelation of Quran) 1400 years anniversary celebrations the world over in 1387 A.H. (1967-68 A.C.)

The Islamic Conference of Foreign Ministers has drawn up a very well-planned two years programme both for Muslim countries and also for the Muslim Minority areas of the world. (Courtesy: Muslim World Karachi, Pakistan).

Muslim Arabs

Foster-Father of the Scientific Method

The Arabs were the foster-father of the scientific method of dealing with reality, that is to say by absolute frankness, the utmost simplicity of statement and explanation, exact record, and exhaustive criticism. Through the Arabs it was and not by the Latin route that the modern world received its gift of light and power.

The distinctive activities of the Arab mind were already manifest under the Omayyads (A.H. 41 & A.C. 661 to A.H. 132 & A.C. 749), though it was during the Abbasid (A.H. 132 & A.C. 749 to A.H. 656 & A.C. 1258) time that it made its best display. **History is the beginning and core of all sound philosophy and all great literature, and the first Arab writers of distinction were historians, biographers, and quasi-historical poets.** By the ninth and tenth centuries there are not only grammars, but great lexicons, and a mass of philological learning in Islam.

Scientific Activity of Islamic world

And a century or so in advance of the West, there grew up in the Muslim world at a number of centres, at **Basra,** at **Kufa,** at **Baghdad** and **Cairo,** and at **Cordoba,** out of what were at first religious schools dependent upon mosques, a

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The Prodigious Philosopher

Al-Ghazzali wrote a very large number of works which may easily be divided into different categories no less than eight in number.

In the **first category** may be included his famous **Ihyaa-ul-'Uloomid-deen,** "a compendium of his whole system which stands by itself". It was printed in four big volumes in Cairo in the year 132 A.H. Thisi work presents "the clearest and most adequate expression of orthodox Islamic theology" in which "he expounded the principles of religion, morality and mysticism, depending only upon the traditional proofs and upon sayings or anecdotes relating to the most respected characters in the theology of Islam."

A translation of the whole of the Inyaa has been made by H. Bauer. This work wielded enormous influence in establishing the principles of orthodox Islam when Greak philosophy was exerting hard to strike at the very roots of Islam. **In the words of B. Carra de Vaux "the Ihyaa** established Mussulman orthodoxy at a time when there was a definite need for clearly stated beliefs" In fact, "it has been an important factor in the permanence and stability of Islam."

The second category of al-Ghazzali's works is that on Fiqh and includes such books as the Kitaab-ul-Wajeez, al-Mustafa and 'Ilm-ul-Usool.

The third category of his works includes books on logic and philosophy like the "Mi'yaar ul - 'Ilm", Mihakk - un - Nazar" "Maqaasid-ul-Falaasifa" and the "Tuhafat-ul-Falaasifa".

The fourth category of books on 'Aqaaid and Kalaam (principles and precepts) includes works like the "Risalat-ul-Qudsiyya", and al-I'Tiqaad fil-Iqtisaad".

The fifth category consists of works like "Jawaahir ul-Quran", "Kitaab-ul- Arba'een", "Ad Durar-ul-Fakhira" and "Risalah fil-Wa'z wal-I'tiqaad".

The sixth category of al-Ghazzali's works consists of books on Mysticism like "Risalat ul-Ludunniyya", "Kimeeyaa-i-Sa'aadat", Mukaassifaatul-Qulub", "Mizaan ul-'Amal", "Khulasatut Tasaaneef fit-Tasawwuf" and "Minhaaj ul-Adab."

The seventh category includes the books written in his own defence like the "al-Munqazatuz-Zalaal", "at-Tafreeqa bain al-Islam waz-Zandaqa".

The eighth category of his books consists of miscellaneous works like the "Mishkat ul-Anwar" etc.

In all about sixty of al-Ghazzal's works are known; no less than 30 of which been printed.

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series of great universities. The light of these universities shone far beyond the Muslim world, and drew students to them from east and west.. **At Cordoba in particular there were great numbers of Christian students, and the influence of Arab philosophy coming by way of Spain upon the universities of Paris, Oxford, and North Italy and upon Western European thought generally, was very considerable indeed.** The name of **Averroes (Ibn-Rushd)**, of **Cordoba** 1126-1198), stands out as that of **the culminating influence of Arab philosophy upon European thought.** Another great name is that of **Avicenna (Ibn Sina), the Prince** of Physicians (980-1037), who was born at the other end of the Arabic world at **Bokhara,** and who travelled in Khorasan.

The book-copying industry flourished at Alexandria, Damascus, Cairo, and Baghdad, and **about the year 970 there were twenty-seven free schools open in Cordoba for the education of the poor.**

The zero was unknown till the twelfth century, when it was invented by an Arab mathematician named Muhammad Ibn Musa, who also was the first to use the decimal notation, and who gave the digits the value of position.

Spectrum

"The Intelligentsia," says a great modern historian, "is a class of liaison officers who have learnt the tricks of the intrusive civilisation's trade so far as may be necessary to enable their own community, through their agency just to hold its own in a social environment in which life is ceasing to be lived in accordance with the local tradition and is coming more and more to be lived in the style imposed by the intrusive civilization upon the aliens who fall under its domination". (Prof. Arnold J. Toynbee in A Study of History)

Muhammad bin Qasim: Human history has rarely displayed the talents of a raw youth of seventeen years playing at once the roles of a great military leader and an administrator of civil affairs. Muhammad bin Qasim's example in this connection is unparalleled in the annals of mankind.

Muhammad bin Qasim marched towards Raja Dahir's capital, Brahmanabad, the most famous town of ancient Sind (India). **Dahir** was killed and his capital fell to him.

Subduing **Alor**, the seat of one of **Raja Dahir's** sons, Muhammad bin Qasim arrived at Multan in the year 713 C.E. This town, which was called Dar-us-

Zahb by the Arabs for the huge quantities of solid gold found in the famous temple here, fell to the conqueror after a short siege.

Charity did not begin at home: The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) declared that the proceeds from Zakat (income coming from mandatory charity by the Muslim nationals of the state) is forbiddden (*haraam*) for him, for his family and for the members not only of his clan of Banu-Hashim, but even of the Banu-al-Muttalib.

Sacrifice for and not by the people: As for the organized system of distribution of charities, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself received the contributions and, then, distributed them among the most needy. He and and his near relatives were not to benefit from this charity, which was declared religiously forbidden (*haraam*) to them, eliminating all possibilities of temptations to abuse public confidence.

Teething troubles: When Islam was first preached it was not the religion of the state, but had, on the contrary, to struggle against very heavy odds for its very existence. The number of its adherents no doubt increased steadily and gradually, yet for the first 13 years of its life, this small community had not even the right to exist, much less to organize itself.

After the Hijrah: One of the earliest acts of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was to rehabilitate the displaced persons, the refugees coming from Mecca without any means of livelihood. The arrangement was simple but efficacious. Each head of the family was told to take upon himself the responsibility of maintaining one Meccan family. This fraternization was based on the condition that members of the two families would jointly work, jointly earn, and jointly share, even inheriting each other's property to the exclusion of other blood-relations. This was an emergency order, with, of course, the possibility of separation at option.

The duty and the challenge for the present day Muslim Governments is to reconstruct the society on the basic principles of Islam; persuasively and rationally publicised and implemented in balanced and well thoughout measures.

MISCELLANY

Bangla Desh Railway has 1,786 miles of track, 470 stations and about 4,000 bridges, was severely affected by the 1971 war. With two distinct gauges and multiple transhipment points and ferries, BR is a complex system. It caters to a very large passenger demand (4,975 million passenger-kilometers in 1977-78) Important linkages are provided by ferry systems operating between Goalundo, Tistamukhghat, Siraganj, Chandpur, Narayangunj, Jagannathgunj and Bahadurabad. Its freight traffic was 1,540 million ton-kilometers in 1977-78 which constituted 29 per cent of the total goods transport in the country.

West Germany Loan to BD: West Germany will give Bangladesh 130 million marks under a financial cooperation agreement.

Afghan Refugees: Kuwait has provided Rs. 50 million for Afghan refugees who have sought shelter in Pakistan on humanitarian grounds.

Pakistan Gasfields: Pakistan is rich in natural gas and so far 13 gas fields have been discovered. Of these Sui, Mari, Hundi, and Sari are already in operation. Pakistan is saving about Rs. 400 million from the use of Sui gas.

Libya stops oil to India: Because of differing interpretation in the trade accord between India and Libya read to include nuclear know-how from India, and India refusing to oblige, Libya has cut off oil supplies to India.

Israeli debt rises: The Israeli national debt rose to 13,885 thousand million dollars at the end of June—119 per cent increase on the June figure in 1978.

Pakistan for four more Peace Zones: President Zia-ul-Haq has called for the creation of three more zones of peace in the world, besides South Asia. These zones should be the African continent, the Middle East and the ASEAN region.

Pakistan has been unanimously elected member of the Board of Governors of International Atomic Energy Agency (IAEA)

Bokassa's millions go to children: Ex-Emperor Bokassa's (Guinea Bissau) vast property holding in France, worth perhaps $ 12 million, are to be sold for the benefit of the United Nations Children's Fund.

Japan and the Palestine Liberation Organization had their first official talks in November in Abu Dhabi. (Al Fajr)

On the 2nd UN International

Day of Solidarity with the Palestinian People on November 29, Prime Minister Ohira told the National Day that the Palestinian people's rights to self-determination include their right to establish an independent state.

Japan's policy is to give greater importance to the position of the PLO which represents the Palestinians.

Prime Minister Ohira's announcement in last December of Japan's recognition of the PLO as the representative of the Palestinians and support for the establishment of an independent Palestinian State clearly marked a turning point in the history of Japanese Mid-East policy and a new stage in Arab-Japan relations.

PLO Holds Key to Mid-East Stability: The weekly magazine Economist, London, carried discussions by three knowledgeable people on the recent series of incidents in the Middle East and their political and economic implications in its Dec. 11 (1979) issue. The three people agreed that the PLO now holds the key to stability in the Middle East.

The freeze of Iranian assets was a step taken hastily by Weshington. The US role of re cycling centre for 'the oil money' has already been injured by the step.

Egyptian President Sadat was taking a heavy wager in announcing his readiness to receive the deposed Shah of Iran into his country.

A Warning against Modernization: Those who occupied the Grand Mosque argued that Saudi Arabia's rapid modernization was destroying the traditional Islamic society based on austere and disciplined life.

"Seeratun Nabi" in Thai: Haji Ibrahim Quraishi, a devout Thai Muslim, has published the first volume of Seeratun Nabi (Life of the Holy Perophet Muhammad (S.A.W) in the Thai language. It consists of seven chapters systematically discussing the historical back-ground at the advent of Islam 1400 years ago and the simple and sublime qualities of our Prophet Muhammad (*Sallallahu alaihi wa sallam*) who has been presented as a "model" for all mankind to follow for all times to come.

Saudi Arabia for Conscription: Saudi Deputy Minister of the Interior said that compulsory military service was a national objective not only to create a large and advanced manpower base to defend the kingdom, but also to develop good qualities among young men. 'It is an educational policy, intended to provide society with firm, stable and serious men.'

Turkey—Islamic Centre: Islamic Centre for Historical Research has been opened in Instanbul in accordance with the decision of the Islamic Foreign Ministers conference held in Turkey in 1977.

Asian Islamic Conference: South East Asian Islamic Conference held in Kuala Lumpur in January 1980 with the co-operation of Islamic organisations discussed propagation of Islam and the ways and means of countering alien movements.

Malaysian Youth Movement: Kuala Lumpur Annual Conference observed that Islamic teachingss could avert enmity arising from discrimination, power struggle, self-interests or materialism.

Quranic Centre: Prime Minister Datuk Hussein 'Onn of Malaysia has directed that a study be carried out to establish the proposed Quranic centre (Darul Quran).

The Islamic Tamil fortnightly publication 'UTHAYAM' gives news from 'The Muslim World' copiously in everyone of its issue.

Arabic in Sri Lanka: Efforts are being made to promote Arabic in Sri Lanka by the Islamic Secretariat led by the indefatigable Ex-Judge, Alhaj A.M Ameen.

Afro-Asia: Numerous bases are being established in different parts of Afro-Asian region such as Massawa (Eritrea), Aden, Sokotra and Vietnam by the Russians, the French in Djibouti, the Americans in Bahrain, Diego Garcia (Indian Ocean).

Bahrain: The ruler of Bahrain, Sheikh Issa bin Salman Al-Khalifa, has emphasised that the State is guided by Islamic teachings in all spheres of national life.

Pakistan — Budget Deficit bridged: The deficit of Rs. 3,000 million in the national Budget for 1979-80 has been fully covered with the country's own resources and foreign loans.

N-Energy: Nuclear energy accounted for about two per cent of the primary energy supply, and about eight per cent of total electricity generation in 1978 for the world as a whole At the close of 1978 there were 224 nuclear plants in operation throughout the world. The United States held the largest number of nuclear power reactors with a total number of 68 reactors of 49,659 mw net energy. Next came United Kingdom, with 33 reactor with a total capacity of 6,982 mw net energy. However, Japan, in respect of capacity,

stood second with 11,009 mw net energy. The total capacity of 224 nuclear plants is 109,000 mw energy.

Khrushchev declared in the 22nd Supreme Soviet Congress: "In the era of the personality-cult (namely, under Stalin) corruption infiltrated our Party's Leadership, Government and Finances; produced decrees which trod the masses; rights underfoot; lowered industrial output; filled men with fear in their work; and encouraged sycophants, informers and character-assassins."

The Catholic Church alone wields 4,000 propaganda organs spread all over the globe. Their budget enebles them to extend their efforts at conversion to darkest Congo, to remotest Tibet and to the most primitive tribes of Australia.

The Gospel has been translated into more than 1,000 languages. In 1973 the American "Society for the Publication and Distribution of the Gospel" put out 24 million copies

The Vatican publishes its own newspaper "L'Osservatore Romanno" with a daily circulation of 300,000. It produces some 50 monthly periodicals with a total circulation of several millions per month. It runs 32,000 primary schools, universities and hospitals.

The Vatican Council draws Catholic leaders from every continent to Rome, where it is held about once a century Its object is to settle issues which may have arisen in any part of the world. At the last Vatican Council 7,000 Church leaders assembled under the Chairmanship of the Pope. Its discussions on church affairs occupied three series of sessions, each two months long, at a total cost of some 650 million Italian lira!

"Islam constitutes a more serious threat in Africa to Christianity than does Communism." (The "Suddeutscher Zeitung" reported the Pope as saying to the bishops assembled at the Vatican Council."

"The Reader's Digest", Persian Edition. (No. 103, Year 25), reported a request to the French Government by the French Family Federation that divorce be prohibited in the first three years of wedlock. England has enacted the same law with two exceptions only: extraordinary brutality by the husband, or gross perfidy by the wife.

Some of our great cities are literally 'the dog house', for example, London, Tokyo, Mexico City. In these, dogs are so numerous that they cause discomfort and dirt everywhere.

The French periodical "Animal" reported that American dog-owners spend $ 300,000,000 annually on beauty goods and garments for their pets.

POINTS FROM LETTERS

From Vice-Chancellor Professor Umarau Shehu, M.B.B.S (London) L.R.C.P., D.P.H. F.M.C.P.H., F F C M., FWACP, F.A.S., University of Nigeria, Naukha.

I have just received for the first time your fortnightly publication 'Yaqeen International'. Volume 28 Nos. 3 and 4. Having read through the two issues I would definitely like you to put me on your mailing list regularly. In fact, if it is possible I would like to have a copy each of as many back issues as you have. (Request noted for compliance with pleasure—Editor)

From Hong Kong Islamic Youth Association (Hkiya), P.O Box 20544, Causeway Bay, Hong Kong. (Tel. No. 5-756391 (8:00 P.M.—10:00 P.M.)

Aims include—

1. Encouragement of the study and practice of Islam,

2. Strengthening the unity of all Muslims irrespective of race and colour, and

3. Promotion of cultural exchange.

Activities include—

1. **Religious Study Groups.** Islamic study classes conducted weekly at the clubhouse. All brother and sister-in-Islam who wish to learn the Holy Quran and to improve their Islamic knowledge are welcome to join these classes.

2. **Translation and Publication of Islamic Literature:** Besides our quarterly publication "Strive", we are at present translating and publishing a series of correspendence course on Islam on behalf of the International Islamic Federation of Students Organization for free local and overseas distribution *Insha Allah*, we shall publish more of these for the benefit of our fellow Muslims

3 **Muslim Gatherings and Outings:** In the nearly 6 years of our formation, HKIYA has organized a variety of functions such as religious training camps, N.T tours and games days which proved popular with our Muslim community. *Insha Allah*, we shall organize many more of these functions in future.

4 **Arabic Class:** Beginning from fundamental pronunciation, this course progresses to oral conversation, reading and simple composition. All brothers and sisters are welcome to join.

5. **Liaison with Other Muslim Organizations:** HKIYA keeps in close contact with other local and foreign Muslim bodies thro

ugh joint activities, correspondence and exchange of publications. In 1398 A.H. (December 1977 A.C.), HKIYA joined hands with the World Assembly of Muslim Youth (WAMY) to organize the first South-east Asian Regional Conference on *Da'wah* in Muslim Minority Countries. In the same year HKIYA became affiliated to the Islamic Union of Hong Kong and both pledged to work closely for the cause of Islam. *Alhumdulillah*, the sponsorship of the Islamic Union and the cooperation of the Islamic College made it possible for us and the Muslim Herald to jointly organize Islamic Knowledge Competitions to promote the study of Islam.

Alhumdulillah, we had had the opportunity in the past 2 years to send our members abroad to Islamic Conferences and training camps in order to broaden our knowledge of Islam and to learn from our brothers overseas. We had also been honoured by the visits of various Islamic scholars from overseas Muslim organizations to Hong Kong who had given us much encouragement in our *Da'wah* work.

What is Islam? Why are you a follower of Islam? Every Muslim should know it. *What are our obligations as a Muslim? Who laid down these obligations?* All you must find out.

HKIYA can help you to answer these and other questions.

Alcoholism

During the last fifty years a lot of scientific research has been carried out in the western countries including the United States of America on the influence of alcohol on the human body and mind and social behaviour. All the highest authorities are now agreed that Alcoholism is an illness and an alcoholic is really ill, many times gravely so. **In the words of Dr. Robert V. Selinger it is "an illness of the whole man, including his soul."**

The tragedy of alcoholism is that the alcoholic cannot help himself because alcohol has "destroyed the greater part of his reason and self-control."

"**Even small doses of alcohol** temporarily lessens ability to perform work and exercise, even though one may feel better able to make skilled movements." (Dr Glen R. Shephard).

"**Even moderate drinking** causes more than a 30% deterioration in vision." Still another authority has claimed that even **slight use of alcohol** causes (1) slowing down of reactions; (2) creation of false confidence; (3) impairment of concentration, and (4) deterioration of vision.

The psychological effects of alcohol on the female personality are alarming. The female addict to this dreadful habit "when drunk, becomes pugnacious, hysterical and resentful." According to Magistrate Charle E. Ramsgate of New York City, "she becomes a spitting and slovenly animal incapable of anything but the sordid—a disgrace to herself, to her sex and to society." According to another authority, "alcohol decreases the function of discrimination and many women look upon men with kindlier eyes when under its infinence."

The baneful nature of alcohol, which has been exposed by centuries of scientific researches, was **pointed out to mankind about fourteen hundred years ago in that BOOK OF ALL TIME, the HOLY QURAN**, when it declared that the drinking of alcohol was one of the actions prompted by Satan and should, therefore, be shunned.

Religion of Hope

RELIGION OF HOPE: The religion that the Holy Prophet of Islam Muhammad (*Sallallahu 'alaihi wa sallam*) gave to the world has a message of hope for the emancipation of all the down-trodden classes among mankind. Henceforth women came to be respected, slaves came to occupy the thrones vacated by their masters, the poor stand shoulder to shoulder with the rich; the white and the black, the high and the low, the employer, and the employee, all share the blessings of life equally.

THE FIRST EVER BOOK CONCERNING THE HOLY PROPHET

The first ever book to be printed by means of wooden blocks related to the life history of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) and was produced in China, between 618-648 C.E. Only two pages from the book are now in existence and are in the custody of Principal Sa'd-ud-Din Mohammad as disclosed in Karachi (Pakistan) by Syed Husain Imam, a veteran Muslim leader of Indo-Pakistan fame and one of the close associates of the Founder of Pakistan — Quaid-e-Azam Mohammad Ali Jinnah (The Urdu Daily Jasarat of Karachi, dated Karachi 18-12-79).

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English Translation of Quran Majeed with Arabic Test and its Transliteration based on phonetics, is being published in this Journal since the 7th June, 1978 for inviting constructive suggestions. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). The Board of Authors, Darut Tasnif Ltd., P O. Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan). Phone 238246

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The Amiable American

Jan Cox, an American writer, (in his article entitled, "An American Looks at Islam", published in July 1971 issue of the "Islamic Literature", Lahore), expressed great surprise of American apathy towards Islam and its culture and their lack of interest in Islamic peoples. He said: "At first glance it would seem strange that the American, the assumed sophisticated, intellectual leader of the world, has such a flagitious lack of knowledge and understanding of the Islamic peoples and their culture."

He is rather intrigued by this utter lack of interest on the part of the average American in this regard and adds: "It is further puzzling that Americans display such a lack of interest in the Islamic peoples and their resplendent heritage".

At last he is constrained to remark: "In fact; I must say, at the outset, that to the majority of average Americans, the peoples of the Islamic nations are inscrutable aliens from another world."

In this article, he says: "I shall attempt to erect an intellectual bridge to span this gap of-understanding." According to Jan Cox, "Americans are currently on an unchecked spree-of-education," for he asserts that they have become, "worshippers of a new god—the intellect, and they show their devotion in an unprecedented manner." America has the greatest collection of colleges and universities. Moreover, they are also, "the planet's greatest church builders", and to quote the words of the writer, "our variety of organised religions, and spiritual groups, and mystic systems are almost endless."

In addition to the provision of academic studies in comparative religion by the Universities, the average American, "in the last twenty years, has shown a great interest in non-Christian religions." In this connection the following extracts from the said article give a true picture of the state of things.

"Last year, America produced more books on Zen (Jainism) and Buddhism, and classic Hindu literature than any other country in the world. We have numerous Buddhist churches and every large city has its share of Hindu and Buddhist gurus (religious preceptors) with their vociferous followers. There has also been recent studies and translations printed concerning Shintoism, Zoroastrianism, Taoism, and Confucianism, but **there remains a glaring lack of interest or activity in Islam and its teaching**

In America there is currently a flash-flood of interest in occultism, and all forms of religious mysticism, but even those involved seem woefully ignorant of Islam's heritage in such areas American mysticism, by the definition of a personal experience and union with God, has by and large ignored the prolific and inspiring works of such honoured names as al-Ghazali, Sa'di and Rumi; the philosophers have too ignored the works of such men as Avicenna (Ibn Sina), Ibn 'Arabi and Averroes (Ibn Rushd). The youth of America, which is turning its back on organised religion and pursuing system that promise personal experience with God, are shamefully ignorant of the great religion of Islam, whose very foundation is rooted on such an idea."

"It do not hesitate in saying that Americans know less about Islam than any other reli-

gion of man, and they understand as much about the nature and psychology of the Islamic peoples as they do about men of another planet." If you mentioned the name of Muhammad (may peace be with him) to the average American, he would say, 'Oh, that's that Arab that slaughtered everybody in the name of some strange god', and if you should mention Muslims, he would say, 'Oh, that's that group of blacks that's always starting riots and killing the police.' This idea I am giving you is not exaggerated. Even in academic circles, it is quite difficult to find a reasonable intellectual enquiry into Islam: professors of comparative religion know less of Islam than of the other religions and Muhammad (may peace be with him) is surely the most misunderstood of men."

His altruism is evident from his further remark in the course of his analysis of the causes of American apathy towards Islam; he says "even though enlightenment may not proceed directly from my humble efforts, perhaps a spark of light may be ignited by His Will."

The writer proceeds to analyse the factors that have contributed this apaty and lack of understanding on the part of the average American with regard to Islam, **"Historically", he says: "American has never been close to the Islamic nations, and the misunderstanding involved grows with each passing year".** By way of illustration, he cites America's attitude and stance in the Arab-Jewish conflict as a "prime example" of this misunderstanding, for the American press, according to him, "cannot seem to make head-or-tail of the Arab attitude and position." The writer says that Americans try to pass off this ignorance by "mumbling something about the intrinsic Arab feeling of 'fatalism'" In his opinion, when the Western mind "conjures up word 'fatalism' to describe the Islamic being, they believe that by using the word they have increased their understanding which, of course, is not the case."

The writer claims that he is able "to see both sides of this problem, and understand why the American intellect has chosen such a defining word, even though it is specious." He adds: "If we study the American idea behind the use of the word 'fatalism', I believe we will begin to see a part of the gap-of-understanding between them and the peoples of Islam Christianity, as practised and taught in America, was originally based on the idea of a very personal God, but as they fell more and more under the sway of intellectualism, such religious belief suffered in the process".

He further says: "The intellectualism of America has produced such external rewards that man here has begun to believe that whatever the mind can dream or imagine it wants, can be had, the will of God notwithstanding. . .Thus it is that the intellectualised American psyche has no interest in the spiritual truth and reality of Islam. While the Muslim may peacefully say, **'Insha Allah'**, the American stands in the bow of the boat shouting. 'Damn reality, full speed ahead".

Concluding his article, the writer says: "The infinite reason behind the gap-of-understanding between the Christian mind of America and the Islamic mind of the East has yet to be mentioned; it is the subtle truth that astounds all headless men, and that is: Each religion and its prophets were meant for one specific time and place. The roads of all religions are rightfully trod by their peoples; they appear to travel in all directions, but when the end is reached, we will find ourselves togther as one.

There it is and there it is."

With all his sincerity of purpose, a sympathetic attitude and the desire to know Islam, we regret to say that, so far as his basic concept of and concluding remarks regarding, Islam are concerned, the writer has gone completely awry. **Quran Mujeed says: "Surely, the right religion with Allah is Islam."** (3:19). In one of the Sayings of Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), Islam has been defined as, "Respect for God's commandments and kindness to God's creatures." Thus, Islam could not be better described than in the words of another Westerner, Habibullah Lovergrove, a British convert to Islam "The religion of Islam dawned upon humanity from the very beginning; it was the religion of Adam and Eve and all the prophets that followed Adam. For this reason, we Muslims do not look upon other religions as things of human growth. All the prophets command equal respect from us, and and we make no distinction in our allegiance to them. Quran Majeed itself enjoins this upon us, in the following verse:

"Say: We believe in Allah, and (in) that which has been revealed to us, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit. **(2:136)**

"If one does not believe in the prophets that have preceded the

Holy Prophet Muhammad (Sallallahu alajhi wa sallam), one is not a Muslim. This, as one of the articles of faith, induces a cordial attitude towards Muslims Belief in one God and the universal brotherhood of man, as enjoined by Islám, constitute the fundamental basis for the unification of mankind."

In our view the chief obstacle in the way of understanding Islam and its teachings is the centuries-old misrepresentation of Islam, its Prophet and his teaching ever since the days of the Crusades. The crude methods of false and baseless allegations of the medieval times as "the idol of Mahound being worshipped by the Manometans in the Ka'aba" have been replaced by more subtle and refined methods of propaganda against Islam, wherein indulgence in half-truths or quotation of portion of Quranic verses, torn out of their context, is frequent.

If one were to probe into the factors that contributed to bring about this deplorable gap-of-understanding, Muslims cannot absolve themselves of gross negligence in this matter. It is time we discarded our complacence. There has, of course, been some laudable efforts in this respect recently by some Muslim Institutions, like the Rabita-al-Alam al-Islami of Mecca, the Muslim Youth's Organisations in U.S.A., etc. *but these are not enough.*

Confronted with the task of presenting the teachings of Islam and depicting the Seerat (life conduct) of the Prophet (*Sallallahu 'alaihi wa sallam*) to an audience composed mostly of those to whom the English language was the best means of communication, the learned divine Syed Sulaiman Nadvi (*Rahmatullah alaihi*), while delivering his famous Khutbaat-i-Madras—series of "Madras Lectures", in 1925, realised the urgency for the 'Ulama (religious leaders) to acquire erudition in modern European languages. Those responsible for imparting education in *Tafseer Hadith, Fiqh*, etc., should adapt themselves to the needs of the time and acquire proficiency in modern languages besides religious learning.

Furthermore in order to bridge this gap-of-understanding we would also submit that Western orientalists and writers should make a fair and unbiased appraisal of Islam and its culture.

We concede that efforts have been made for dissemination of books and other literature on Islam, but there has not been adequate and co-ordinated missionary work, by the Muslims. Only the 'printed word' is not enough to remove this gap-of-understanding.

We are indebted to the author of the article, "An American Looks at Islam", for his thought-provoking article and join him in the prayer uttered by him-"a spark of light may be ignited, by His Will".

IMAAN—THE CHOICEST GIFT OF ALLAH

By Professor A. Rahman I. Doi

Islam is *Deen-al-Dunya,* that is, the religion for (life in) this world, which can be practised by all at all times and places without any hardship or hindrance to one's lawful aspirations in life. Islam is also *Deen-al-Aakhirah,* the religion for a life full of eternal bliss, in the Hereafter.

The essential asset for Islamic way of life is *Imaan, the boundless trust and unqualified faith in Allah* and all that has been revealed by Him to His Prophets and Messengers, the last of them is Muhammad (*Sallallahu alaihi wa sallam*). *Imaan* (Faith in Allah) comes neither out of vague "religious experiences" nor out of social regimentation. For it, one has to believe in and then follow the commandments of Allah as in Quran Majeed and *Sunnah* (teachings of the Holy Prophet), as practised and elucidated to us by the *Sahaaba* (Companions), *Taabi'een* (successors of the Compansions) *Taba'Taabi'een* (those who followed the Taabi'een).

Imaan is the choicest gift of Allah given to His obedient servants. It is not a physical asset and cannot be manifested openly *Imaan* is a spiritual quality which becomes known through one's obedient and noble conduct.

The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) defined *Imaan* as declaration of faith in Allah by one's tongue supported with heartfelt conviction and putting into practice all that one has thus come to believe. The Messenger of Allah said: "*Imaan* is acceptance by heart and by word of mouth; and putting into practice the fundamental pillars (of Islam)

REWARDS FOR REMEMBRANCE

Allah Taa'ala in His Glorious Quran says—

"Call unto Me, I shall answer you." **(40:60)**

"I answer the call of the caller when he calls Me." (2:186)

"I have not created (the class of) jinn and men but that they should worship Me' **(51:56)**

Human Values & Modern Economics-III

By S. A. Nawab

(Continued from Yaqeen International of Feb. 7, 1980)

Karl Marx's ability to face economic hardships and overcome all personal material considerations, and its so-called self-propelling existence, inadvertently proved the existence of Man's free will and thereby knocked the bottom of the theory of Economic Determinism as the 'be all and the end all' motivating each and every human action and purpose in life By its inevitable logical implication, Karl Marx by his own action proved that human values are a production of Man's cultural development. In fact the causative link in the chain of human history from the march from savagery to civilization proves that along with the struggle for existence there was a dual process—physical as well as mental—going on simultaniously, from the earliest times and all along during its development in different stages. What the physique did or experienced, the instinct automatically registered and developed into the mind now able to retain for reasoning in the great store-house of memories, all the common human experiences for future use.

This proves the consciousness in Man for the need of Morality and his sense of values which developed along with his cultural development as his mental (ideational) products for use in human society, as a social force motivated by a desire for social justice to his fellowmen.

It could be argued, as a quibblistic rebuttal, that individuals rise above their class interest and as such Marx was one of them. Then, in the first place. Determinism loses its causative force of being equivalent to natural law governing all material phenomena and, therefore, being *inevitable*. And, it loses its supposed omnipotence and becomes less powerful and, therefore, subject to the Human Will. If one man can get out of its so-called vicious circle others too could get out of its compelling force, which only goes to prove Man's superiority to it. Moreover, this argument would also go to prove that if Karl Marx could rise above the 'inevitable' economic law of his class interest, other human beings throughout human history must have also been able to do the same and thus contributed to the development of civilization That is, human progress was not achieved by the mechanical operation of economic forces but by Man's mind and will-power to cross all barriers and influences operating against human progress. And this is real history—Man's ability to surmount all natural or artificial obstacles to his progress with his indominitable, free will power.

A galaxy of many such **Free Wills** are the milestones in the road to human progress—here a hunter with his new tool for hunting, there a rude sculpter fashioning a crude stone implement or a hermit warning of an approaching storm; a savage star-gazer learning and teaching the change of seasons; a Prophet and, then, some social philosopher laying down the genesis of what has come down to us as ethical codes of conduct in civilised life, each in his own turn contributing his bit to human progress.

Dynamism of Human Values

The concept of human values given to the world by Islam (meaning peace) were based on a sound genesis of universal morality. To recognise and safeguard individual human rights, in all aspects of life, Islam placed its greatest emphasis on **Huqooq-ul-Iba'ad,** which leaves no ambiguity in the sanctity given by Islam to Human Rights or any room for playing down its clear meaning and moral force by twisted interpretations. Such a moral concept of human rights cannot be found either in the Talmudic (Judism) or the Biblical (Christian) scriptural injunctions; and neither can its own scriptural injunctions stand at par with the sanctity given to human rights. Thus, a simple humanist interpretation of it makes Islam's moral concept of human values applicable to all humanity and for all times—and, therefore, its value is dynamic.

Need for Renaissance

If economic justice is the quest and its denial certainly a cause for dissatisfaction resulting in unrest, then, those who talk of bettering the lot of the common people should try to salvage these moral values of social equity—of which so little has been said by Muslim historians and preachers—by learning more, and afresh, of the personal lives of those who followed the Holy Prophet (*Sallallahu 'alaihi wa sallam*) in letter as well as in spirit and suffered for upholding and cherishing those high values of human life, rather than take for granted as Islamic

all the princely conquests by force of arms motivated by the lust for personal power and selfish material gain.

Sociologically assessed, in this context, the choice would, then, not be confined between Islam and Capitalism or between Islam and Socialism of the Communist State concept. In the essentials there is little difference between vulgar material capitalism and the economic determinist concept of life as an end in itself, with the dictatorial state playing the role not only of the capitalist but also as the sole dispenser of human destinies. Such a concept of life in the long run would reduce human society to a low cultural leve' and revive intellectual servility to the state, dictatorially controlled by one class or party either in the name of Socialism or by a puritanic, revengeful scholastic group, in the name of Islam

The choice has to be made between a degenerated and wilfully distorted interpretation of Islam—based on political expediency—equating it with the counter-revolutionary socio-political set-ups of the Emirates and Sultanates, all of which in the economic aspects of life were equivalent to modern State Capitalism.

The alternative to this counter-revolutionary concept which has built up a reactionary tradition of intolerance and, therefore, tries even now to justify economic injustices under various pretexts, is the original and prestinely pure social philosophy of human liberation preached and practised by the Holy Prophet (Sallallahu 'alaihi wa sallam) in the first Islamic State in Medina. Its high traditions of practising moral values in day-to-day life and in the management of human affairs. based on its ethical principles and the type of economic equity which reached down to the humblest without attaching any social prejudices, will have to be salvaged.

Readjustments would be needed for a broad-based, realistic, approach to take into its fold the fast developments of scientific technology and modern social sciences—now called Humanities —together with the advanced universal concept of Human Rights, with all its moral implications. Those valuable social ideas preached in the very early period, but which remained dormant since reaction came to power and degeneration set in will have to be re-discovered and re-learnt because of their intrinsic value and dynamic quality For instance, one of such socio-philosophical lessons was: Educate your child according to the needs of the times to come (future). Herein is found the recognition and acceptance of the physical laws of change. Alternatively, its denial opens the road to socio-philosophical stagnation (*Jumood*) leading it to an intellectual metamorphosis and dragging the entire social order into degeneration ending in cultural decadence To ensure against such a calamity, fourteen hundred years ago this philosophical lesson was given to realize the need for keeping an eye to the future and prepare for it in the present. As the past made the present, the present will lay the foundation and influence social thought of the future generation.

This one philosophical lesson alone—out of hundreds of such —gives out the essentially progressive and dynamic outlook in the social spirit of Islam during its period of pristine purity A Renaissance could bring out such valuable social thoughts again into the present current of thinking for application in modern social life. Only a critical approach can make this possible, as this can alone discover the reasons of the persistent reactionary urge for revivalism to glorify past conquests eulogizing vanished empires, which has kept the Muslim mind reverted to and living perpetually in the past. This has cut the Muslim mind from the main current of social, intellectual and technological progress achieved by other civilizations in the contemporary world. A philosophical Renaissance would do the necessary pruning to break off rotten leaves and decayed barks, so to say, and separate grain from chaff and place all that is still dynamic and, therefore, valuable before the Islamic world of today.

Such a Renaissance can be brought about not by an army of zealots with shaven heads and 'closed minds' or by opportunist political leaders, and not even by 'neo-modernists', but by a small group of dedicated, detached intellectuals with open minds who could sift material to rediscover and objectively reassess valuable intellectual contributions made by early Muslim social thinkers for safeguarding Islam's sense of human values.

A detached group of intellectuals and educated youths with a desire for a comparative socio-philosophical study will be able to find out for 'What' and 'When' and 'Why Muslims were so intellectually influenced as to lag behind in social thinking and progress, inspite of having been the foremost contributors in social thought. Unless and until the cause of this psycho-social

disease is diagnosed all remedies will prove no better than traditional quackeries which have so far vainly tried to throw th blame for Muslim degeneration on imaginary enemies.

Re-discovery of Islam

The re-discovery of the dynamic in Islam lying dormant within its own fold, will endow the mis-informed Muslims with the urge to compare it with later social thoughts and also with the latter-day doctrinaire political and economic theories leading to regimentation of thought, and to recognise, appreciate and assimilate liberating thought and social values of this advanced age and learn further in its own original spirit of "Educate your child according to the needs of the times to come (future)" This will enable them to appreciate that the need of the time is to differentiate beween a dogmatic, retrogressive, reactionary movement--coming either from the Right or from the Left—and one which is socially liberating (and therefore) progressive and beneficial. Equipped with a correct and balanced approach to the socio-economic and socio-cultural problems, Muslim intellectuals and the modern educated youths will be inspired to go with their message of enlightenment to the misinformed and misguided people. As Social Missionaries, without hankering for political power, they will be able to build a socially well-informed public opinion around themselves and get the moral support as well as co-operation of the common people.

With such an evaluation of the past, through a Renaissance, and freed from all kinds of pre judices as well as a *priori* assumptions, the Muslim youth will no longer remain hangers-on to a dead past—of 'conquests glorified'—or be drawn towards a totalitarian cult which is itself in a philosopical crisis Appreciation of the dynamic and the valuable in Islamic social thought would enable them to look forward with an open mind and to live in amity with other communities and to reciprocate with other nations and to contribute their bit to rehabilitate morality in social life. This will also give them the consciousness that human values are abiding and, therefore, cherishable and must be kept alive as humanity's cultural heritage, for the betterment and further advancement of mankind.

A Muslim Renaissance is both a challenge as well as the choice before the Islamic world.

A CONTINENT TO CONVERT

Muslim missionaries face a wide-open door in Africa.

The people of Africa are ready to embrace Islam with heart and soul. We must work with equal zeal in carrying the message of Islam to them All Africa is seeking a religion that can harmonise the spiritual and the material, promote social equity and call all mankind to peace

The African nationals who have embraced Islam perform their religious duties with exemplary enthusiasm Their womenfolk wear the veil They try to buy only meat slaughtered in accordance with Muslim law stamped with the "Moon and Star" guarantee They eagerly learn Arabic and insist on schools and colleges for teaching their children Arabic to enable them to read Quran Majeed in original. Even enemies admit that Islam has brought a change of heart to African Muslims.

Professor Westermann in his "Imperialism and the Gospel", writes: **"Conversion to Islam** raises the convert's social status, increases his self-respect, shows him his possibilities, teaches him to be a world-citizen, defines his relations with Europeans in dignity. The black man who previously carried garbage on his head gains in Islam a status which wins respect, even amongst Europeans."

The Paris periodical "Peru" quotes *Marcel Corder, European expert on Islam in Africa,* as saying· *"Islam,* once the religion of chiefs and princs, has recently become a faith of the masses who like rushing floods are on the move toward a better quieter life; and, carried on this tide, the realism and urgency of Islam spreads from the north of Africa to the south with irresistible speed "

Dr. L.V Vaghen, Professor at Naples University, writes· '*What* is the reason why, despite the considerable freedom allowed to non-Muslims in Islamic communities, and the total lack of any Muslim missionary work now-a-days. and the general weakness of all religions everywhere, Islam has nonetheless been making great advances in Asia and Africa in recent years" Today it is not the sword which compels acceptance, Indeed, many lands once ruled by Muslims are now under non-Muslim governments which push their own religions at the Muslim population—yet in vain!

What is the power hidden in this faith?

What is the inmost nature of humanity which finds contentment and satisfaction therein?

What profound element in the human spirit is moved to respond to Islam's call with so enthusiastic and glad a shout of **'Here am I'?"**

Essence of 'Ibaadat

The Holy Prophet of Allah (*Sallallahu alaihi wa sallam*) said:

"*Verily Du'aa is the essence of 'Ibaadat*" (*worship*).

"*There is nothing nobler with Allah than (turning to Him in) Du'aa.*"

"*Allah's displeasure descends upon one who does not ask Him.*"

It is our duty to fulfil the purpose of our Creation by remembering Allah through prayer.

Recitation of Traditional (*Masnoon*) supplications, that is. supplications taught to us for all occasions by the Holy Prophet (*Sallallahu alaihi wa sallam*) helps us to achieve the Divine purpose. We should learn as many of them as possible by heart and recite them at appropriate time, to do our duty as well as to earn credit for *'Ibaadat*. The remembrance of Allah Ta'aala is made easy and attractive for us by these simple yet effective Du'aas from the lips of the Holy Prophet (*Sallallahu alaihi wa sallam*).

In conclusion we may add that Du'aa is a high and noble form of *Zikrul-laah* or Remembrance of Allah and about this Zikr, Allah Ta'aala, Himself says in Quran Majeed—

"*O Believers. Remember Allah much and engage (yourselves) in His glorification and praise (every) morning and evening.*" (33:41-42)

Du'aa before leaving the bed in the morning:

All praise is due unto God (Allah) Who has brought us (back) to life after putting us to death. And, towards Him is the Return.

Du'aa at sunrise:

All praise is due unto God (Allah) Who has given us protection this day of our (life). and has not destroyed us because of our sins.

Du'aa before entering the Toilet:

In the Name of God (Allah), verily I seek Your protection from the evil spirits

Du'aa on leaving the Toilet:

O God (Allah)! I beg You for forgiveness. All praise is due upto God (Allah) Who has relieved me of harmful substances and has granted me protection.

N.B.: One should enter the toilet with the left foot and leave it by taking out the right foot first. The du'aas should be recited outside the toilet.

Du'aa At the time of Wuzu:

O Allah! I seek Your protection from the traps of Satan and I seek Your protection against their presence.

Note: Whilst making Wuzu recite *Kalima Shahaadat*.

SERMON TO SOFTEN THE HEART

Praise is due to Allah Who has guided us to **Islam**, the religion of truth and mercy, and Who, out His Mercy and Grace has joined the hearts of the believers in fraternal love, and imbued thir hearts with *Imaan*, fellow feeling and compassion.

We bear witness that there is no God but Allah and that Sayyidna Muhammad, His servant and Messenger, is the most merciful and gracious of all mankind.

O Lord, shower Your peace and blessings on Your servant and Messenger, Muhammad, his kinsfolk and companions.

Islam enjoins on you to close your ranks, unite your objectives and show mercy and compassion towards each other. Its principal aim is to guide you to—

—the Oneness (Tauheed) of the Sustainer and Provider of all the worlds (*Rabb-ul-'A'alameen*);

—join your souls with Him only and with none else other than Him;

—sincere service to Him;

—close your ranks in the light of Islamic principles;

—to help each other in matters that would reinforce Islam.

"*Help ye one another in righteousness and piety.*" (Al-Quran 5:3)

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "The example of the relation between one bliever and the other is that of a building, every part of it reinforces the other."

Islam is above mental bias,

tribal prejudice and stone-hearted sectarianism. It regards all human beings as equal, and advocates that none is entitled to any superiority except on the basis of God-consciousness and good conduct, that is *"Taqwa"*.

"Verily, the most honoured of you in the sight of God is (he who is) the most righteous of you." (*Al-Quran* 49:13)

Islam calls upon people to know each other, to communicate with each other and to do good to each other so that fraternal bonds among them may be strengthened. Allah says:

"O mankind! We created you from a single (pair) of male and a female, and made you into nations and tribes, that you may know each other." (49:13)

The true Islamic brotherhood engenders sympathy which motivates a Muslim to cooperate and collaborate with his Muslim brothers, alleviate their pains and boost their moral to uphold the truth and combat evil, tyranny and oppression.

Our Muslim brothers in Afghanistan have been subjected to severe oppression and tyranny.

These Muslim brethren of ours are in desperate need of our help—moral and material. We can extend it by writing about their cause in order to acquaint the world with the terrible atrocities inflicted on them, or by praying for them, and by supplying them with continuous financial help with a view to strengthening their solidarity and buttressing their resolve to liberate their homeland and save their religion, liberty and honour.

Abu-Umamah (*Razi Allahu anhu*) reported that Allah's Messenger (*Sallallahu alaihi wa sallam*) said:

"He who does not perform *Jihaad*, or supply a *Mujaahid* (with what he needs) or provide for the needs of the Mujahid's family, will be afflicted with a severe calamity by Allah before the day of resurrection."

Quran Builds up Morale

The teachings of Quran Majeed contributed the most to the moral uplift of the Arabs. The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) was the Ideal Teacher and Exemplar of whom Quran Majeedd says: "Verily, in the Messenger of Allah ye have a good example. . " (33:21). To day, after the lapse of fourteen hundred years, the text of Quran Majeed is exactly the same as it was revealed to the Holy Prophet (*Sallallahu alaihi wa sallam*), without the slightest alteration or interpolation. Its potency as a medium of moral uplift and regeneration remains undiminished. In this article we will project the teaching of Quran Majeed with particular reference to its morale-building qualities

Since the Second World War the peoples' morale has come to assume great importance from the defence as well as national point of view. Maintenance of high morale among the fighting forces and the civilian population is regarded as one of the primary factors of modern strategy. Fourteen hundred years ago the Muslims in Medina were out-numbered and ill-equipped but they had to face soon after the Hijrah (migration), the onslaughts of the Meccan armies. It was their high morale which helped them to victory. Verses of Quran Majeed came down to boost their morale. Below are a few of them—

"O ye who believe! When ye meet an army, hold firm, and think of Allah much, that ye may be successful." (8:45)

"And obey Allah and His Messenger, and dispute not one with another lest ye falter and your strength depart from you, but be steadfast. Lo! Allah is with the steadfast." (8:46)

"O Prophet! Exhort the believers to fight, if there be twenty of you steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve because they (the disbelievers) are a folk without intelligence " (8:65)

In those days parties of *Huffaaz* (persons who commit the whole of Quran Majeed to memory) used to recite verses from Quran Majeed, mostly *Surah Anfaal*, (Chapter No. 8), the Chapter from which the above verses have been quoted The recital of the verse infused a spirit of Jihaad into the Muslim soldiers and they faced armies many times more powerful and routed them. History is replete with examples, when Muslims defeated armies much larger their own; a few will suffice by way of illustration: Badr, Hunain and Yarmuk (in the days of the Holy Prophet) and Nahawand, Panipat (in India) and the 1965 (Pakistan) war with India.

The armed forces of Islam are imbued with high morale: they display the highest degree of morale and courage when attacked. It is a matter of pride for the

Pakistani people that the morale of their soldiers, sailors and airmen is second to none. Yet the inculcation of Quranic teachings with emphasis on the morale-building potentiality of the relevant verses of Quran Majeed would greatly help to sustain and keep up the moral of our troops and even raise it to greater heights.

Modern wars are total wars. The civil population is also involved in the conflict though in a lesser degree than the fighting forces and the higher and steadier the moral of the people, the greater are the chances of enduring the holocaust of modern warfare and coming out victorious. There is an urgent need for building up the morale of the people of our country at present. The teaching of Quran Majeed with the avowed object of enabling the people to stand up to the threat of aggression by India demands that we make adequate and proper use of the morale-building potentiality of Quran Majeed as illustrated in the verses quoted in this article and also from other Surahs of Quran Majeed like Surah Aal-i-'Imran, Tawbah and other Surahs.

It is absolutely necessary that the injuctions of Quran Majeed with regard to the regular observance of the daily prayers, the Ramazaan fast, the payment of Zakat, a life of piety and kindness and help to the needy and the suffering and unity and a spirit of brotherhood are adhered to by the Muslims. We must obey the commands given in Quran Majeed and refrain from acts prohibited therein. Then only can we fully benefit from the teachings of Quran Majeed.

—:o:—

DIVORCE — THE DETESTABLE MEASURE

Divorce is contrary to the laws of nature. Any society in which divorces are numerous, with the consequent break-up of families, it leads to deviation from nature and her requirements.

As Islam's aim is the firm establishment of marriages, in the interests of this objective, certain liberties are denied. The right of divorce is given to the man only except in very exceptional cases. This is to safeguard the interests of women and save them from falling victim to passions. Manifestly, if two people and both have the right to institute divorce proceedings, the basis of confidence is made very shaky on both sides. What better safeguard can there be, therefore, than to give the right of divorce proceedings primarily to the one who has by nature more subjection to the powers of reason, and patience in the face of lack of tenderness, and who stands to lose the sum he has given as a marriage portion, as well as having to undertake the financial burdens to the children's upbringing?

The differences in the constitution of a man and woman are manifest. The head takes first place in the man's decisions and the heart in the woman's. Reason and emotion are the gifts given to each respectively in their creation. As Dr. Alexis Carrrl puts it: "The differences between obviously, the internal ones like the dispositions of the nerves, the different mental and emotional talents, both of which are of supreme importance for the future of civilisations. Partisans of Women's Liberation aim at a false conception of equality, as if that desirable condition [illegible] identity in upbringing, employment, responsibilities and duties." ("Man, the Unknown", pp. 84-87)

"Divorce is in the hand of the man." And it is in consideration of the woman's delicacy of spirit that the power of ending a shared life is not granted to her. Islam, in addition to the manifold measures it has taken to make it easier for people to enter the married state and start families, also makes it more difficult to break up the home. Everything possible is done to ensure happy and sound home-life. *"O men, live with your wives in kindness and equity. If you dislike anything in them that may be the very point which God will use to bring about much blessing."* (4:19)

Divorde is the most detestable of extreme measures to be adopted only in the direct emergency.

Islam fences in the man's power of divorce with many limiting safeguards. A man may not put away his wife by violence, harassment, injury or in a way which may drive her to a life of immorality and corruption. Thus Islam has for centuries, surpassed anything yet achieved in western countries in its initiative to remove differences and restore understanding in family life.

Protection to Wife

Islam had also done much to protect the wife's rights and to save her from having to continue to live in an unhappy environment. Among beneficent measures are the following:

1. The wife can insert a [illegible]

ensuring the (a) incompatibility of temperament; (b) maltreatment, (c) refusal of maintenance, (d) unannounced journeys and (e) the taking of another wife without consultation.

Germany and Switzerland, in Europe, also recognise lunacy as grounds for the annulment of a marriage or for seperation. France does not admit either grave chronic disease or lunacy as an adequate ground, and insists that the healthy spouse must care for the leprous or lunatic partner. While extolling it as a counsel of perfection, Islamic realism prefers to leave the partners free to choose separation or continued care, according to their own conscience.

The West is suffering terribly from the laxity it has allowed in the break-up of marriages and the violently increasing incidence of divorce. Divorce was totally prohibited in France until the French Revolution of October 1789. In 1804, in response to popular demand, divorce was legalised; but in the following 12 years it incrased so appallingly that the religious bodies brought renewed pressure to bear, until in 1816 the law legalising divorce was rescinded though physical separation of the parties was permitted. However, public pressure built up again so much that in 1884 divorce within certain limits was legalised once more.

America makes divorce easier for both parties. It is not surprising, therefore, that American divorce figures are the highest in the world.

European statesmen and responsible thinkers everywhere are well aware of the danger and fear it acutely. All who possess the slightest sense of philanthropy must seek the means of stemming the sweeping tide of this flood of evil throughout the world. The mounting tide of divorce is sweeping the civilised world on a dangerous course, yet it is helplessly unable to stem the flood.

One main cause of the upsurge in the divorce rate is women's excessive freedom of choice, which the capricious and touchy feminine nature cannot carry. (Tolstoy)

The divorce rate has increased 1,000% in the last ten years (America's "Wake Magazine")

SPECTRUM

Islam looks upon the whole of humanity as one family under Providential benevolence.

Islam teaches us that just as the life and light giving rays of the Sun brighten up all alike, the light of Revelation is indispensable for spiritual growth and health of all mankind

Islam enjoins faith in all the prophets of Allah and the Books revealed to them. The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is the last of the prophets of Allah. Quran Majeed (the Scripture of Islam) speaks of Christ Jesus (*alaihis salaam*) as one of the Prophets of Allah, making it obligatory for a Muslim to venerate him as such.

Islam rejects the idea of a "chosen people", making faith in God and good actions the key to salvation. (Al-Quran 49·13)

Islam is the common man's religion, open to all alike.

Islam makes man responsible for his actions. Created with the noblest nature, man is left free to make or mar his future.

Islam upholds the sanctity of man, confers equal rights upon all, and makes the highest and the humblest equal in the eyes of law—the Islamic *Shari'ah*.

Islam puts man and woman on a footing of equality, throwing open to both alike all opportunities for self-advancement—spiritually, intellectually, socially and economically.

Islam gives the right of conscientious objection and teaches toleration of, even respect for, honest difference of opinion.

Islam stands for a democratic way of life, making the Popular Will and Public Opinion the corner-stone of State policies and the social order, abhorring indoctrination in any shape or form There is no rigidity in the Islamic system. It looks upon change and progress as the breath of life—stagnation being its very negation.

The Family: The family, which is the basic unit of civilization, is disintegrating in the western world.

It is the community in microcosm. It is the root from which nations grow It is the basic unit of society. Its climate must be love and its soil character. In it human life begins—and ends! It must be happy, a citadel of heart-warming peace and quiet, where affection reigns, which runs on oiled wheels of confidence and trust, security and sincerity. The more firm its spiritual and moral edifice, the more sure its joy and happiness in today's troubled, explosive and insurrectionary atmosphere.

Islam's family system brings into a fine equilibrium the rights of man, of the wife and children and other relatives. Islam promotes generosity and love for a well-knit family system.

Western women, busied with jobs outside the home, have abandoned nature's destiny; and diverted the wonderful talents innate in the feminine personality into unnatural and disastrous sidetracks.

"**Modern society** has committed a serious mistake by entirely substituting the school for familial training. The mothers abandon their children to the kindergarten in order to attend to their careers, their social ambitions, their sexual pleasures, their literary or artistic fancies, or simply to play bridge, to go to the cinema, and waste their time in busy idlenss." (Dr. Alexis Carrel's "Man, the Unknown"—publ. Harpers, New York: 50th edition p. 270)

The Secular Society: The tragedy of secular society is that it fails to connect the different aspects of life. The secular and the religious, the material and the spiritual seem to them to be in conflict. Islam puts an end to this conflict and brings harmony to man's vision of life.

Out of bounds to Paradise: Hazrat Anas (*Razi Allahu anhu*) reported that the Messenger of Allah (*Sallallahu alaihi wa sallam*), said: "One whose neighbour is not safe from his mischief shall not enter Paradise."

Altruism par Excellence: A man asked the Holy Prophet (*Sallallahu alaihi wa sallam*). "Whose Islam is good?" He replied: "One who feeds others and greets those whom he knows and those whom he does not know" and "None of you will have faith till he wishes for his brother what he likes for himself."

Apartheid: South Africa, where blacks outnumber whites by 7 to 1, has made racial discrimination its law—apartheid makes whites, blacks, Indian immigrants and the coloured, live in separate communes. The identity cards state which group they belong to.

The separation applies in buses, trains, churches, restaurants, telephone-kiosks, hospitals and cemeteries.

Inter-racial marriages are prohibited.

A black may not work in a white area nor take up a job of high intellectual or scientific level.

Menial tasks are reserved for the blacks.

White judges preside over cases involving blacks.

A black girl born in the house of a white South African family, is only allowed to remain in her father's home as a maid!

The Universal Declaration of Human Rights has not had the power to enforce its principles of racial equality.

Christ Jesus (*alaihis salaam*) taught us two millennia ago that virtue and humanity are linked with good intents, good works and love. But today's scene is peopled by little Hitlers.

INSHA ALLAH (God Willing) The Muslim term "Insha Allah" is not a supine 'fatalism' which makes one accept whatever comes one's way without raising one's little finger to improve upon one's chances in every day life. It is, on the contrary, an active enlistment in God's service, to serve with the obedience that a willing servant both owes and gives to a beneficent Master Who owns his heart and soul. If enough men and women in the world were to adopt the prayerful obedience of true Muslims (worshipful servants of God) there can be little doubt that Almighty Providence will once again pour forth the bounty of His grace upon this decaying world!

Most Islamic religious terms throughout the Muslim world, are adopted direct from Arabic. They are derivatives of tri-literal root (three-letter base), for the Semitic languages attach a meaning to a three-letter base and produce a complete set of variations by a scientific series of modifications of the base—altering vowels inside it, doubling consonants, inserting consonants, suffixing and affixing syllables, thus:

"**S-L-M**" is a three letter base or trilateral root conveying the idea of peace and well-being From it we derive.—

"**Salaam**": The Islamic greetings by which one prays for peace and well-being of the other.

"**Islam**": The religious system which confers Peace with God with one's own self and with one's Fate, for felicity in this world and the next.

"**Muslim**" and "**Musalman**": A person dedicated to the religion "Islam".

"**Tasleem**" means surrender of one's self to the Will of God revealed to the Holy Prophet (*Sallallahu alaihi wa sallam*)

in Qura Majeed.

Medina: The word means "city" and from its root "m-d-n' is derived "tamaddun"—"civilisation" Medina today is par excellence *Medina-tun-Nabi* (the city of the Holy Prophet—*Sallallahu alaihi wa sallam*), the new name proudly taken by the citizens of Yathrib, the town 200 miles north of Mecca whose people invited the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) and his followers when bitter opposition and merciless persecution in Mecca rendered his continued stay there extremely difficult.

Fiqh: The theology of the Muslims which covers all aspects of religious, civil and political life, to name a few, Ritual, and Rites, Fasts and Festivals, Family Laws, Inheritance, Property, Contracts, Social Behaviour, Criminal Law and Procedure, Constitutional Law, Administration, Warfare. *Hidaya* by Ali ibn Abi Bakr (A.H. 598), Durr-ul Mukhtaar by Alaa-ud-Din (A.H. 1088), Sharah-al-Wiqaayah by Ubaidullah ibn Mascod (A.H. 745) and Fataawa Alamgiri are amongst the famous books of sunni Fiqh.

Shari'ah: Canon Law, that is the totality of Allah's Commandments relating to the *"forum externum"* of man's activities: while *"Akhlaaq"* (Ethics) is concerned with the *"forum internum"*, the inner consciousness, motives and intentions of the heart.

Muslim Era: The 2nd Caliph, Hazrat 'Umer Farooq (*Razi* Allahu anhu), on Hazrat Ali's (*Razi Allahu anhu*) advice made Hijra the starting point of the Muslim era, taking the year of the Holy Prophet's Hijra as "Year 1". It was enforced from the Lunar New Year's Day, the 1st of Muharram A.C. 622.

MISCELLANY

Muslims determined to free occupied lands: In a speech welcoming the pilgrims, King Khalid Bin Abdel Aziz of Saudi Arabia emphasized the necessity for a just solution to the Palestinian question and the need for Muslims everywhere to guide their actions by the dictates of Islamic law. The King spoke to representatives of pilgrim delegations from all over world, including heads of State and officials from many Muslim countries. He said: "It is a great honour for us to belong to the world Islamic community which God has perfected, and to live on this good earth from which the call to Islam first came. We have the great responsibility of carrying the banner of Islam and defending it and to do this we must first be good, adhere to our ideals and use the heritage of our ancestors as a guide to our actions. The *Sharia* has been divinely ordained as a way of life and behaviour. We have been guided by the Shari'a in all our conduct since the founding of the Kingdom by King Abdul Aziz. We base both our internal and external relations on the basis of Shari'a, Islam calls for the happiness of all humanity "

He further said: "The Muslim world is determined to regain the occupied territories, particularly Jerusalem and to restore legitimate rights of our Palestinian brothers. We shall strive in every possible way to achieve these goals." He added that the Palestinian people must be given the right to self-determination and the full restoration of their homeland and all the occupied Arab territories including the city of Jerusalem.

King Khalid concluded that world opinion was beginning to understand that a great injustice had befallen the Palestinian people through no fault of their own. He said: "We have been hearing voices of reason calling for a just solution based on the restoration of the legitimate rights of the Palestinians, the liberation of occupied lands and the return of Jerusalem to its own people."

First and the Last: Patriarch Abraham (Prophet Ibraheem—*alaihis salaam*), was the first apostalate as God's spokesman to bring mankind out of superstition and wrong doing He had prayed for the advent of our Prophet, who came at the end of the chain of the prophets of Allah.

Seven and a quarter centuries before (Christ) Jesus (*alaihis salaam*), not long after Rome's foundation, *Zoroaster* (Zartusht) arose in Iran and substituted for the magic of Magianism a rational and moral relationship between man and Yazdaan—the God of Good in the eternal battle against Evil In almost the same century *Confucius* and *Lao-Tse* in China and *Gautama Buddha* in India laid the basis of the philosophy which was developed by *Socrates*, *Plato* and *Aristotle* in Greece during the succeeding century. All this found consummation in the birth and life of (Christ) Jesus (*alaihis salaam*), whose mission was to reform the Jewish society and to rescue it from the pollutions of *Judaistic materialism*, to extirpate corruption and to put a stop to internecine war fare and raise his people towards ethical and spiritual purification. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) brought to perfection under inspiration from Allah, the principles and practices of the Prophets of Allah that preceded him.

YAQEEN INTERNATIONAL

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English Translation of Quran Majeed with Arabic Text and its Transliteration based on phonetics, is being published in this Journal since the 7th June, 1978 for inviting constructive suggestions. The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). The Board of Authors, Darut Tasnif Ltd., P O. Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan). Phone 238246.

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Our Twenty Eighth Year

With this issue, Yaqeen International completes the twenty eighth year of its publication. It has been a year of success as well of sorrow. We lost our dearest Patron-preceptor and founder-architect of our organisation, Hazrat Maulana Tufail Ahmad Farooqui Sahib. May Allah raise his rank in the Hereafter higher and higher. Amen! (Yaqeen of 22-7-1979 refers). We suffered the second loss in the tragic death (in the P.I.A. Boeing crash) of Hafiz Alhaaj Syed Mohammad Ishaaq, one of the closest followers of Hazrat Sahib and lately Naazim-i-Talimaat of Madrasa Talimul Islam (Tablighi College), an institution of its own kind being run under the auspices of our Organisation for the last sixteen years (Yaqeen of 7-12-1979 refers).

During the year we presented special issues in connection with Ramazan-ul-Mubarak, Hajj and Seerat celebrations. Special articles were published concerning Mi'raaj, Hijrah, Zakat and *Zabeeha* (Qurbaani). We are marching ahead by the grace of Allah, with one aim and object. that is, the service of our brethren through spreading the Message of Islam. The good of our society in general and that of the *Ummah* in particular is closest to our heart and uppermost in our mind. We try to present the Word of God (His last one) and the life example of His last Prophet Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) to mankind in the fervent hope that more and more of good will come to it. Our thoughts and efforts are directed mainly to bring Peace to the world. May it come soon in our time and for all the time. Amen!

THE 'ATOMIC' CREED

By Al-Haaj S. K. Hines

"No gain without pain" is not the whole truth. The maxim speaks only of the human point of view. The divine ideology is different. It puts every little thing to good purpose, and turns every thing to utmost advantage. The criterion with Allah is what is in one's heart or mind. Thus the fulfilment of our basic needs and the pursuit of our mundane requirements can be the means of earning the pleasure of Allah besides obtaining satisfaction for our self; provided the former is borne in mind. This 'atomic fusion' of the spiritual with the temporal in one's mind is the secret of the strength of Islam and the determining factor to make or mar one's actions. Far from being onerous or alien, it is very simple. It comes directly from the belief that Allah is omnipresent.

Life is precious and one wishes to make the most of it. It is possible to do so by following the Islamic ideology, which is hundred per cent God's plan for life on this planet. There being not the slightest element of mortal content, it is absolute and eternal. It suffices with perfection to cover and govern all life in whatever form it may be. It is by the same token the most utilitarian and gainful to the maximum. Life spent with Allah in one's mind is the most successful. There is no question of any time being lost or an effort

going waste, the divine guidance protects one against such losses. Every moment of one's life and each step to one's destiny is accounted for as in the service of Allah, and fetches great rewards for this and the next world.

For those who wish to get the best out of life, Islam is the creed free from formalities or rituals, it turns one's words or actions, said and done in the routine of one's worldly preoccupation, into genuine worship!

The 'atomic thought' of being in the presence of Allah makes all the difference and brings about this tremendous change in the complexion of one's life. Quran Majeed is the Book which speaks of atom and of atom's worth as something formidable and inescapable. Many a verses of Quran Majeed remind one of the need to be careful because one's fate hangs on atoms One will be made to face the consequences of one's action upto the minutest degree. (Al-Quran, verses 4:40; 10:61, 34:3; 34:22; 99:7-8; 2:261; 19:59; 21:47 & 31:16 refer).

Islamic ideology with its practical, profitable and pragmatic approach is the best suited to modern mind which is after positive results from one's beliefs. Islam offers the best of both the worlds without any extra pain or strain. It performs the most remarkable and celebrated function to satisfy one's self and spirit simultaneously. Man being one indivisible whole, a mixture of reason and emotion, so is the ideology for him devised by Allah.

Let us not deny ourselves the benefits and advantages which can be ours for the asking. In our interest we should come running to the fold of Islam which is not against anything except the Evil. It would be a tragedy of the first order to refuse so friendly a hand out of sheer prejudice or apathy. Ignorance cannot be the plea for you have been fore-warned all right.

HAZRAT ABDUL QADIR JILANI

(Rahmatullah 'alaihi)

The Rabi'ul Aakhir or Rabius Saani is the month following in the wake of the Rabi'ul Awwal or the first Rabi' associated with the birth of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). The second month with the same name is associated with an illustrious scion of the Prophet's line, Hazrat Shaikh Mohiyyuddin Abi Muhammad Abdul Qadir Jilani (*Rahmatullah 'alaihi*). He is a celebrated saint known all over the Islamic world and popular with all sections He is remembered in religious circles as a unique Qutb (an axis, a pivot, highest stage of sanctity), an illustrious Ghaus (a mediator next in rank to Qutb) rightly called the Ghausal Azam, or the great Ghaus par excellence. He is also known as Shaikhul Islam, the Shaikh of all Muslim and the Ghaus-us-*Saqalain*, that is, men and genii, or both the worlds.

The great saint was born in the well-known town of Jil. Hence he is known as Jilani. His birth took place on the first of the sacred month of Ramazan in 470 A.H. and became invested with the sanctity belonging to this auspicious month. His mother Ummul Khair, daughter of Abu Abdullah as-Saumii, was sixty years old at that time.

The Ghaus belonged to the Hambali school of Islamic jurisprudence. He had a long life of ninety years and passed away on the 11th Rabi'ul-Aakhir in the year 561 A.H. corresponding to 1182 A.C. and was buried in Baghdad under a pavilion in the seminary established by himself where all scholars used to receive academic education from him.

The great saint was a person with a momentous mission. In his life time, Islam was exposed to all sorts of ill winds. Superstition and wrong practices had grown and multiplied to an immense degree and men were going astray everywhere. It was in fact a time of increasing darkness and prevalence of heretical doctrines A really great soul who followed into the footsteps of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and recovered the original purity of Islam was badly needed. The great saint was the answer. He set up an educational Institution where people used to gather regularly in large numbers and listened to his sermons. What he said was above all sects and denominations and appealed to all. Hence he became popular with men of all shades of opinions. His shining personality dispelled darkness.

Hazrat Ibn Masud reported that a man asked the Holy Prophet (*Sallallahu 'alaihi wa sallam*): "O Messenger of Allah! How am I to know whether I did bad?" The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "When you hear your neighbours say—'you have indeed done good'—you have certainly done good, and when you hear them say—'you have indeed done bad'—you have certinly done bad. (Ibn Maajah)

Quaid-i-Azam, Islam and Pakistan

In this connection let us first take a typical quotation of the Quaid-i-Azam in respect of Islam, the quintessence and *raison de'etre* of Pakistan. In one of his inspiring Eid messages he observed: "Every Musalman knows that the injunctions of the Quran are not confined to religious and moral duties. From the Atlantic to the Ganges, says Gibbon, the Quran is acknowledged as the fundamental code not only of theology but of civil and criminal jurisprudence and the laws which regulate the actions and property of mankind are governed by the immutable sanctions of the will of God. Every one, except those who are ignorant, knows that the Quran is the general code of Muslims: a religious, social civil, commercial, military, judicial, criminal, penal code. It regulates everything from the ceremonies of religion to those of daily life, from the salvation of the soul to the health of the body; from the rights of all to those of each individual; from morality to crime; from punishment here to that in the life to come; every Musalman should possess a copy of the Quran and be his own priest. Therefore Islam is not merely confined to the spiritual tenets and doctrines or rituals and ceremonies. It is a complete code regulating the whole Muslim society, every department of life collectively and individually"

This is a remarkable exposition of our Faith from one who was not given to excessive expression divorced from conviction just to create effect. And today his profound pronouncement has acquired added force and validity.

Constitution Making

But we will be less just to his memory if we do not at the same time record his vision of Pakistan as presented in his own words, in one of the Presidential addresses at the session of the All-India Muslim League at Delhi in 1943 It runs like this. "I visualise that a constitution-making body, based on a very low franchise will be set up. You will elect your representatives to the constitution-making body. You may not know how to use it This will be your fault. But I am sure that democracy is in our blood It is in our marrow. Only centuries of adverse circumstances have made the circulation of that blood cold. It has got frozen and your arteries have not been functioning. But thank God the blood is circulating again, thanks to the Muslim League efforts. It will be a people's government. There are millions and millions of our people who hardly get one meal a day Is this civilisation? Is this the aim of Pakistan? Do you visualise that millions have been exploited and cannot get one meal a day? *If this is the idea of Pakistan I would not have it.* The constitution of Pakistan can only be framed by the *Millat* and the people. Prepare yourselves and see that you frame a constitution which is to your heart's desire."

These quotations are broadly indicative of the path that the Founder of Pakistan would have wanted us to take in realising the promises of freedom and in working out our destiny. But applied to the different, and, at times perilous course the country has followed in the last over three decades of its existence they also bring home the bitter truth of the moorings of the great leader's thought and vision

The basic question facing the nation today is one of the right orientation for the nation's political system as well as for it economic and social policies Since the Quaid-i-Azam did not live long enough to translate his vision of Pakistan into reality and since we do not have available to us many acts of policy we have primarily to rely, as a source of guidance, upon the ideas he expressed on issues of fundamental importance to the nation. His pronouncements on these issues set a fairly comprehensive and precise guidelines for us in adopting the right opinions and approaches in shaping the country's systems, policies and institutions.

Quaid's Preference

Being a politician and a parliamentarian of the pristine mould, the Quaid's preference for democracy as a system of government was clear. So also was his insistence on an economic system for Pakistan based on the egalitarian principles and norms of social justice as envisaged by Islam and the traditions of the Holy Prophet (*Sallallahu alaihi wa sallam*). The important task is to interpret the Quaid's words correctly, rationally and creatively so that they can be enshrined in our actions and decision in vital areas of national life.

A great deal of intellectual honesty and respect for objectivity is required in carrying such a process to fruition. Indeed, much of the prevailing confusion and misgivings as to the future direction of the country

(*Contd. on page 268 Col. 1*)

TOLERANCE

According to Webster's Dictionary, the word *'tolerance'* means "disposition to tolerate beliefs, practices, habits differing from one's own", and the word *'tolerate'* means "to suffer to be, or to be done, without prohibition or hindrance". A good conception of what is tolerance is provided by the following words attributed to Voltaire—

"I disapprove of what you say but I will defend to the death your right to say it."

We have deemed it necessary to give the above clarifications of what tolerance stands for because the pattern of behaviour, both individual and collective, prevailing in our Society indicates, as if "tolerance" were something unheard-of, something foreign to us.

To tolerate a thing with which we differ, to allow free expression of views and opinions contrary to our own, is becoming rare and scarce. Briefly, everyone must subscribe to our views in toto. Every difference of opinion, every deviation from our ways of thinking must be opposed and opposed tooth and nail, even with violence.

This lack of tolerance has of late become a feature of our collective behaviour It is very much in evidence in almost every country during the election campaigns led by rival political parties and|or associations of students of a country During the demonstrations of protest against anything and opposed to their imagination, public vehicles are set on fire, stones and brickbats are thrown indiscriminately resulting in injury to innocent spectators or passers-by. Government and Public property is also not spared from damage or destruction. All these are the consequences of lack of tolerance and consideration for the views, opinions, actions and habits of those who do not see eye to eye with us.

Moral Obligation

One of the main principles prescribed by our Prophet (*Sallallahu 'alaihi wa sallam*) is that, "it is incumbent on every man to be fair in his dealings and to be tolerant of others and to wish the same for others as for himself " Thus tolerance has been made a moral obligation and a part of the religious doctrines. In the light of the teachings of the Prophet, tolerance towards those who differ with us, should be shown voluntarily, and not when imposed by force.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was himself a model of tolerance and forbearance in his dealings with others. He was tolerant towards his persecutors and his bitterest enemies He did not merely preach tolerance, but put it into practice and embodied it in a law. On payment of a small tribute in lieu of military service, all the people of different faiths in the conquered lands were guaranteed liberty of conscience and freedom of faith. The verses in Quran Majeed—"There is no compulsion in religion," and "if thy Lord hath pleased verily all who are in the world would have been believers," serve as the guiding principles in the matter of tolerance. Justice and toleration are ingrained in the fabric of Islam and the annals of Muslim rule contain a good record of toleration, broadmindedness and fairplay

The following Hadith, narrated by Bukhari, is a superb example of the Holy Prophet's tolerance and magnanimity. "It has been narrated by Hazrat Abu Hurairah (Razi Allahu anhu) that an Arabi (Beduin) urinated in the mosque, standing. The people caught hold of him. The Prophet (Sallallahu 'alaihi wa sallam) asked them to let him go; and said: "Wash away the urine with a bucket of water. You (Muslims) have been sent here (on this earth) to make things easy (for others). and not to cause hardships."

We Muslims should have *Seerat* (conduct) of the Holy Prophet as our ideal. Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) was truly an embodiment of tolerance and forbearance. We ought to emulate his ways in our life to make it easy for others.

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(*Contd. from page* 267 *Col* 3)

in the political, constitutional and economic fields can be dispelled and the doubts and uncertainties arising from these laid aside by a firm resolve to return to the legacy of the Founder of the State and to make it work for us as the most practical and enduring framework of reference in our national policy-making.

The challenge of Communism is now knocking at our doors. Islam, in Pakistan, can only survive and prosper if we can show to the world that it is a better system than Communism for life and living. God *forbid, if we fail* to prove it, the blame will be ours and not of Islam! If Great Britain could contain Communism by the application of Beveridge Plan, *can we not contain it* in Pakistan by applying Islamic principles of social and economic justice which is far more natural and workable.'

ARMS BUILD-UP BLAMED FOR THIRD WORLD POVERTY

It is unusual for a report on "international development issues" to examine the links between military spending and poverty. But Herr Brandt and his 17 luminaries from the industrialized and developing countries are convinced that "more arms are not making mankind safe, only poorer", as they say in their report.

Total military expenditure is approaching $ 450,000m a year (about £ 200,000m), of which more than half is spent by the United States and Russia. Annual spending on official development aid is only $20,000m "If only a fraction of the money, manpower and research at present devoted to military uses were diverted to development, the future prospects of the Third World would look entirely different", they add.

While nuclear war remains the greatest danger, conventional, non-nuclear weapons account for 80 per cent of all arms spending. All the wars since the Second World War have been fought with conventional weapons, and have been fought in the Third World, where they killed more than 10 million people. In some, Korea and Indo China, world powers have been actively engaged, in others they have been in the background. Some of the most lethal have been fought with "small" arms: for example, the civil war in Lebanon has, the report states, caused more deaths than all four Arab-Israel wars.

The "North's" sales of conventional weapons to the "South" are increasing, and represent 70 per cent of all arms exports. According to the Stockholm International Peace Reseach Institute, imports by the Third World in 1978 were worth $14,000m, with Iraq, Iran, South Korea, Saudi Arabia, India, Israel and Libya accounting for $ 8,700m.

Some Third World countries, like Brazil, were now starting to export arms as well. But 70 per cent of exports were from America ($ 5,800m), Russia ($ 4.000m), France ($ 2,000m), Britain ($ 660 million) and Italy ($ 620 million).

Exporters often aim to stimulate new demand irrespective of real defence needs, the Brandt report says. But latterly the major powers have become more concerned about their arms sales, and in December 1978 America and Russia held talks in Mexico to limit the transfer of conventional weapons to the Third World: unavailingly, however. The Western powers at least should achieve some restraint in competition between themselves to sell weapons to the Third World.

Arms Exports

The report also urges the disclosure of all arms exports and the export of arms-producing facilities, but concedes it will not be an easy task. It is equally realistic about the prospects of achieving another of its recommendations, an international levy on trade with a higher rate for arms trade.

Herr Brandt and his colleagues regard as real and dangerous the prospect of 30 to 40 nations being in a position to produce nuclear weapons in the next 20 years.

Developing countries cannot be denied the right to install nuclear power plants (which can in many cases later be used to provide nuclear weapons as a by-product). But to eliminate misuse, the inspection system of the International Atomic Energy Authority should be strengthened and accepted by all countries.

There can be simplistic assumption, the report concedes, that money saved by limiting military expenditure could easily be diverted to development aid.

But the Brandt commissioners are convinced that capital and manpower could be switched from military to peaceful purposes, and that even in the "North" unmet needs in the fields of health, transport and urban renewal could reduce any demand gap caused by cuts in arms production.

The arms race reflects too limited a view of national security, and has produced a situation in which the extinction of the mankind is a real possibility.

Instead, the United Nations should have a stronger role in securing the integrity of states The reduction in national military expenditures which should result would free resources for more constructive purposes, Herr Brandt and his team conclude optimistically.

—(London Times)

Hazrat Mu'adh bin Jabal reported the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) as saying: "Those nearest to me are the pious whoever they are and wherever they are."

WHAT THE QUAID SAID

"Our history, our traditions and our religion are the most stimulating and the most impressive."

On Foreign Policy: We believe in the principle of honesty and fair-play in national and international dealings and are prepared to make our utmost contribution to the promotion of peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed peoples of the world and in upholding the principles of the United Nations Charter

For anti-social elements: These black-marketeers are really knowing, intelligent and ordinarily responsible people, and when they indulge in black-marketing, I think they ought to be very severely punished, because they undermine the entire system of control and regulation of foodstuffs and essential commodities, and cause wholesale starvation and want and even death.

On Economic System: "The economic system of the West has created almost insoluble problems for humanity and to many of us it appears that only a miracle can save it from disaster that is now facing the world. It has failed to do justice between man and man and to eradicate friction from the international field. On the contrary, it was largely responsible for the two world wars in the last half century The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. **We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of man and social justice. (1 July 1948)**

To the Students: "There is a common fault with the students against which I must warn you. The students believe that no one can tell them anything which they do not already know That mentality is harmful and often leads to quite a lot of mischief. (12 April 1948)

To the Scouts: If we are to build a safer, cleaner and happier world let us start with the individual—catch him young and inculcate in him the scout's motto of service before self and purity in thought, word and deed. (22 December 1947.

TALKING POINTS

Integrity is one of the most precious of human qualities.

The modern man is much obsessed by division

Modern universities seem to spend almost all their efforts on analysis, with little time or concern for or competence with synthesis.

The trend of thought prevailing today is more interested in the unity of mankind than in the oneness of God

Life is a unity and it admits of no fast and hard dichotomy of the material and the spiritual. An imbalance between the two mars every attempt for success.

One has to satisfy the normal needs of his body in order to achieve the goal of his spirit.

Unity and Love, and not division and hostility, can assure the establishment of a better society, a happier world.

Nature is forced to unlock her doors as Science pries them open with its investigation of the cause and effects of phenomena.

Natural science is the key to the world

God is 'The Unknowable' of Spencer and the unknown **'Thing-in-Itself'** of Kant, the great German advocate of critical philosophy.

The wise and prudent are not offended by strictures on aspects of their conduct or creeds but weigh:

— what is correct in order to improve;

— what they think mistaken in order to reach understanding; and

— what seems valuable in order to follow.

A genuine reciprocal desire to explore each other's minds, to appreciate each other's backgrounds, to comprehend each other's viewpoints, is the first prerequisite for achieving mutual understanding.

It was Islamic culture and the remarkable spiritual and social revolution usherd in by it that raised Muslims to world pre-eminence in their time. We should NOT waste our strength in conflicts amongst ourselves and in internecine tugs-of-war which have reduced the glory of Unity to an empty dream.

To cause the moral and spiritual Islamic revolution, which must come sooner or later to the entire world, the Muslims

must assert themselves in today's global realities. They must first re-introduce shari'ah to put an end to their present backwardness.

The Muslims must balance spiritual and material conditions in the right proportion in accordance with those Principles of Perfection which shaped the glories of their past and which are dictated by the Lord of the world. In these principles, the Ummah will find, not merely its own internal stability, but also the secret of stability for the world and the way to commend it to all mankind.

Divine Law: It does not change with fashion or passion. It is outside and above the chops and changes of human caprice. It is the expression of a realistic assessment of man in the light of truth. It calls him to express that truth in his living and thinking.

Truth is the sustenance of the soul, eternal, impassible, transcendent over winds of change and the transports of self will.

Many hands make work light.

The urge to love and the need to be loved are among the highest attributes of human nature.

The worship of the One God must decide man's destiny, eradicate the evil consequences of misleading ideas, and raise human culture to pure monotheism.

The present world crisis gives Muslims a prime occasion for opening the heart of the civilised world to the inspiring tenets and programmes of Islam. The conditions for making this holy creed known in wide circles are propitious.

Life of today is "machine-made", and social life that results shows no evidence of the glory of the spirit of man.

The first step towards happiness involves preoccupation with the perfecting of personality, and not of the material environments alone.

The world's moral capital has been removed from the **Bank of Faith** where it belongs. Divorced from its source in religion, it depreciates both in intrinsic value and in interest returns.

In sexual conduct the permissive society has stepped outside all moral bounds. It has made licence public. But has this unbridled riot of wantonness subsided?

Crime, rape, neurasthenia, riots, strikes—what generates all these but this same sexual "liberty" and licence?

If the ruling classes who are trustees and guides of society promulgate the filth, what can be expected of the lower orders?

If the salt has lost its savour, what will salt the mass?

"The U.S.S.R. faces dangers ahead because of the grip that sexual passions have fastened on our youth." **(Khrushchev).**

Moral values are being eroded and the very criteria of morality are falling apart.

Worship and godliness and true humanity must be approached with the sole aim of drawing near to God in purity of intent.

The economic structure is built on the Capitalistic might and the secular political system is one long display of power and legalized violence.

Muslim identity is the target of un-Islamic ideologies and influences.

Muslims seem to have been entangled in a permanent crisis.

Miscellany

Better late than Never: The fact that—

- the Islamic laws are capable of regulating the economy of a country;
- the Islamic banks can play a constructive role in development;
- the Islamic financial system is capable of solving present day economic problems;

is becoming more and more apparent

Islam covers every aspect of life, but the problem of the Muslim world has so far been that it has come to adopt borrowed principles from un-Islamic laws and systems. Now it is beginning to realise what it has and how to practise it in right earnest.

There have come into existence a number of "Islamic" banks, such as the Islamic Bank of Dubai; Nasser Social Bank Cairo; Kuwait Bank; Qatar Bank; Bank Faisal in Cairo and Khartoum; and two of the banks in Jordan and Bahrain, besides the all important Islamic Development Bank (Jeddah). There are some other financial organisations working in accordance with the Islamic economic and ethical laws.

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Love of Learning

No better evidence of the passion of Islam for the spread of erudition, *from its very inception, can be given than the* words of the Prophet (Sallallahu 'alaihi wa sallam) himself who said, after the battle of Badr and the Muslims' victory, to those taken prisoner, that any of them who wished to buy their freedom but had no cash for a ransom could employ their literacy as their resources; and any polytheist who trained ten Muslims to read and write should win freedom.

In the words of Hazrat Ali (*Razi Allahu anhu*) "O people! I have rights over you and you have rights over me Your right over me is to insist that I shall always give you guidance and counsel, and seek your welfare and improve the public funds and all your livelihoods, and help raise you from ignorance and illiteracy to heights of knowledge, learning, culture, social manner and good conduct"

The Abbasid Caliph Maamoun founded a "House of Wisdom" in Baghdad to be a centre of science, and furnished it with an astronomical observatory and a public library, for which he set aside 200,000 dinars (the equivalent of some 7 million dollars).

Dr. Gustave Le Bon writes on page 329 of volume III of his "History of Islamic and Arab Civilisation": "In those days when books and libraries meant nothng to Europeans, many Islamic lands had books and libraries in plenty. Indeed, in Baghdad's 'House of Wisdom' there were four million volumes; and in Cairo's Sultanic Library one million; and in the library of Syrian Tripoli three million volumes; while in Spain alone under Muslim rule there was an annual publication of between 70 and 80 thousand volumes."

G. l'Estrange in his "Legacy of Islam" page 230 writes: "The Mustansariyya University was furnished with equipment and built in a huge campus with college edifices of such splendour that its peer exists neither in the Muslim world nor elsewhere Alll this at the beginning of the 13th century A.C.!"

Dr. Max Meyerhof writes: "In Istambul the mosques possess between them more than 80 libraries, with tens of thousands of books and ancient manuscripts. In Cairo, Damascus, Mosul, Baghdad, and in cities of Iran and of India there are other great libraries full of treasures.

Dr. Gustave Le Bon writes on pages 557|8 of his "Islamic and Arab Civilisation": "The Muslims pursued the sciences with profound application. In any town they took, their first act was to build a mosque and thereafter a college. This led to the production of majestic institutions of learning in a vast number of cities. Benjamin Toole (ob. 1173 AD) said that in *Alexandria he found more than* 20 colleges at work. Baghdad, Cairo, Cordova, and other places all had great universities with laboratories, observatories, huge libraries and *all the other* requirements for tackling intellectual problems. In Andalusia alone there were 70 public libraries. The library of Al-Hakem II in Cordova contained 600,000 volumes and it took 44 volumes to catalogue the library's contents. When Charles the Just, four centuries later, founded the Bibliotheque Nationale of Paris he was only able to assemble a total of 900 volumes, and that after great labours, while one-third of that 900 were books on religion."

So it is with justification that the title of "Europe's Professor" is give to the newly-arisen Islamic power, since it was through them that the treasures of ancient Greek and Roman science were rediscovered and enhanced and given back to Europe as she began to emerge from the Dark Ages."

Josef Marc Kapp writes, concerning the first centuries of Islam's progress in his book "Muslim Splendour in Spain" (P. 170): "Even the lowest classes in society were athirst to learn to read; and humble workers limited their expenditure on food and clothing and spent their last sou on buying books. One worker collected such a library that men of learning flocked to him. Freed slaves and the children of slaves entered the ranks of the learned; and men like Vafyat-ul-A'iyan Ibn Khalkan laid the foundations for great progresss."

Cordova

"Cordova had over a million inhabitants, a magnificent public park of about 20 kilometres and suburbs stretching 40 kilometres, with 6,000 palaces, mansions and great houses, 200,000 smaller houses of beauty, 70,000 stores and small shops, 300 mosques, 700 hammams with hot and cold baths for public use. There were innumerable libraries of which the most comprehensive and important was the Royal

Library, which contained 400,000 volumes. Cordova University was famous throughout Europe and in western Asia.

Dr. Meyerhof writes in "The Legacy of Islam" (p 132): "Muslim doctors laughed at the Crusaders' medical attendants for their clumsy and elementary efforts.

Abu'l-Qais of Andalusia; Ibn-Zahr of Andalusia; Abbas the Irani; Ali ibn-Rezvan of Egypt; Ibn Butlan of Baghdad; Abu Mansur Muwaffaq of Herat; Ibn Wafeed of Spain: Masoova of Baghdad; Ali ibn-Esau of Baghdad; Amar of Mosul; Ibn-Rushd (Averroes) of Andalusia; whose works translated to Latin were used in Eurpean universities Europe knew nothing of the cholera bacterium when Islam entered Spain, and the people there regarded the disease as a punishment sent from heaven to exact the penalty of sins: but Muslim physicians had already proved that even the bubonic plague was a contagious disease and nothing else.

The Cannon

Dr. Meyerhof writes of Avicenna's book "The Cannon" that it is a masterpiece of medical science which proved its worth by being printed in a series of 16 editions in the closing years of the 15th century A.D., 15 Latin and one Arabic. In the 16th century more than a score of further edition were published, because of its value as a scientific work. Its use continued throughout the 17th and 18th centuries, so that it became the most widely known of all medical teatises. It is still consulted in medical schools.

Will Durant writes that Mohammad ibn Zachariah Razi (Rhazes) was one of Islam's most progressive physicians, author of 200 treatises and books well worth studying today: in particular his (1) "Smallpox and Measles" (published in Latin and other European tongues in 40 editions between 1497 and 1866), and (2) "The Great Encyclopaedia" 20 volumes mostly unobtainable nowadays: five volumes were devoted to optics; translated into Latin A.D. 1279; printed in five editions in 1542 alone known as the most authoritative work on the eye and its ailments and treatment for centuries; one of the nine basic works on which Paris University composed its medical course in 1394 AD

Among Rhazes' innovations was the use of cold water to treat persistent fever, of dry-cupping for apoplexy, of mercury ointment and animal gut for wound sutures, and many others.

The greatest of Islamic surgeons was Abu'l-Qasem of Andalusia, affectionately called Abu'l-Qays, and sometimes Abu'l-Qasees, who flourished in 11th century AD was the inventor of very many surgical instruments and author of books to describe them and their uses—books translated and printed in innumerable editions in Latin and used all over Europe. the last such edition being in 1816.

Georgi Zeidan writes: "Modern European pharmacologists who have studied the history of their profession find that Muslim doctors launched many of the modern beneficial specifics centuries ago, made a science of pharmacology and compound cures, and set up the first pharmacy on the modern model.

Georgi Zeidan continues: "Within two centuries of the death of the Prophet, Mecca, Medina and the other great Muslim cities all had hospitals. while the Abbasid governors and their ministers competed each for his own region to have the best such institution for the care of the sick.

"The order and arrangement of Islamic hospitals was such that no distinctions of race, religion or occupation were recognised, but cure was allotted for patients of specific diseases There were also special mental hospitals, and pharmacies which dispensed prescriptions gratis."

Marc Kapp writes: "Cairo had a huge hospital with playing fountains and flower-decked gardens and 40 large courtyards. Every unfortunate patient was kindly received, and after his cure sent home with five gold coins. While Cordova, besides its 600 mosques and 900 public hammams, had 50 hospitals"

Jaber Ibn Haiyan

Jaber ibn Haiyan, disciple of the sixth Imam Ja'afar-i-Sadeq, became known world-wide as "the Father of Chemistry" and of Arab Alchemy. The late Sayyid Hebbat-ud-Din Shahristani of Kakhemain, once Iraq's Minister of Education, writes: "I have seen some 50 ancient MSS of works of Jaber all dedicated to his master the Imam Ja'afar. More than 500 of his works have been put into print and are for the most part to be found among the treasures of the National Libraries of Paris and Berlin, while the savants of Europe nickname him affectionately 'Wisdom's Professor' and attribute to him the discovery of 19 of the elements with their specific weights, etc. Jaber says all can be traced back to a simple basic particle composed of a charge of light-

(Contd. on page 274 Col. 1)

THE PAST MASTERS

The Abbasid Caliph Haroon al-Rasheed sent Charlemagne in Aix from Baghdad a present of a clock made by his horologists which struck a bell on the hour every hour, to the great wonder and delight of the whole court of the newly crowned Holy Roman Emperor.

Seville in Muslim Spain had possessed 1,6000 factories under the Muslims

It was the Muslims also who brought about the substitution of cotton-woven paper for the old parchments.

A paper manuscript of the year AC 1009 in the Escorial library claims to be the oldest hand-written book on paper still in existence.

Philip Hitti writes in his "History of the Arabs" that the art of roadmaking was so well developed in Islamic lands that Cordova had miles of paved roads lit from the houses on each side at night so that people walked in safety; while in London or Paris anyone who ventured out on a rainy night sank up to his angles in mud—and did so for seven centuries after Cordova was paved!

Oxford men then held that bathing was an idolatrous practice; while Cordovan students revelled in luxurious public hummams (baths)!

The word "algebra" is a Latinisation of the *Arabic term Al-*jabr (="the reduction": that is, of complicated numbers to a simpler language of symbols) The word *"zero"*, like its cousin *"cipher"* are both attempts at transliterating the *Arabic "sifr"* in order to convey into Europe the reality and the meaning of that word in Arabic.

Baron Carra de Vaux writes "By using ciphers the Arabs became the founders of the arithmetic of everyday life; they made algebra an exact science and developed it considerably they laid the foundations of *analytical geometry;* they were indisputably the founders of plane and spherical trigonometry The astrolabe (*safeeha*) was invented by the Arab *Al-Zaraali* (*Arzachel*) who lived in Spain AC 1029-1087 The word *"algorism"* is a latinisation of the name of its inventor, the native of Khiva called by the name of his home province Al Khwarizmi.

The Arabian Nights' tales of Sinbad the Sailor, and of his voyages to China, Japan, and the Spice Islands of Indonesia, give quite enough evidence of the brilliance of Arabic commercial shipping and the knowledge of meteorology and geography which was at their disposal. Small wonder that the Faith spread through them from Morocco to Mindanao.

Arabic sailors penetrated far down the East coast of Africa, and also up the rivers which are channels from the Black Sea into the distant interior of Russia. The *Safarnama* (Travel journal) of Suleiman), a sea-captain of Seraf, the port on the Persian Gulf recently excavated by *Dr. David Stronach* of the British Institute of Persian Studies, was published at the end of the 9th century AC with accounts of his voyages to India and China. It was translated into Latin, as giving some of the earliest first-hand knowledge of China which ever reached Europe.

The geographer Ibn Hauqal (floruit circa AC 975) wrote in his preface: "I have written the latitude and longitude of the places of this earth, of all its countries, with their boundaries, and the dominions of Islam, with a careful map of each section on which I have marked places, that is, the cities, the *kasbaahs* the rivers, the lakes, the crops, the types of agriculture, the roads, the distances between place, and place, the goods for commerce and everything else in the science of geography which can be useful to sovereigns and their ministers and interesting to all people in general."

Abu-Reihan al-Biruni, Ibn Batuta and Abu'l-Haussan are amongst other names in the history of the science of geography

Cordova Mosque is one of the finest monuments of Muslim art in Europe. Its architect and measons were local talents who introduced a number of novelties. The Muslims excelled at mosaic, inlay, fretwork and applique work of all types. Marvellous doors, pulpits, and ceilings are decorated in many of the ancient mosques all over the Muslim world with a lacelike design of mosaic, carved ivory and wood and plaster, and fitted pieces of carved wood interlocking with each other with consummate artistry.

The Muslims were also past masters of the art of carved and coloured plaster work, in a style which still subsists though modern technologies are, alas, rendering the skill rarer all the time. *The famous Alhambra flower-vase, 1½ metres high, is unique in this line.*

...ning (electricity) and fire, the atom, or smallest indivisible unit of matter, very close to modern atomic science."

The arts of distilling, evaporation, sublimation, and the use of Sodium, Carbon, Potassium Carbonate, Chloride, and Ammonium were common under the Abbasid Caliphate.

Spectrum

Sultan Salaahuddin Ayyoobi (Rahmatullah 'alaihi): On all hands and by all means Sultan Salaahuddin Ayyoobi is reckoned to be a dauntless and a chivalrous warrior This was so because he fought for God and could not and did not fear anything. He faced the heaviest odds with Faith, that is, in the name of God, the Almighty. It is no wonder that success came to him and not to his opponents who were at best fanatics and at worst mercenaries!

Feminism: Alexis Carrel, the Noble Prize winner French surgeon, says in his well-known . Man the Unknown that "the differences existing between man and woman are of a more fundamental nature than is usually realised" and that those differences "are caused by the very structure of the tissues and by the impregnation of the entire organism with specific chemical substances secreted by the ovary." He continues: "Ignorance of these fundamental facts has led promoters of feminism to believe that both sexes should have the same responsibilities. In reality woman differs profoundly from man. Every one of the cells of her body bears the mark of her sex. The same is true of her organs and, above all, of her nervous system." Women should, therefore, according to him, "develop their aptitudes in accordance with their own nature without imitating the males.

Ideal of Matrimony: Anthony M. Ludovici, one of the great modern thinkers, says in his book, Woman—A Vindication: "It seems eminently desirable to emphasize, more than we have emphasized in the past, the ideal of matrimony for every woman up to a certain age, and bring home to parents that marriage is what they must train them for"

Western Wisdom: Insofar as social problems are concerned, the Western world is coming nearer to Islam than the Muslim peoples of today. All problems like those of marriage and divorce, sex and morality, politics and economics, are being reconsidered, on the lines which are more Islamic and less western but the western- educated intelligentia in the Muslim countries who claim to be "progressive", "liberal", and what not, go on following blindly in the footsteps of the nineteenth century West'

Hypocrites & Heretics: A man who claims to be a Muslim and is determined to live an un-Islamic life is a hypocrite of the first water The Muslim world of today realise that hypocrisy is an abominable social crime. In fact it is to be treated as a crime deserving capital punishment.

Wives in the West: Let us hear the verdict of one of the greatest historians of modern times, Arnold J Toynbee, the renowned author of the famous "Study of History." He said: "Certainly our recent efforts to solve our problems in strictly materialist terms have failed and made caricatures of all our brave plans. 'We have made enormous strides', we say, 'in the development of labour-saving machinery,' and so we have. But one of the odd results of this progress is that **women today are overworked as never before. Wives in America can no longer get household help or afford to devote themselves exclusively to the home**. As a result, the woman of today does two jobs: one as wife in the home; and other as employee in the office or factory " **In history, the ages of disintegration were usually the ages in which women had left the home. In fifth century Greece, the high point of classical history, women stayed in the home. But after Alexander's time when the city states were breaking up, there was a feminist movement like our own." (In article in the World Review for the month of March 1949).**

Consequence of "Emancipation": According to **Dr. Sullivan**, the author of the book Alcoholism, "the employment of women in the ordinary industrial occupation not only involves a disorganisation of their domestic duties if they are married. but it also interferes with the acquisition of the knowledge of a housewife during girlhood. The result is that appalling ignorance of everything connected with cookery, with cleanliness, with the management of children, which makes the average wife and mother in the lower working classes in this country one of the most helpless and thriftless of beings, and which therefore, impels the workman, whose comfort depends on her, not only to spend his free time in the public houses, but also tends to make him take to alcohol as a necessary condiment with his tasteless and indigestible diet He, then concludes that "both directly and indirectly, therefore, the employments that withdraw women from domestic pursuits are likely to increase alcoholism and, it may be added, to increase its greatest potency for evil, namely, its influence on the health of the stock "

Crusades, Coins and Quran: One of the curious monetary results of the Crusades, according to Dr Earnest Barker, Professor, Cambridge University, "was the striking by the Venitians of Byzantini Saracenati in the Holy Land" which was a gold coinage struck by the Latins for the purpose of trade with Muslim lands. **Down to 1249 A.C. these gold coins, we are told, bore Arabic**

inscriptions, with some brief text from the Quran, a reference to the Holy Prophet of Islam, and a date according to the Hijri calendar. Even in Southern France, and as late as the end of the Thirteenth Century of the Christian Era, coins of this character were in circulation

Crusades and Islamic Culture: **Dr. Earnest Barker,** Professor of Political Science at the University of Cambridge, has summarised his researches on the subject of Crusades in the **The Legacy of Islam,** a book devoted to the study of the intellectual and cultural achievements of the followers of Islam in the various fields of life. All the thirteen chapters of the book are contributed by different authorities of international repute.

Arabic in Europe: The first and foremost way in which the Crusades affected the development of Europe was the influence of the Arabic language on the various languages of Europe. While Arabic borrowed very few words from the European languages "the borrowed Arabic words in Western languages are far more abundant." As an evidence of this Dr. Barker observes: "The West, it is true, still uses Arabic terms of trade, such as *bazar, diner* and *tariff;* it still uses Arabic terms of seafaring, such as *admiral* and *arsenal;* it still uses Arabic terms of domestic life, such as *alcove, sarafe, mattress* and *sofa;* or again *amulet, elixir,* and *talisman;* it still uses or has used some Arabic terms of music such as *lute* and *naker.*"

Throughout the Middle Ages of European History, Muslim Culture dominated the Christian world **All great works of science, philosophy, medicine, mathematics and history were written even by Christians and Jews alike in the Arabic language, the sole vehicle of culture and learning then available to mankind.** People flocked from all parts of the European continent to drink at the fountain of learning that then flowed only in the lands dominated by Islam. **Christian aristocracy** employed Muslim teachers for training their children in the arts of civil government and military discipline efficient administration and scientific research, philosophical dissertation and wise legislation

True Colour: The followers of Islam, were described as bloodthirsty friends But wherever they went and with whomsoever they came into contact, they proved themselves to be valiant, merciful and just Their opponents saw undaunted courage, chivalrous bearing, intellect and culture far higher than their own

The European youth received a moral impulse from contact with the followers of Islam. (John William Draper, in the second volume of his History of the Intellectual Development of Europe.)

Benefits from the Muslim East: The West derived innumerable benefits from the Muslim East during the Crusades. When the Crusaders returned unsuccessful to their homelands in the European continent they brought tales of culture and splendour, art and science, poetry and songs from the lands of Islam. And, in the words of *Professor* F. J. C. Hearnshaw, "it puzzled the backward West to know what to offer to the luxurious East in return for its coveted magnificence"

The so-called State of Israel: The Muslim news media in general and the Arab communication net-works in particular should refer to the Zionist's illegimate state as "the so-called state of Israel". This was first voiced by a Pakistani delegate in 1962 in Baghdad (Iraaq) in an International Conference held under the chairmanship of the late Mufti-i-Azam of Palestine, Syed Mohammad Amin al-Husaini. It received unanimous applause and appreciation.

Isra'il: Isra means bondsman, servant and slave, and **Eel** means God.

Hence Israil stands for servant of God. May God grant them the wisdom to become one.

ISLAM A DISTINCTIVE RELIGION

In their denunciation of religion writers of this kind have been thinking of religions other than Islam. No such writer has denounced Islam. In fact these writers speak of Islam in highly commendable terms and admit that Islam as a religious system always encouraged learning and patronised Art and Science. As an example we will cite the name of a veteran opponent of Religion—Winwood Reade, and his famous history of mankind "The Martyrdom of Man"

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YAQEEN INTERNATIONAL
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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976.

Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980. From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Anjuman Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · [illegible].

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MARCHING AHEAD WITH ZEAL & FERVOUR

Al-ham-du lil-laa-hi, Yaqeen International begins the twenty-ninth year of its life today with hope and confidence and looks forward to further success during the ensuing year. We thank Allah and pray for more and more of His beneficence to enable us to carry on the task we have set before us.

During the past, and for that in the future as well, we have one message to convey — the Message of Quran and Sunnah. Therein lies the whole Truth. Truth being the sheet anchor of safety and salvation, we have made it in all seriousness. Life is short and its business too involved, only Truth can be our guide through the difficult trail of our earthly existence. Safety is the first requisite for life in this world and salvation means a good end thereof. We owe it to ourselves to ensure both.

All of us try to play safe and wish for a peaceful end. But the means to achieve the same are not within the knowledge of all. Hence all the emphasis that we lay on these matters through Yaqeen International. Divine Guidance which came down since the descent of Prophet Adam (*alaihis salaam*) to the advent of the last of the Prophets of Allah, Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) is enshrined in Quran Majeed and described in one word as *Deen* (way of life) and alternatively referred to as 'Islam' (Al-Quran 3:19). The Holy Prophet is described as the best exemplar thereof (Al-Quran, 33:21). He was the perfect embodiment of virtue and truth, love and justice, as well as of all other attributes of Allah. We can feel sure of our safety and salvation by accepting him as our guide and leader and by following in his foot-steps.

All of us have an ideal to live for and a model to look up to. We would indeed be well advised if we were to take the Holy Prophet as our ideal and model. He is the noblest and kindest of all and most truthful having earned from his bitterest enemies the title of *Al-Ameen* (the trustworthy). He treated his enemies kindly and forgave them freely. He is not known to have harmed anyone. He did not say a word to Hazrat Anas (*Razi Allah anhu*) who served him for ten long years as a personal servant. The Holy Prophet spent his nights in praying for the good of everybody. He spent his days in the service of his people.

True to its name, Yaqeen has been trying to spread and strengthen belief in the Faith of Islam. Mindful of the sentiments of our readers, Yaqeen has as a matter of policy, remained aloof from controversial and/or sectarian issues. It has on the other hand concerned itself with, and concerted its efforts on, the presentation of Islam and its teachings in the light of Quran and Sunnah, the two infallible sources of instruction and guidance, bequeathed to the Muslims by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). He told his audience in so many words in his sermon on the occasion of *Hajja-tul-Wadaa'*, that so long as the Muslims adhered to Quran Majeed and his Sunnah they shall keep to the "Straight Path" (*Siraat-*

Contd. on Page 2 Col. 1)

MISSION OF MERCY AND A SERVICE FOR SALVATION

Time is a great teacher indeed, as it is a great healer. We have therefore to look back with a view to learning our lessons from the past. *Al-hamdu lil-laah*, we get the twin lesson of perseverance and of constant endeavour to show the direction of the "Straight Path", pointing out at the same time, the pitfalls, snares and obstacles to be avoided; and the temptations to be resisted. The former obviously blocks one's way to ones' desired goal and the latter lures one away from it and makes one go astray.

Ours is, therefore, a Mission of Mercy, a Service for Salvation and a Call for Unity to eventually create a Brotherhood of Mankind. We dare say that there would be few to differ from us or deprecate our aim. Hence we look forward in the ensuing year which begins from the issue in hand, and also in the years to follow, whole-hearted moral and practical support from the readers. We are all eyes and ears to receive good and sound advice from our well wishers, for advancement of our objectives and for improvement of our services. Here we would very much like to impress upon the readers that communication on their part would greatly hearten us in our task. The readers who are on our free mailing list are particularly requested to make known to us from time to time as to how far does Yaqeen International prove useful to them and to their friends. We are anxious to widen the circle of our readers and for that purpose welcome information on organisations, social and educational, libraries etc., who would be interested to receive Yaqeen International. We shall be pleased to receive complete postal addresses and annual subscription, if possible, in respect of all those who can profit out of our humble efforts in the cause of Islam, the saviour of humanity.

We look forward to a favourable response and active cooperation.

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(*Contd. from page* 1 *Col.* 3)

MARCHING AHEAD WITH ZEAL AND FERVOUR

al-Mustaqeem), and shall not get lost.

Let nothing stand between us and the Holy Prophet.

Let us be true to ourselves and to our Faith, and resolve today to make a happy beginning for life in this and the next world.

Let us join hands, pool our resources and exert to our utmost in carrying to every man and woman the Message of Quran and Sunnah —the sacred mission of Yaqeen International.

We pray that Muslims all over the world make the above resolve, stand shoulder to shoulder and march forward as one people. Amen!

THE STRAIGHT PATH

The 'Straight Path" in the words of Quran Majeed is—

(1) the path prayed and sought for by the believers at the very outset (Al-Quran, 1:6).

(2) the path of those blessed by Allah, (Al-Quran), 1:7).

(3) the way of the Guardian-Lord—Rabb, (Al-Quran, 6:126 & 153 and 1:56).

And what is the "Straight Path"? It is to acknowledge that—

(a) Allah is the Guardian-Lord of all, and to worship Him (submit to His will), (Al-Quran. 19:39, 30:61 and 43:64),

(b) Allah does verily guide the believers to the "Straight Path", (AlQuran, 42:52);

(c) the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was one of the Messengers of Allah, the last of them; and he was, as vouchsafed by Allah, on the "Straight Path" (Al-Quran, 36:4).

With the above guarantees given in "the Book which is without doubt" (2:2) and contains the "divine undertaking for its preservation (15:9)), who it would be to keep himself away from the "straight Path"? If not anything else, self interest should dictate that one should come on the "Straight Path" and follow it.

Our readers will *inshaa Allah* agree without conclusion that it would be the most reasonable course for a sensible person to follow.

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REFORMATION — FROM WHERE AND HOW?

Everyone of us likes to see the good to prevail and desires piety and prosperity to dominate in the society.

BUT WHERE SHOULD THE REFORM START FROM ?

FROM THE GOVERNMENT HOUSE ?

FROM THE PREACHER'S PULPIT ?

FROM THE PEN OF THE WRITER ?

FROM THE LABOUR CAMPS|FEDERATIONS ?

FROM THE CONFERENCES OF THE LEADERS ?

FROM THE MADRASAS (EDUCATIONAL INSTITUTIONS) OF THE RESPECTED ULAMA ?

FROM THE KHAANQAAHS OF THE SOOFIS ?

FROM THE POLITICAL PLATFORMS ?

FROM THE SENTIMENTAL SLOGANS ?

There is only one suitable answer to these question:

FROM THE SELF

....Let us start from our own self. Let us account for our past life, repent at the faults and sins, seek Allah, ask His forgiveness, and decide this very moment

THAT

We shall not tell lies, nor drink, nor commit any breach of trust, nor gamble, nor deceive or cheat anyone, nor take part in any misdeeds;

AND

We shall lead our lives according to Shari'ah (Islamic law). If this is done, rest assured, a movement of an all-pervading reform has begun and Allah, the Lord of glory, would soon lift us from the abyss of degradation and humility to the zenith of honour and glory.

THE TRUE FAITH

It is a well-known fact that Allah created mankind from the first man Adam. Adam (*'alaihis Salaam*) was also the first of His Messengers. Allah sent many more Messengers after Adam for guidance of men and for purification of their souls. To make known His Will Allah sent to His Messengers Scriptures from time to time. A few of the most important of such Messengers and Books are enumerated below:

1 Adam (*'alaihis sallam*): Timely Guidance through Revelation.

2. Abraham — Ibraheem (*'alaihis salaam*): Suhuf (Scripture).

3 David — Dawood (*'alaihis salaam*): Zaboor (The Psalms)

4. Moses — Moosa (*'alaihis salaam*): Tauraat (Torah).

5 Christ Jesus—'Isa (*'alaihis salaam*): Injeel (Bible).

6. Muhammad (*Sallallahu 'alaihi wa sallam*): Quran Majeed.

It is evident that after the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) no Prophet has come from Allah and no heavenly scripture has come after Quran Majeed for guidance of mankind.

It is also true that the Holy Scriptures given to the earlier Messengers have greatly been altered and changed, there being no guarantee by Allah for their protection. Quran Majeed speaks of this fact and presents the fundamentals of each Book (3:78 and 6:92) On the other hand, Allah has promised protection of Quran Majeed, word by word, till the Last Day. The relevant verse of Quran Majeed in this behalf is reproduced below:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (15:9)

Nobody has challenged it till date nor shall it be possible to do so in future.

Similarly, it has been decreed by Allah that no Prophet shall come after the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) He is the last of the prophets. This has been made clear in Quran Majeed in these words:

"Muhammad is not the father of any of your men, but (he is) the Apostle of God, and the Seal of the Prophets: And God has full knowledge of all things." (33:40)

The claim to finality of prophethood of Hazrat Muhammad (Sallallahu 'alaihi wa sallam) has also not been challenged nor can it be challenged in the future. Both the above challenges are still open and shall remain so till eternity.

From the above one can rightly conclude that Islam is the only religion as revealed to Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and that Quran Majeed is The Book of Allah, meant for guidance of mankind till the day of Judgement. Allah has said that the religion with Him now and for all time to come is only Islam.

"The Religion before God is Islam (submission to His Will)". (3:19)

Quran Majeed is the Book of Allah "without doubt" 2:2) and "without any crookedness" (18:1). *It contains the challenge to produce ten chapters or even one chapter like it.* (11:13, 2:23, 10:38) Further, Quran Majeed claims to be "Truth of assured certainty" (69:51). Quran Majeed is thus the last of the Books of Allah given to the last of His Prophets who is described as the 'Seal' of the Prophets (33:40). It stands to reason that one seeking True Guidance should now turn to Quran Majeed to find the Will of God.

COME TO ISLAM

We call upon our brethren irrespective of their caste, creed colour, country and origin to consider the above facts and come to the right decision regarding the Truth to which they should owe allegiance—it is now Islam and Islam only. We earnestly hope that in this matter our plea will be considered in the same spirit in which it is being made and will be accepted.

We deem it our duty to invite the attention of our brethren in all parts of the world to accept the Word of God, discarding false pride or time-old prejudices. With so much of knowledge, freedom and awakening there is no excuse for any one to remain in darkness or doubt about basic facts of life. The one attribute of Quran Majeed vouchsafed to it by Allah is that it brings one to light from out of darkness (57:9). It is the Light (4:174) and the Holy Prophet (*Sallallahu 'alaihi wa sallam*) (33:46)
is the lamp spreading light

One should be anxious to find out what is the Truth for one's spiritual satisfaction. The importance of the matter is obvious and one need not rest until one has found the Truth and accepted it.

A serious study of Quran Majeed and the life history of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) will make it abundantly clear that one's safety demands the acceptance of what the Prophet and the Book have to offer.

It is out of our fraternal and affectionate concern that we make a heartfelt appeal to our non-Muslim brethren all over the world to make up their mind soon and proceed in the right direction of the Straight Path which will bring them untold rewards in terms of mental peace and spiritual bliss. We are always at the service of our brethren and print below a Form of Declaration of Faith ready for their use as and when they decide to join us by entering into the fold of Islam by making the noble Declaration.

No sooner than they decide to join us they are requested to fill in their particulars in the Form appended below and send it to us to our great pleasure.

DECLARATION

In the name of Allah, the All-Compassionate, the Most Merciful.

I, the undersigned, Mr/Mrs/Miss. .. ..
son/wife/daughter of ....
....
do hereby declare most sincerely and firmly and recite, with heart-felt acceptance, the *Kalima* (the Article of Islamic Faith).

La ilaa-ha il-lallaa-hu Muham-mad-ur-Rasool ul-laah
There is no god but Allah and Muhammad is His Prophet.

I hereby embrace Islam. I affirm and declare that there is no God but Allah and Muhammad (*Sallallahu 'alaihi wa sallam*) is the last Messenger and Prophet of Allah. I do further declare my belief in—

1. All His angels;
2. All His Books (as revealed by Him);
3. All His Messengers and Prophets;
4. The Day of Judgement;
5. The measure of good and evil in one's destiny being from Allah, and
6. The life after death.

I undertake that I will follow always the teachings of QURAN MAJEED and SUNNAH (the teachings of the Holy Prophet—*sallallahu 'alaihi wa sallam*) as guide and model in my daily life.

Signature.............

Date..................

Place.................

New Muslim Name.........

Age...................

Address...............

REVIEW OF PUBLICATION

by Khalique Ahmad

Ahmad Khalil—the story of a Palestinian Refugee and his family. Pages 316, size 8 vo, Hardbound with an artistic cover. Price Rs. 34.50 per copy. By Maryam Jameela (formerly Margaret Marcus). Publishers Mohammad Yusuf Khan & Sons, Sant Nagar, Lahore, Pakistan.

The story opens upon green fields and valleys of the Fertile

Crescent with homely description of the life ofthe humble village folks living under a joint family system. Studded with familiar domestic details of everyday life and lofty religious and patriotic sentiments, the book is a marvel of imagination and skilful penmanship. How an American alien (the author) in her teen age and sitting thousands of miles away in an affluent society, could write with such feelings and pathos about a poor people and their land, she never could have dreamt of much less to have seen or studied, is nothing short of a miracle and speaks volume of one's own humanism. The intimately personal almost affectionate terms and tone used in depicting simple rural life outdoors and indoors with appropriate humour is highly fascinating and lends all the charm as well as 'life' to the story, which is, essence and real value, a complete and accurate comment on the wrongs done to the weak and the helpless by the mighty and the powerful.

The story as it goes forward gathers momentum, becomes more and more grim and finally climbs up to a climax and then reaches its sad end. It grows in interest and intensity as the hero Ahmad Khalil, who is a baby in arms to start with, grows to be a stalwart youngman, strong and stout-hearted. But in his old age he is thoroughly disillusioned and bewildered. His feelings of disgust with the world of his own and the one at large are not peculiar to him but equally shared by the careful reader.

As stated at first, the book has all the elements of a captivating noval but its theme and lesson are great. Without being 'political', it unfolds an arena of political intrigues, international rivalry and a cruel conspiracy against a people whose only fault was that they were poor. The rich of the world deprived them of what little they had in the shape of home and hearth, that is, their homeland.. It is a tale of 'two worlds' of 'two ideologies' and of 'two forces' in stark truthful facts which stare one in the face. Quoting chapters and clauses of the 'historic documents' which undid a people, the whole lot of them, and turned them into a 'nation of refugees', it describes their sufferings which are heart rending and their patience, perseverance and tenacity which are no doubt prophetic. By this token they are destined not only to survive but to win. The world will remain much the poorer and unworthy of itself till it restores to them their rightful place—Palestine. The warp and woof of the book is faith and trust in God and the love of ones' people and country. There are colourful strands thrown in between of courageous comments, bold determination and religious fervour on the part of ladies, old and young, of the house. They make on the pages of the novel, beautiful paterns and provide welcome relief from tragic episodes and an insight into the character of the dedicated women-folks of Islam.

The book is a standing applause and a compliment to the gracious heart, kindly spirit and creative genius of the author who has succeeded in presenting the tragedy of our century which still throws its dark shadow on the fair name of humanity, in a manner which touches the innermost cords of one's soul and rouses the conscience to admit, even for a while, the truth of the Palestinian cause.

The author's preoccupation with the book, its theme and background, brought about a marvellous change in her life and went a long way to enable her to make up her mind to come on to the right path, that is, the Straight Path of Islam. We hope that the book will not fail to leave equally strong impressions on the readers' mind, make an impact worthy of its noble contents and finally help them to come over to the fold of Islam.

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TOTALITY OF ISLAM

At no stage has Islam enjoined segregation of material and spiritual aspects of life. While it has emphasised the latter; it has taken due care not to overlook the former. A complete programme of life cannot possibly afford to neglect either aspect of life without grave harm being done to life itself. Islam takes a realistic view of life and stresses both aspects of life and expects Muslims to attain full development in both spiritual and material fields.

Islam does not segregate material from spiritual life; it does however require that a harmonious balance be invariably kept between the two. The very structure of Islam is basically and fundamentally spiritual and its motive force springs entirely from spiritualism.

A regeneration of Muslims is, therefore, quite a strong possibility provided they understand Islam and zealously act upon its principles in right earnest and sincerity. No regeneration can, however, even be possible by merely imitating the western ways of life however materially and scientifically advanced we may become in consequence of such imitation.

BESIDES ISLAM ALL IS SADISM

"Capitalism" or free enterprise" believes that nature should take its course in economics so that an enlightened self-interest causes the genius of some finally to level out to the benefit of all.

"Communism" holds that the means of production must be controlled by a proletariat state so that a just and equal sharing of all the benefits of human endeavour is imposed on society. It is not at all practical since people differ in age, sex, inclinations, tastes, physical strength, appearance, reasoning powers, ideas and outlooks.

And very recently a Soviet economist wrote ("Economics" Vol. 2, p. 216): "It is impracticable to impose absolute equality right across the board. If we were to pay professors, thinkers politicians and inventors exactly the same as manual workers, the only end-result would be the abolition of all incentives to brainwork of any kind."

Both Socialist and Capitalist regimes base their systems on theories which are reverenced without any regard to moral and spiritual values. The aim of each is to increase affluence and nothing more.

Islam's philosophy reverences the whole man in his world-setting. It orders society's material behaviour and benefits, while at the same time legislating for moral virtues, spiritual perfections, and a higher standard of living. By this it means, not simply the material, but the mental, the spiritual, the moral, the altruistic, the philanthrophic standards which enable all men to live each for all and all for each.

Islam on the one hand opposes Capitalistic doctrine that the rights of property-ownership lie outside the limits of state control, and its permitting "free enterprise" to exercise aggression and tyranny of the stronger over the weaker in an exaltation of the rights of the individual to the detriment of the rights of society as a whole: and, on the other hand, does regard the sanctity of property as fundamental.

Prosperity is the stone on which independence and freedom are built within a social order.

Communists hold that private property is not natural to man. The human "community started as communist with everything in common and parted to each as his need required. But man wants to be the sole master of the goods that minister to his needs, in order to feel truly free and independent.

Islam, with its practical and realistic approach to man as he is, recognises the importance of the urge to own as a creative factor for all social progress; and therefore legislates to secure for a man possession of all that his hand won for him by proper and lawful means, regarding his productivity as the guarantee of his right to ownership.

Islamic economics gives joint primacy to both individual and community. It equally balances the interests and rights of these two elements by guaranteeing a free economy while safeguarding the freedom of the individual member and the benefit of the whole community simultaneously by certain reasonable and necessary regulations on private ownership.

Islam labels usury as "sin", as it does also the crises of boom and slump inseparable from the system.

Islam limits its respect for the rights of private ownership by the conditions which are dictated by the need to assure that the individual's privileges never menance the wellbeing of the Islamic community.

Modern philosophers like William James, Harold Laski, John Strachey and Walter Lippmann criticise Communists' total abrogation of personal and social affairs in favour of the state authority, saying that the individual's personality, and initiative are suffocated in such an ambience. While on the other hand Capitalist democracy overemphasises individual freedom to the detriment of social progress. This creates an oligarchy of the rich, making them masters of the means of production and turning all men into slaves of economics. From opposing angles they come to a common conclusion that individuals must impose an inner discipline on themselves if they are to enjoy true freedom, contradictory as that may seem, and that the welfare of society depends upon the responsible exercise by its members of that self-disciplined free dom. What is their conclusion other than a restatement of the doctrine which Islam has been preaching for 14 centuries?

It is time that the lessons of history, the conclusions of the philosophers and the doctrines of religion were made the guidelines for the conduct of men and communities everywhere.

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FAITH—THE MOTIVE POWER

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) in order to make possible the development of moral values and good character planted Faith in the minds of men which would guide them to and keep them on the right path. They Holy Prophet (*Sallallahu 'alaihi wa sallam*) first ensured that the code of life was well understood by the people. He sought to instil in them the conviction that a man's dealings are with Allah Who is watching him all the time, in all the places. 'There is none but Allah Who is the Lord.'

Every Muslim has thus a monitoring system of checking himself from within. The belief in Allah and the Day of Judgement generate a motive power which enables men to adopt the moral conduct in right earnest.

MARRIAGE—A MERIT AND A VIRTUE

It was Voltaire who said: "The Prophet Muhammad reduced the unlimited harems of unfortunate women maintained by pre-Islamic potentates to a maximum of four wives; and his legislation on marriages and divorces is the most noble and effective ever conceived, formulated and enacted by any authority at any time in the world's history, religious, political or social."

The sexual instinct has the deepest roots in human nature Unless it is properly catered for and regulated, it avenges itself.

Islam makes a proper marriage, when a man and woman reach adulthood, a merit and a virtue. Thus it turns the God-implanted instinct to its correct operation in the strengthening of society. It bans bestial abuse of the instinct, but exalts its truly human use in accordance with the way in which God has made mankind. A man was made to love a wife and children. This is acknowledged in every race in every clime.

Prostitution takes such a heavy toll in family and social life, and degrades both the women who are compelled to practise it and the men whose incontinence exploits them.

Christians calumniate Islam as polygamous. The churches are hard put to it to maintain their footing.

Before the rise of Islam the tribes went in for unlimited polygamy. Indeed it was a status symbol to have many wives—the more wives, the greater the the man. In China the Li-Ki law gave every man the right to have up to 130 wives. In Israel one man could have several hundred. Charlemagne had 400 and Ardeshir Babekan had about the same. Nor did the Gospel, following the Torah, abrogate or condemn this practice or utter a decree to ban it.

The decree of the Church banning Polygamy, fanned the fire of fornification. It compellel men with many wives to divorce them all save one. They may have obeyed; but they were driven to fornification and adultery and prostitution in consequence.

In the days of ignorance the Arabs also practised polygamy, and very cruelly. It was possible for a man to take as many women as he wanted into his harem; and these unfortunates had no rights at all of any kind, financial or othrwise. A woman's value sank to pitiable depths. All her legal and human rights were violated.

Islam changed all that. The number of wives was limited by law to a maximum of four. The social needs of the day made it essential that men should be prepared to take on more than one wife, if they could afford it, since in a nomad desert society it was next to impossible for a woman to make her own way through life unaccompanied by a man to stand between her and the worst buffets of those difficult days.

Even this beneficent provision was hedged in by Islam with a number of conditions, and in particular the basic demand that a man who took more than one wife must be quite sure he would treat them all equally, and not favour one above another in the dispensation of his own attentions or in his care for their needs.

Note that the law permitting four wives was not a command that a man must have more than one. On the contrary, if he did confine himself to one wife he committed no crime. The number four was a maximum limit. It was frequently a kind of charity and compassion for the widows of his comrades slain in battle that compelled a man to offer the shelter of his home to such a bereaved woman. Such was the case with several of the Prophet's wives. Such compassion saved the women from a fate that was worse than death.

Islam is the only system which

sets out a plan for a satisfactory life for all supernumerary women, in allowing them to become *wives of men who have a wife* already, and so save themselves from a life of loneliness and multifarious deprivation. It must also be remembered that men preserve their power of begetting children pretty well to the end of their days, while a woman's physique is only capable of bearing children for some 35 years, that is the middle period of her life. Unless she can find a husband for that period, she is bound to live in the misery of failing to fulfil a function for which she was made and for she which she longs.

A law which deprives a man of the right to fulfil his innate desire to be a father violates his human rights; and a law which forces women to live in solitary childlessness violates their human rights and undermines society's institutions.

FOR A GENERATION IN THE MAKING

One of the most important tasks before us is the education of our children—the religious part of it in particular. The best of school teachers cannot make up for what the parents fail to do at home in the early stages of a child's life. The proper upbringing, education and guidance of our children at home hardly needs any emphasis.

Is it not a pathetic sight to see boys and girls clothed clownishly in tight garments with unseemly hair-cuts? Such tendencies on the part of youngsters pose a great threat to their future

The fact is that attacking a symbol or two of waywardness is like attacking and trying to chop off the branch of a strong and deep-rooted tree. The current mood is an offshoot of the evil influences that have been allowed for long to settle in our society under the impact of secularism.

Islam is very rigid as regards moral standard and conduct, the object being to nip the evil in the bud.

It is incumbent on educational classes for Muslim children to reflect Islamic values in all spheres so that our children when they grow up, do not bring shame and sorrow to their parents and the society The Quranic verses regarding decency are no secret from anyone. It says—

"O Prophet say to thy wives and daughters and believing women that they should cast their outer garments over their persons; this will be more proper " (33:59).

"And say to the believing women that they cast down their looks. ..and let them wear their head-covering over their bosoms " (24:31)

A well-covered head is the symbol of modesty—the greatest feminine virtue. The Muslim society should move forward on its own ideal and not the borrowed ones. Our daughters when they grow up should reflect the virtues of Hazrat Fatimah, Hazrat 'Aisha (*Razi Allahu anhuma*) and Hazrat Rabi'ah Basari (*Rahmatullah alaiha*). The Muslim boys should be fired with the spirit of their forefathers for the defence of their Faith.

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ISLAM AND USSR

Islamism is termed here as 'reaction' which is a typical socialist attitude towards all religions and more particularly so towards Islam.

The Soviet Union has adopted "scientific atheism" but boasts that it guarantees freedom of religion by separating the Church from the State and the schools from the Church. Religious propaganda among children is prohibited. These "progressive" steps are embodied in the Constitution of the USSR.

Muslims in Central Asia and Kazakistan are proudly reported as "repidly abondoning archaic and disruptive practices such as the *Salaat, Zakat* and *Zabeeha* and Hajj. Progressive measures have weakened the hold of traditional and backward Islamic influence on Muslims living in the Soviet Union"!

Furher it is claimed: "While it is true that in a limited and temporary way Islam may be progressive and may even be an ally of the forces of socialism. Islam cannot, over the long term survive when confronted with the logic and power of scientific socialism."

On her own admission there is no place in the USSR for religion—more particularly Islam: It has constitutionally bound itself to root out Islam from its soil and from other soils as an imperative of its being a great power

The Soviet Union suffered total defeat and a telling blow when a resolution "calling for the immediate, unconditional

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How was Our Culture Ruined?

Lord Macaulay, the architect of the British Education Policy in India, wrote in his famous Minute of February 1835 that his object was "to form a class of people who may be interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour but English in taste, in opinions, in morals and intellect."

His collaborator, Charles Trevelyan, elaborating in his "Education of the People of India" (London 1838) says: "Familiarly acquainted with us by means of our literature, the Indian youth almost cease to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits with ourselves, they are more English than Indian. What is it that makes us what we are except living and conversing with English people and imbibing English thoughts and habits of mind.

"They do so too; they daily converse with the best and wisest Englishmen through the medium of their works and form a higher idea of our nation than if their intercourse with us were of a more personal kind. These young men brought up at our seminaries, instead of regarding us with dislike, court our society and look upon us as their natural protectors and benefactors: *the summit of their ambition is to resemble us."*

In 1908, Lord Cromer wrote in his Modern Egypt: "England was prepared to grant political freedom to all her colonial possession as soon as a generation of intellectuals and politicians imbued through English education with the ideals of English culture were ready to take over *but under no circumstances would the British government for a single moment tolerate an independent Islamic State."*

And Trevelyan writes: **"Muhammadenism is made of tougher material; yet even a Mohammadan youth who has received an English education is very different from one who has been taught according to the manner of the law of his father."**

Edward Shils speaking on the Voice of America Forum said: "The universities of the new states are at present almost entirely dependent on imported culture for substance of their teachings. They teach very little that has been generated or created in their own countries and they also teach very little about their own countries' history, society and culture."

Mr. Ewing of the Lahore Mission College while replying to a question of Urdu Digest said: "While it is true we have not succeeded much in converting people to Christianity, our objective is not limited to conversion. We want the students to be influenced by Western culture and modes and habits and thoughts. True, they (students) did not become Christians, but is it not a measure of success that nobody passing through our institutions ever remains a Muslim in the true sense? If Mission Schools only achieve this much our investment is fully repaid."

Then what we should do? From the Indian archipelago to Spain, Arabic was established as the language of religion, of literature and of law by the Muslims. The vernacular tongues were saturated with it and the youth of the conquered territories soon began to vie with their first instructors in every branch of Muslim learning. The most cultivated minds everywhere were engaged on the side of the same system. Should we not help popularise Arabic language in order to dig deep into the real spirit of Islam?

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and total withdrawal of the foreign troops from Afghanistan" was adopted by a vote of 104 in favour (surpassing two-thirds of the total of the U.N. members voting), 18 against (including the Soviet Union) and 18 abstentions on the last day of the emergency special session of the General Assembly on Jan. 14, 1980.

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Hazrat Abu Huraira (*Razi Allahu anhu*) narrated that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "Time will become shorter, good deeds will decrease, greediness will increase, afflictions will appear and there will be much Harj "They said: "O Allah's Apostle! What is *Harj?"* The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "Killing, Killing!"

Khilafat—Key To Muslim Masterdom

What can we do to celebrate the 1400th anniversary of *Hijrah*—the singularly important event in the history of Islam? The history of a religion that brought Freedom, Justice and Honour to mankind.

Let us call for:

(a) Union of Muslims of the world; and

(b) a discussion of their common problems for practical solutions to such problems.

The ideal of an Islamic Union (*Khilafat*) is a sublime spiritual goal, and can be attained only when our starting point and our motive all along the way, is a genuine devotion to the faith of Islam. An Islamic Union is in th very nature of Islam; not merely a Union based on material advantages and interests. but a Union coming from the most sublime spiritual motives. It is only when the urge for an Islamic Union comes from spiritual motives, that the Union can be powerful and permanent, and a source of immense enthusiasm and dynamism to all the Islamic peoples.

The world was happy when Islam was the Master. Now the world is unhappy and in misery. Whether people realise it or not, the world is yearning for the day when Islam will once again be at the helm of affairs. Only Islam can restore the balance, purpose, and happiness in human life. This is the God-given function of Islam.

Islam is the pillar of the world; the decay and disruption of Islam means the decay and disruption of the world. *The birth of a new awareness of Islam means the hand of Divine Guidance offered to the world for help.*

Islam served humanity in the past and shall serve it again, *Insha Allah*, as a factor uniting the material progress with the spiritual bliss, and bringing to the world a genuine unity, a union of mind and the soul. In the days when Islamic thought was free and full of vitality and the Islamic brains were not fossilized it ruled the world. But alas! Political serfdom of the Muslims shut out the light of knowledge and the darkness of ignorance,, spread far and wide. It paralysed the mental faculties and then the whole body of the Muslim *Ummah.*

Only the light of Islam can bring to life the stiff and frozen body politic once again. Let us therefore welcome Islam wholeheartedly into our lives. The momentum required for the purpose can be provided by Unity, attainable only through *Khilafat* Let us all work for it mentally preparing the rank and file for it, and then giving it a concrete shape, somewhere in the world of Islam preferably in the heart of it, namely, the Arab world.

Callous Colonialists in Africa

Africa, long derided as the 'Dark Continent' only under the shadow of the white; and parcelled out among the European colonial powers and subjected to a century of plunder and exploitation of its riches, is shaken from its slumber. The call of Pan-Africanism and nationalism has stirred the sleeping giant Since 1958 to 1972 the number of independent states increased from 8 to 42. *Today Africa is the only continent where Muslims are in majority.*

In their fight for emancipation from colonial rule the African people, guided by the principles of Islam, have no doubt achieved impressive results However, pockets of colonialism continue to flourish. As long as the anomaly of the white minority's rule over the African majority continues, the causes of friction in the continent would continue to multiply. Whether this would end in armed insurrection and bloodshed (as evidenced in many parts) or peacefully, would largely depend on the attitude of the Western Powers who directly or indirectly colonise the unliberated parts of Africa

Muslims in Africa

It would be worthwhile to give a short description of those colonised areas where Muslims are in majority and their Liberation Movements so that reader could understand the enormity of the problems faced by our brethern.

1. **SPANISH SAHARA:** Situated between Morocco and Mauritania, it has an area of 102,700 square miles and its population over 98 per cent is Muslim. It came under the Spanish control in the last century. Spain, under pressure from North African

countries, has at last given up its hold.

The territory has bright economic prospects since the discovery of an estimated 1,700 million tons of mineral phosphates—the vital fertiliser which could treble world food production.

2. **CANARY ISLANDS:** These are a group of seven Islands in North Atlantic Ocean 60 miles north-west of the African coast. The total area is 4685 square miles and population a little over one million of which about 73 per cent are Muslims. Spain occupied these economically rich and strategic Islands long ago.

3 **GUINEA-BISSAU:** Situated between Senegal and Guinea, it has an area of 13,900 square miles and population of 600,000 of which nearly 80 per cent are Muslims. It used to be the most backward Portugese colony. The colony's economy (based mostly on palm, groundnuts, rubber, wax etc.) was controlled by a single company, the "Companies Uniso Fabril.

4. **MOZAMBIQUE:** Mozambique has an area of 302,327 square miles and a population of eight million of which 45 to 50 per cent are Muslims, five to ten per cent are Christians and the remainder animists. It has always been notable for a spirit of unity and co-operation among the various elements of the population whether Muslims or non-Muslims, inspite of the Portugese efforts to create division. It used to be East African Portugese territory lying to the east of Malawi and Rhodesia, and to the north of South Africa. This predominantly Muslim country was captured and colonised by the Portugese in the beginnging of the 16th century. In 1508, they succeed in establishing themselves in the Island-city of Mozambique. This was the beginning of a four-century long struggle by the Portugese to subdue the Muslims of Mozambique and to destroy Islam in the area. This struggle has ended in favour of the Muslims.

As early as 1960, the various Islamic and other nationalist groups in nothern Mozambique, recognising the need for effective action against the Portugese colonialists, combined to form the "Muzambique African National Union" (MANU) The Mozambican armed revolution began on 28th August, 1964, when MANU's military and political cadres came under the attacks of Portugese forces in several regions. The Portugese had launched a massive repressive campaign, marked by slaughter and terrorism on an unprecedented scale. More than 50,000 Mozambicans were forced to flee from the country and became refugees in East Africa and Malawi.

5. **FRENCH SOMALILAND:** Having an area of 8,429 square miles and population of 125,000 (Muslims 95 per cent) and lying between Somalia and Eriteria at the enterance to the Red Sea Of the territory's 125,000 people, 58,000 are Somalis, 45,000 Afars and the rest Arabs, Asians and French.

6. **COMORO ISLANDS:** These are a group of four picturesque Islands in the Indian Ocean. They were occupied by France in 1841. They lie 250 miles from the coast of Africa and 450 miles north-west of Madagascar. The Islands have a total area of 1250 square miles and a population of 5,00,000 of which 90 per cent are Muslims and 10 per cent Christians. The Islands are very rich in natural resources as compared to Zenzibar, Mauritius Seychelles, Re-Union Islands and Gambia. Vanila, cotton, timber, cocoa, sugarcane, banana and rice are grown in abundance. But more than three-fourths of arable land was usurped by the French settlers. Much of the capital that was earned by the country was not ploughed back but was sent to France. Thus the condition of Comoro Muslim was reduced to abject poverty. French colonialists were working hard to swell their ranks and for this purpose hundreds of Christian missionaries, bishops and nuns were sent to the Comoros by the French government.

7. **ERITERIA:** Situated at the South-Western end of the Red Sea, Eriteria is separated from the Arabian Peninsula by the narrow straits of Baab El Mandab. It is bordered by the Sudan in the North and West, Ethiopia in the South, by Somalia in the South-East and by the Red Sea in the East. It has an area of 47.875 square miles and a population of three million of which 75 per cent are Muslims. Asmara is the capital and Massawa and Assab the principal sea ports.

Eriteria, a former Italian colony, was federated with Ethiopia in 1952 by United Nations Resolution sponsored by U.S.A. This federation was implemented against the will of the Eriterian people. The pretext for its implementation was Ethio-

(Contd. on page 12 Col. 1)

MISCELLANY

Dr. Ahmadou Karim Gaye, former SecretaryGeneral of the Organisation of the Islamic Conference has stressed the need for stepping up economic cooperation amoung the OIC member States keeping in view that in these difficult times countries base their friendship on economic considerations. In working towards that goal, he stated, it was necessary to remember that economic and social levels were not the same in all Islamic countries. One has also to take into consideration the conditions of Muslim Minorities in other States.

As instances of economic cooperation, Dr. Gaye cited the Islamic Development Bank and the Islamic Solidarity Fund. The Fund has been created to improve the Arabic language and Islamic culture. Islamic Solidarity Fund, he said, was also an instrument to sustain the activities of the Palestinian people particularly those in Jerusalem.

Dr. Gaye further said that a number of other projects were operational under the Economic Affairs Department of the OIC. A research centre has been set up at Ankara to identify areas of assistance and cooperation particularly in industry and agriculture. A technical and vocational training centre has recently been established in Bangladesh. He was of the view that for economic cooperation it was essential to have an establishment for technical training and research for different projects and for fulfilling this need the Dacca Centre was being created.

Dr. Gaye said that there was a renaissance in progress throughout the Islamic world which he discribed as a "cultural and social awakening". (Arab News)

(*Contd. from page* 11 *Col.* 3)

pia's need for Eriteria's Red Sea ports. In 1956, the Ethiopian government imposed its control over Eriteria's local administration and in 1962 it annexed the territory completely turning it into military occupation and direct colonial domination. However, the Eriterian Muslims, led by the Eriterian Libration Front (ELF), are fighting to regain their freedom and independence defend their Faith and prevent the extinction of their culture and language (Arabic).

It was on the 1st of September 1961 that the armed struggle of the Eriterian people began. On that day, Shaikh Hamed Idris Awati led 13 freedom fighters to the mountains. Their arsenal contained nine old Italian and one British rifles.

Ethiopia's reprisals and "punitive" raids against civilian population of Eriteria displaced thousands of Eriterian Muslims and almost destroyed their cities.

GLEANING FROM THE PRESS

Islam Versus West: Mr. Muazzam Ali, Secretary-General of the London-based Islamic Press Union (I.P.U.) in a letter to U.S. Weekly "Time" has said that unfortunately the West had been led to believe that the Muslim World hates her due to the fact that Islam and Western modernisation, and 20th century civilisation were incompatible and Western science and technology have wounded the deep pride of Islam. Nothing was furfrom truth.

Referring to an essay in the magazine "Islam against the West", Mr Ali said it was a classic example of West's habit of seeing things from one and only one angle. It was indicative of the West's failure to interpret things in proper prespective. One prime reason was that to the 900 million Muslims, Jerusalem and Palestine were almost as sacred as Mecca and Saudi Arabia Though it was Britain that implanted Israel there, the U.S.A. was sustaining it with its might. The Muslims regard Israel as a dagger in the heart of Islam.

Muslim world was bitter against the U.S.A. due to this fact. If the Muslims were convinced that U.S.A. was not a partner in the crime of Israel. there will be no bitterness between the U.S.A. and the Islamic world.

He said that the Muslim masses were determined, as never before, to establish their identity and pattern their lives according to the Holy Quran. If the West thinks that it can, by winning over a few vested interests in the Muslim world, stem the tide of resurgence of Islam, it is mistaken.

Population of China: The population of China has reached one billion. The growth of population is higher than the one per cent planned by the Government.

Population of Soviet Union: The population of the Soviet Union has increased to 260 million. It was 207 millions in 1970.

The University Grants Commission (Pakistan) is trying to collect funds worth Rs. 1,000 million to be utilized for the award of scholarships to deserving students and the promotion of research in the field of science and technology in Pakistan.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

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Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980 From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hab River Road, Karachi-1. (Pakistan) Phone 238246.

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RAMAZAN—THE GREAT AND GLORIOUS MONTH

Ramazan is the ninth month of the Islamic (lunar) calendar. It is preceded by Sha'baan, which is described as the month of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) and is held in high esteem for its 15th night—Laila-tul Mubarakah, the Blessed night (Al-Quran 44:3). The Holy Prophet used to fast during Sha'baan for days and weeks, and devoted the month for making preparations for Ramazan. Ramazan is followed by Shawwaal, another of the holy months, the first of which is celebrated as 'Id-ul-Fitr, the festive day marking the end of month-long Fasting; and the next six days of which are of special significance and are spent in fasting by devout persons in keeping with the practice of the Holy Prophet, which together with fasting in Ramazan, bring in reward equal to a year of fasting.

Ramazan has been variously described in Ahaadeeth (Sayings of the Holy Prophet—*Sallallahu 'alaihi wa sallam*)—as a month, great and glorious, blessed and auspicious, of patience and compassion. It is the month of dedication to the Will of Allah. Its importance lies in the fact that the whole of it is meant for fasting and that Quran Majeed was "sent down" in this month. The Holy Quran declares:

"The month of RAMAZAN is that wherein the Quran was revealed, a guidance for mankind, with clear explanations of guidance and of discrimination (between right and wrong). So whoever of you witnesses this month, should fast in it, and he who is sick or on journey, then (he is to fast) for the same number of other days. Allah likes ease for you and does not like hardship for you, so that you should complete the number (of days of fasting) and acclaim the greatness of Allah as HE has guided you, and that you may thank (HIM)." (2:185)

Fasting has been a part of the teachings of all the revealed religions, to cultivate a sense of piety and fear of God. The glorious Quran says:

"O Believers! Fasting is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil." (2:183)

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) held the month of Ramazan in great esteem. Once he addressed the people during the last days of Sha'baan, as follows:

"O People! You will soon have with you a glorous and an auspicious month. One of its nights, *Laila-tul-Qadr*, is superior to one thousand months. God Almighty has decreed Fasting during the whole of that month. Standing

before God in Prayers (Taraweeh), during the nights of the month, has been treated as an act of prayerful devotion. One who would perform, to seek His pleasures and nearness, a non-*Farz* 'Ibaadat—(*Sunnah* or *Nafl*), in that month would earn a reward equal to that of *Farz 'Ibaadat* (obligatory duty) performed in any other month. The reward for performing *Farz 'Ibaadat* during that month is equal to seventy times the reward for similar Ibaadat performed in any other month."

According to another Hadith, the Holy Prophet said:

"The first part of the month was (full) of God's Mercy, its middle part (full) of His forgiveness and the concluding part was (a guarantee) of Freedom from the Fire of Hell"

Ka'ab bin 'Ujra (*Razi Allahu anhu*) said:

"Once the Holy Prophet (*Sallallahu 'alaihi wa sallam*) asked us to come close to the pulpit. When we did so, the Holy Prophet started ascending the pulpit. When he had stepped on the first rib of the pulpit, he said "Amin" ...As he came down the pulpit after delivering his sermon, we told him that while he was ascending the pulpit, we heard him say something we had not heard him say before. Thereupon the Holy Prophet was pleased to explain that angel Gabriel had come to him at that time. On his (the Prophet's) first step on the pulpit, the angel had said, "One who came upon the holy month of Ramazan and failed to seek forgiveness from Allah, is deprived of Allah's blessing". I said "Amen"!

Ibne 'Abbas (*Razi Allahu anhu*) narrated that he heard the Holy Prophet say: ". Allah, the Almighty and the All powerful says, "O Rizwaan (the Warden of Paradise)! throw open the gates of Paradise; O Maalik (Warden of Hell)! Close the gates of Hell, upon the fast keeping Ummah of Ahmad (*Sallallahu 'alaihi wa sallam*): and O Gabriel! Go down to the earth and catch hold of the rebellious devils and collar their necks. throw them into the seas so that they spoil not the fast of the Ummah of Muhammad, My beloved"

To conclude, Ramazan is the month of self-discipline, of purification of body and soul, and of quite and complete submission to the Divine Will to earn the Divine pleasure, and of compassion and courtesy towards fellow beings.

RADIANT RAMAZAN

Despite the overwhelming odds of modern life, the moment the Ramazan moon is sighted, there takes place amongst the Muslims a change for the better all by itself. There is in evidence a conscious effort for self correction. A general awareness becomes discernible as to the importance of Virtue and of virtuous deeds.

The people of the Faith become more considerate and courteous. Life in the Muslim community begins to flow at a pace, smooth and peaceful. In short the spirit takes over and the soul comes to the fore, triumphant and jubilant.

Not only the streets in Muslim localities are thronged with eager buyers of fruits and sweets and other delicacies for *Iftaar* (refreshment after the day long fasting) and Suhoor (Pre-dawn meal before fasting), also the mosques remain crowded with devotees for daily *Farz* or optional prayers and recital of Quran Majeed.

Ramazan is an occasion for personal and collective good—an annual workshop for repairing the damage done to morals in other months.

Every moment of Ramazan is full of spiritual delight. One has only to fall in with the spirit of the time to enjoy the spiritual pleasures during its days and nights. It is the month when the finest of human traits and talents come to the top. One can see a marked difference in the general atmosphere in one's home, locality, city and even in the whole of a Muslim country. A sense of sobriety enlivened with sympathy, of service enlightened with responsibility prevails everywhere one happens to be.

Ramazan is dear to every Muslim heart and it feels grieved when it comes to an end, taking away with it the special blessings and spiritual charm.

Hazrat Abu Huraira (*Razi Allahu anhu*) narrated that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is."

RAMAZAN—THE MONTH OF DIVINE REVELATIONS

It is an important feature of Ramazan that all of the Scriptures of Allah were generally revealed in this month. According to a Hadith reported by Hazrat Abu Zar Ghifaari (*Razi Allahu anhu*) cited in Tafseer Mazhari—

(a) the *Suhuf* (Scriptures) of Prophet Ibraheem—Abraham (*alaihis salaam*—May peace be upon him) were revealed to him on the 3rd of Ramazan;

(b) the Torah (Old Testament) was granted to Prophet Musa—Moses (*alaihis salaam*—May peace be upon him) on the 6th of Ramazan;

(c) the Psalms (Zaboor) was revealed to Prophet Dawood —David (*alaihis salaam*—May peace be upon him) on the 18th of Ramazan;

(d) the Injeel (Bible) was given to Prophet 'Isa—Christ Jesus (*alaihis salaam*—May peace be upon him) on the 13th of Ramazan; and

(e) Quran Majeed was "sent down" from *Lauh-e-Mahfooz* (the Preserved Grand Record) to *Samaa-ud-Dunyaa* (the heaven nearest to earth), and from there it was revealed to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) on *Laila-tul-Qadr*—the Night of Worth—during one of the odd nights in the last decade of Ramazan, and completed during 23 years in small portions, at appropriate times.

Ramazan has some special association with the Word of Allah. Hence the need for recitation of Quran Majeed during the month has been greatly stressed in *Ahaadeeth* of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and the teachings of the saints. The angel Gabriel used to recite the entire Quran Majeed before the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) every year in the month of Ramazan. It is also narrated that Gabriel used to listen to its recitation by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) during the same month.

MERITS OF DIFFERENT PARTS OF RAMAZAN

The Holy Prophet (*Sallallahu alaihi wa sallam*) was pleased to point out that—

(1) the first ten days of Ramazan are full of benediction. Mercy of Allah is showered upon the Muslims, and in a larger measure upon those who express their gratitude to Him as in the following Verse of Quran Majeed:

"If you express your gratitude, I will add more favours unto you." (14:7)

(2) the next ten days are the days for the grant of Forgiveness.

(3) the last ten days ensure Immunity from Hell Fire. There are many a Ahaadeeth which contain the glad tidings of freedom from the Fire.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has exhorted the Muslims to devote more time and attention in Ramazan to the following:—

Firstly, to recite the *Kalimah*. In the books of *Ahaadeeth* it is described as the most excellent form of invocation. Allah, the All-Merciful, provides freely and in abundance things of primary importance to us for example, air, water, light. Likewise, the *Kalimah* which is the highest form of invoking the blessings of Allah, has been made so very easy on the tongue that no one may deprive himself of it.

Secondly, the items to be recited frequently in the month of Ramazan is *Istighfaar* (formula of seeking Forgiveness). Its importance has been stressed in many *Ahaadeeth*. There is a Hadith to say that whosoever offers *Istighfaar* repeatedly, Allah the Exalted, frees him|her from grief and provides for his|her sustenance in unexpected ways.

(For *"Kalimah"* and *"Istighfaar"*, please see Yaqeen International of August 7 (page 70) and September 7 (page 90, 1976 —Nos. 7 and 9, respectively, of Vol. 25).

Hazrat Abu Hurairah reported that the Messenger of Allah waited on some people who were seated. He asked: "Shall I not inform you about the best of you from the worst of you?" They remained silent. He repeated that three times. A man said? "Yes, O Messenger of Allah! inform us about the best of us from the worst of us." So he said: "The best of you is he from whom his good is hoped for and his evil is secured; and the worst of you is he from whom his good is not expected and his evil is not secure." (Tirmizi)

Status of Supplications in Ramazan

There are many *Ahaadeeth* which speak of the grant of supplications of one who is Fasting. Some of them mention *Iftaar* as the time for their acceptance.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has explained that whenever a Muslim prays to Allah for anything, but not for breaking of blood ties or for some other unlawful purpose, his|her prayer is granted by Allah in one of the three ways: Either he|she is favoured with what he|she had asked for, or granted protection from an impending misfortune, or is credited with a corresponding blessing in the Hereafter. There is another tradition which says that on the Day of Resurrection, Allah the Exalted, would call a believer to his Presence and enquire: "O My servant! I had asked you to make a supplication and promised to fulfil the same. Did you make one"? His reply would be in the affirmative. Allah would assure him|her that there is not a single supplication of his|her that remained unfulfilled. He|she would then recall his|her invocations as were fulfilled in his|her earthly life, and those the acceptance of which was not clear to him|her. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) says that the person would be made to recall each of his|her supplications, and he|she will be informed of their fulfilment in his|her earthly life or grant of compensation in the Hereafter. Looking at the magnitude of blessings in recompense of his|her supplications not granted during earthly life, he|she would wish that none of his|her supplications had been accepted in his|her life time, so that he|she could receive greater rewards for them in the Hereafter.

Hazrat 'Umer (*Razi Allahu anhu*) reported from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) that one who remembers Allah in Ramazan must be considered to have obtained salvation, for one who makes invocations to Allah in this month never remains unblessed.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was pleased to place particular emphasis on four things: first two for earning the pleasure of Allah, and the other two for salvation of the supplicant. The former relate to constant remembrance of Allah by recitation of (a) *Kalimah* and (b) Istighfaar and the latter two consist of prayers for (a) a place in Paradise, and (b) protection from the Fire of Hell. May Allah grant them both to all of us. Amen!

Hazrat Ibn-i-Masood (*Razi Allahu anhu*) has narrated that every night in Ramazan, an angel keeps on calling—

"O seeker of Good! be ready and come forward.

"O seeker of Evil! Turn back and be careful."

Thereafter the angel calls out: "Is there any one to ask for forgiveness so that he|she may be forgiven? Any one making repentance so that his|her repentance be accepted? Any one in need so that his|her need may be granted?"

There are, however, certain conditions for acceptance of supplications, violation of which results in their rejection. One of these conditions is *Halaal* (Lawful) food, because whoever consumes *haraam* (Unlawful) food his supplications are turned down. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has mentioned that there are many an afflicted person with their hands raised towards the sky but their food, drink, dress and other provisions, are all from unlawful means. How could their supplications be granted?

(Targheeb)

SIGNIFICANCE OF RAMAZAN

About fourteen hundred years back, in the month of Ramazan, al-Quran, symbolizing Allah's munificence for all mankind, was revealed to Syedna Muhammad (*Sallallahu 'alaihi wa sallam*) It was again during Ramazan that the divine revelation was completed. And a new chapter was added to history—the chapter of social justice, racial equilibrium, and spiritual bliss when man was rehabilitated as a moral and spiritual being, when man ceased to exploit man when man had a clear vision about his unlimited possibilities, and when tyrants' heads fell before the humble and the meek.

The month of Ramazan is also the month of unremitting struggle or *Jihaad* against one's baser tendencies and mental proclivi-

(*Contd. on page* 17 *Col.* 1)

FASTING IN THE WORDS OF THE HOLY PROPHET

(Sallallahu 'alaihi wa sallam)

The auspicious month of Ramazan is a divine gift to mankind. It is of great significance. There are a number of *ahaadeeth* on the subject According to one, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) is reported to have said that if the people knew the benefits and blessings of Ramazan they would ardently wish to God for the blessed month to stay with them for the whole year in spite of its rigid discipline and some discomforts.

Hazrat Aisha (*Razi Allahu anha*) narrated that with the advent of Ramazan the colour of the face of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) used to change, his supplications became more frequent and his humility more poignant

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said:

"Fasting comprises half of fortitude (*Sabr*)" and "fortitude forms half of Belief" (Imaan), thus Fasting comes to one-fourth of Belief.

"Everything has a gateway and the gateway of worship is Fasting."

"The sleep of the one who is fasting is counted towards worship"

Hazrat Abu Huraira (*Razi Allahu anhu*) reported the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) as saying:

"He who fasts during Ramazan with faith in Allah and seeking his reward from Him will have his past sins forgiven.

"He who prays during the night in Ramazan with faith in Allah and seeking his reward from Him will have his past sins forgiven:

"And he who passes *Laila-tul-Qadr* in prayer with faith in Allah and seeking his reward from Him will have his past sins forgiven."

Hazrat Jaabir (*Razi Allahu anhu*) related on the authority of Hazrat Anas (*Razi Allahu anhu*) that the Apostle of God once said·

"Five things go against fasting—telling of lies, backbiting tale carrying perjury, and casting coveting and/or lustful glances."

Hazrat Abu Huraira (*Razi Allahu anhu*) narrated that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said:

"He who does not fast even for a day in Ramazan, without illness or any other valid excuse in Shariah, fasting for the rest of his life in months other than Ramazan cannot be any compensation for the loss (suffered by him)". (Ahmad, Tirmizi and others)

There cannot be any real atonement for not Fasting in Ramazan, even if one were to fast for the whole of one's life. The benefits and blessings available in Ramazan cannot be had in other months. This is what the above *Hadeeth* means to say

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(Contd. from page 16 Col. 3)

ties. This Jihaad is usually directed towards one's own self, but sometimes, the Jihaad is against the outside world—initiated in response to the challenge posed by the socio-economic political order, in which the individual incidentally finds himself embedded.

Ramazan is not the name of a month with superficial observance of fasting, it goes beyond being abstemious; it symbolizes the willingness of the Muslims to surrender themselves to the will of Allah Subhanahu wa Ta'ala; it embodies the supreme hour of trial at Badr, when the tiny community of Muslims clashed against the might of the Kuffaars, the unbelievers.

BLUEPRINT FOR HUMANITY

By M Asadullah Ahmad Taha

The auspicious event of the completion of 14 centuries of Hijra this year, inevitably leads one to reflect on the remarkable and revolutionary nature of Islam. Soon after the advent of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) it spread far and wide No other religion, in a comparable period, made such tremendous strides.

If one were to consider the abysmal depths of ignorance, savagery, corruption and moral debasement which prevailed in the Arabia of the pre-Islamic period, one would give up in despair that anything worthwhile could be possible of such a society. Yet Islam emerged victorious against this very background. The reason was that it enabled the people to live as human beings. Another reason for calling Islam a natural religion is the fact that it not only meets

human needs but also keeps them within proper bounds and more importantly, it helps to nip the evil in the bud!

Man is weak and seeks strength. He longs for things beyond his prowess. And at the same time, he wishes to seek the protection of a Supreme Po wer against forces which ope rate against him. These feelings, desires and aspirations of man find a 'just and safe' fulfilment through the precepts of Islam Islam answers the psychological needs of man as well.

Some of the other distinctive features of Islam as a natural religion are—

—its positive mood of accepting life as it is;

—it is for all—king and commoner, the learned and the laymen;

—it is not for the elite nor for a chosen few;

—it looks after the private and personal life of its followers right from the cradle to the grave; and even beyond.

The impact of Islam is all the more noticeable in matters and problems concerning social and economic justice. In a world divided into classes and castes, Islam stands for equality of man and makes everyone answerable to the One and only God. Islam is thus the greatest liberation movement that mankind has known.

In the field of politics, Islam's contribution lies in its democratic principles and process. It favours the selfless and the competent for the public service from top to bottom.

Last but not the least, Islam is the first and the last religion addressed to all humanity—a blueprint perfected by God for all time and all people!

BASIC FACTS OF FAITH

1. Belief in the One True God

The Muslims believe in One, Supreme, Eternal, Infinite, Mighty, and Merciful God. The attributes of God are many. Generally speaking, to God belongs every perfection and absolute goodness. The Muslims do not believe that any defect or wrong could be applied to Him, and emphasize His Oneness; in identity and in attributes. The Muslims believe that God is utterly dissimilar from what He has Himself created.

Though He is High and Supreme, He is very near to the people;

He answers their prayers and helps them;

He loves those who love Him, and He forgives their sins;

He welcomes all those who want to be at peace with Him, and never rejects any of them. In this, God requires no intermediary whatsoever to stand between Him and man, for He Himself is the nearest to man.

There are many ways to know God. Man, by having been blessed with the love of God and by means of proper intuition, is by his nature born with the feeling of some ties which bind him with his Creator and Sustainer. Man, by using his God-gifted intellect and reason can come to know God, whether by elaborate study of God's signs and creation, or by simply reflecting on the great wonders and impressive marvels of the world which are like open books in which man can read about God.

In addition to all these means, God, the Gracious, aids man in his search for Truth. Through His Messengers, through whom He revealed His Holy Books offering light and guidance to man, God assists men in their search for Truth. God's Messengers were never contradictory in their teachings for they all preached strictly the same essential Message: that is, the pure, uncompromising monotheism and the all people to follow the straight path of the Almighty God.

2. Belief in the Angels of God

The Muslims believe in the Angels of God as purely spiritual and splendid creatures whose nature requires no material desires or needs. They are assigned various duties besides their continuous praise of God The Angels Jibra'il (*alahis salaam*) (Gabriel), who is also called "the holy spirit", (Rooh-ul-Quds) and "the faithful spirit," (Rooh-ul-Ameen) was the angel selected by God to convey His Divine Message to the chosen prophets and Messengers of God, who in return were to transmit the Message to the people as well as to exemplify it for them.

The expression "Holy Spirit" does not imply any divinity for Gabriel or for that matter, for any other Angel or man, for they are all God's creatures and faithful servants.

3. Belief in All the Prophets and Messengers of God

The same essential religion—"Islam"—was basically preached by all the successive Messengers who were sent by God down through the generations.

"Lo! Religion with Allah (is) Al-Islam (the Surrender to His Will and Guidance)." (Quran 3:19)

4. Belief in All the Scriptures of God

Not only does the Muslims believe in all of God's Messengers, but they also believe in all the Scriptures (Books) which were revealed to them, in their original forms.

"Say (O Muslims) we believe in Allah in that which is revealed to us and that which was revealed to Ibraheem, Isma'aeel, Ishaaq, Yaqoob (Jacob), and the tribes, and in that which was given to Musa (Moses, and 'Isa (Jesus), and that which was given to the prophets from their God; we don't make any distinction between any of them and to Him do we submit." (Quran 2:136)

Historically speaking, Quran Majeed is the only Holy Scripture whose originality and authenticity are beyond doubt. Being a purely Divine Revelation, free from any human addition, deletion, or alteration, explains partly why Quran Majeed is "The Criterion" for accepting or rejecting the contents of presently available versions of previous Scriptures. Thus, those teachings which are consistent with and verified by the teachings of Quran Majeed are accepted by Muslims. This also explains in part the universality of the Message of Islam, whose Scripture (Quran Majeed), was not coloured by a particular group of people, any race, or any other interest.

"To thee We sent the Scripture in Truth, confirming the scripture that came before it, and guarding it in safety (5:48).

5. Belief in the Judgment Day

The Muslims believe that this world will come to an end one day. All the people will return to their Creator for final and fair judgment of their earthly existence. Such judgment will result in either punishment or reward. Those whose goodness will prevail will receive the warm welcome of God to the Heavens, where they will enjoy eternal bliss with the added and the greatest pleasure of having a glimpse of God Those with bad record will be severely punished in Hell. Heaven and Hell are believed by the Muslims to be actual places. Muslims also believe that their eternal life will be both spiritual and physical. It might differ from earthly life, yet it is not a purely imaginary existence.

"And they say: When we are bones and fragments, shall we forsooth be raised up as a new creation? Say: Be ye stones or iron or some created things that are yet greater in your thoughts! Then they will say: Who shall return us back (to life)? Say: He who created you at the first...." (Quran 17:49-51)

6. Belief in the Timeless Knowledge of God

The Muslims believe in the timeless knowledge of God. God is neither indifferent nor neutral in this universe. It would be inconsistent with the omnipotence of God to say that any event in this universe takes place against or without His will. Whether good or bad, according to our judgment, it must have a good motive and a meaningful purpose, for God's wisdom cannot be evaluated by our own limited judgment. On the other hand, God's timeless knowledge and power by no means jeopardise man's free will nor does it imply God's acceptance of his evil deeds.

Polygamy—a Propaganda Stunt Against Islam

By M. Moinuddin Ahmad

The association of "polygamy" with Islam is not only unfair or biassed but based on serious misunderstanding. Polygamy was practised, often without limitations, in almost all cultures. It was sanctioned by various religions. and practised both before Islam and for many centuries thereafter. It is presently practised, though secretly, by the Mormons, and it is allowed by Christian missionaries in Africa and other areas where polygamy is a social necessity.

It is both honest and occurrent

to assert that it is Islam which regulated this practice, defined its limits and prescribed equal rights and status between the wives. What the Quranic decrees amount to, taken together, is a discouragement of polygamy unless necessity for it exists.

It is also a fact that the general rule in Islam is monogamy and not polygamy. The permission to practise limited polygamy is in keeping with Islam's realistic view of the nature of man and woman and of the social needs, problems, and cultural variations.

Islam does not regard even its own brand of polygamy as a substitute for monogamy. Realizing its disadvantages Islam allows it under stringent conditions, and when no (better) alternative is available. This actually is in accord with a general rule in Islamic Law, "the lesser of the two evils." It means that if a harm is certain, and if there is no way to avert it unless some other harm is done, then it is better to cause the lesser harm *in order to avoid the greater*. It is like a captain's decision who gets rid of the ship's cargo in order to save the lives of the passenger on board or the sailors themselves.

Man in his foolishness can reject the guidance of God, become his own god, and establish his own standards of morality. Ultimately, however, he is bound to discover the mirage that alluded him.

A few honest questions finally:

What is the situation in countries which have banned polygamy? Do the people there really practise sincere and faithful "monogamy"?

What is the degree of cohesion of the family in such countries?

Are there no mistresses, "sweethearts", and illegitimate children?

How observant are married men and women of the strict monogamous" relationship?

Are infidelity and secret extramarital sexual relationship not more in evidence than the legitimate, legally-protected husband-wife relationship?

Islam, by its very nature, looks after all manner of people all over the world from its beginning to the end!

The verse of Quran Majeed (cited below) which allows polygamy "was revealed after the battle of Uhad in which many Muslims were killed, leaving widows and orphans for whom due care was incumbent upon the Muslim survivors.

If you fear that you shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if you fear that you shall not be able to deal justly (with them), then (marry) only one (Quran 4:3)

The verse shows that—

(1) Polygamy is neither mandatory, nor encouraged, but merely permitted;

(2) the permission to practise polygamy is not associated with satisfaction of passion. It is rather associated with compassion towards widows and orphans, a matter that is confirmed by the circumstances in which the verse was revealed;

(3) even in the given situation, the permission is far more restricted than the normal practice which existed among the Arabs and other peoples at that time when many a man married as many as ten or more wives;

(4) dealing justly with one's second, third or fourth wife is an obligation of the permission. It applies to housing, food, clothing, kind treatment ..etc. for which the husband is made fully responsible. If one is not sure of being able to deal justly with them, Quran Majeed says: "then (marry) only one." (Quran 5:3). The point is further emphasised in the following verse—

"You are never able to be fair and just as between women even if it is your ardent desire...." (Quran 4:129)

The requirement of justice rules out the fantasy or the fanatical allegation that man can "own as many as he pleases." It also rules out the concept of "secondary wife" for all the wives have exactly the same status and are entitled to identical rights over their husbands

(5) The verse (5:3) says "marry", not kidnap buy, or seduce

Broken-houses

What is "marriage" as understood in Islam? Marriage in Islam is a civil contract which is not valid unless both contracting parties consent to it. Thus no wife can be forced or "given" to a husband who is already married.

Looking at the problem from another angle, namely, separation, it may be said that Divorce is described by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as the "permitted thing which is hated most by God." The sufferings that follow separation are vividly

brought to mind by one single word—the "broken-house."

To sum up, Islam being against immorality, hypocritical pretence of morality, and against divorce unless no better solution is available, offers a better alternative which is consistent with human nature and with the relationship. After all, poly- preservation of legitimate sex gamy is only an optional, but a very wise, solution.

Now coming to another aspect of the question — why not Polyandry? It is admitted on all hands that the nature of women is physiologically and psychologically different from that of men. Psychologically speaking, the woman is monogamous by her very nature. Furthermore, in all cultures, new and old, the headship of the family, is normally man's. One can imagine what would happen if the family had two or more heads. Furthermore, if the woman is married to more than one husband, who would be the father of her children?

For a sampling of the position in other faiths, the following should suffice:

The Encyclopaedia Biblica explains:

"The man who owns his wife as a chattel can on the same principle own as many as he pleases that is to say, as many as he can afford to buy and keep ....The Talmudists formulate the rule that no Jew may have more than four wives, kings may have at most eighteen. (Encyclopaedia Biblica — Rev T.K. Cheyene, and J.S. Black, Editors—The Macmillan Co., London, 1902, vol. 3, p. 2946).

It was only at the beginning of the eleventh Century (about four centuries after the advent of Islam) that polygamy was expressly prohibited in Judaism, according to Westermarck; a notable authority on the history of human marriage, (Westermarck, Edward A., The History of Human Marriage—5th Edition Rewritten,—Macmillan and Co., Ltd., 1925. vol III. pp 42-43.

The Dictionary of the Bible States: Polygamy meet us as a fact: that is, Abraham, Jacob, the Judges, David, Solomon. (all had more than one wife). In Deuteronomy 17:17, the King is warned not to multiply wives; later regulations fixed the number at eighteen for a king and four for an ordinary man. (Dictionary of the Bible—(James Hasting, Editor, Revised Edition, Charles Scribner's Sons, N Y, 1963, p 624

In Christianity

As the Old Testament is a vital part of the Christian faith, it cannot be disregarded in this discussion. It was concerning the Old Testament laws and the

Old Testament Prophets that Christ Jesus (*alaihis salaam*) said plainly that he came not to destroy the Law or the Prophets but rather to fulfil. In addition there is no passage in the New Testament that clearly prohibits polygamy. This was the understanding of the early Church Fathers and for several centuries of the Christian era.

In 1650, soon after the Peace of Westphalia, when the population had been greatly reduced by the Thirty Years' War, the Frankish Kreistag at Nuremberg passed the resolution that *thenceforth every man should be* allowed to marry two women

Certain sects of Christians have advocated polygamy with much fervour. In 1531 the Anabaptists openly preached at Munster that he who wants to be a true Christian must have several wives. And the Mormons, as all the world knows, regard polygamy as a divine institution.

ISLAM & THE U.S.S.R.

Islam is an emerging force. It is a challenge to the West and the West does not find itself in a position to meet this challenge. This is what even the B.B.C observed in one of its news commentaries as early as in November 1978.

The "Time" Magazine on April 16, 1979 published a special issue on the Revival of Islam. It quotes Al-Dawah (Cairo): "The Muslims are coming, despite Jewish cunning. Christian hatred and the Communist store."

Scholarships were announced for the families with more children. The Muslims made a good profit of this scheme while the people in main Russia failed to take it as an incentive. The vacancies in the offices even in Moscow had to be filled in by the Muslims from the Soviet Central Asia.

This area is a time-bomb for Russian Communism.

In 1977 Russian constitution was amended to a great degree Communism got much diluted. The right to private property was restored, although it confined in the kitchen orchards only but that itself is of significance

in a state where even the conception of private property was non-existent for about sixty years. The religious marriages are allowed now. The mosques are unlocked and open now. The Islamic conferences though only is name, are held in the Soviet Central Asia. With fanfare, pomp and show, foreign visitors are shown the ancient Islamic religious libraries and monuments etc., Mr. Morarji Desai's visit in 1979 is a great example to illustrate this fact. A Muslim delegation was allowed to perform Hajj this year. What is behind these changes? Doesn't it suggest that the Muslims in these states want to revive their traditions and links with the rest of the Muslim world? There is a process of Muslimisation, and from Muslim to Islam it may not take much time, keeping in view the revivalist movements all over the globe especially in the adjacent states of Iran and Pakistan.

Islam & Communism

When there is a choice between Islam and Communism, the Western countries tend to side with their own Communist half-brothers and forget about all the lip-service to the 'will and wishes of the people'

Russian military operations in Hungary and Czechoslovakia and its efforts to build its power-bases in Cuba, Ethiopia, Angola, South Yemen and Afghanistan are mere details of its unsocialist framework.

The world would have to discard its double standard and protect this principle with consolidated might, if the sovereignty and independence of the smaller nations are to be protected.

Russia seeks to push to the Arabian sea and towards the energy sources in the Middle East, first to threaten supplies of the West and secondly to care for its own future needs.

The Russians are not simply seeking access to warm waters, they also want to pre-empt and suppress the Islamic resurgence around them. Muslims constitute about one fourth of the Russian population. The Islamic revolution in Iran, the emergence of Islamic revolutionary resistence to the left secular dictatorship in Afghanistan and the prospects of Islamic rule in Pakistan are seen as a potent threat to Communist hegemony in Central Asia. The ideology dimension of Islam as a comprehensive and moral social order is taken as a threat.

There is no welcoming of Islam as a force against atheistic Communism. On the other hand the West seems eager to drown this force in the murky waters of cold war.

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SPECTRUM

Islam brings peace through submission to God and obedience to His Law. It means "seeking peace, both from within and from without by dedicating one's life to God, living for Him and following the way of life which pleases Him."

"Mohammadanism" is a misnomer of Islam, for it implies that Muhammad (*Sallallahu 'alaihi wa sallam*) and not God. is the founder of this religion Muhammad (*Sallallahu 'alaihi wa sallam*) was only a man and a messenger who transmitted God's Divine Message to mankind.

Islam as such is not a "new' religion which started in the seventh century with the advent of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). It is rather the culmination and verification of the same essential message of monotheism, submission, and obedience (Islam) preached by all messengers and prophets of God from Adam to Abraham to Moses and Jesus (may peace be upon them all)

Islam does not take its name from its prophet, nor does it take it from a nation or a geographical boundary. It is rather a Universal faith and ideology to any human being regardless of his background, colour, race, or nationality.

Allah means the "One and only True God"

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the last Messenger of God who received the last and final of God's Holy Books. He brought to perfection in his person and preaching, in the most comprehensive and pure form, the same essential message which was revealed by God through a long chain of prophets who were raised before him. His message is universal and is directed to all mankind:

"Say (Muhammad): O mankind! Lo! I am the messenger of Allah to you all." (Quran 7:158)

Quran Majeed: To Muslims, the Quran is the last of God's Holy Books. Every word in the Quran is the Word of God, which He revealed to His last messenger (Muhammad—*Sallallahu 'alaihi wa sallam*) through the agency of Angel Gabriel This Angel descended previous-

ly upon God's prophets and messengers, conveying God's divine message to mankind.

The Quran differs from the Holy Prophet Muhammad's (*Sallallahu 'alaihi wa sallam*) "own" words and explanations which are known as the "*Hadeeth*", for the Quran consists exclusively of the revelation or commands which were revealed to him from time to time through Gabriel.

"Your Companion (Muhammad—*Sallallahu 'alaihi wa sallam*) erreth not, nor is he deceived. nor does he speak of (his own) desire It is naught save a revelation that is revealed." (Quran 53:2-4)

For any study of Islam, the Quran is the first and most authentic source of its basic teachings. The Quran is still available in the complete and original Arabic version (the language in which it was revealed). An important and supplementary source to the Quran is the "*Hadeeth*", the sayings and elaborations made by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) The writings of the inspired followers about the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) are called "*Seerah*"

God's Creation is meaningful and life has a sublime purpose which transcends the physical needs and material activities of man. Such a purpose is "to worship God".

"I created the Jin and mankind only that they worship Me" (Quran 51:56)

Yet, the conception of God's worship in Islam extends beyond ritualistic practices (such as offering prayers). To worship God is to know Him, to love Him, to obey His Commandments, to enforce His law in every aspect of life, to serve His cause by doing the right and shunning the evil, and to be just with ourselves and with our fellow human beings To worship God is to "live" a life of righteousness and not to run away from it.

Repentance and Salvation According to Islam, every child is born innocent and free from any sin whatsoever. Man neither inherits sin nor is he responsible for the sins or evil done by others.

"And no burdened soul can bear another's burden." (Quran 35:18)

This is not only a question of justice, but such a concept of man as a responsible being implies also human freedom and dignity.

"And that man hath only that for which he makes effort. And that this effort will be seen." (Quran 53:39-40)

For instance, it was solely Adam's responsibility to expiate the error of his disobedience Moreover, the Quran teaches that Adam did pray for pardon and was forgiven. This is consistent with the very concept of God and His predominant attributes: Mercy and Forgiveness God the Almighty, who is the Creator and Sustainer of all the universe, is also the final authority to grant forgiveness, of which He Himself is the Source

Faith and Action: A Muslim believes that faith is not complete when it is followed blindly or accepted unquestioningly unless the one who professes the faith is fully "satisfied". If faith is to inspire action, and if faith and action are to salvation, then faith must be founded on unshakable conviction without any deception or compulsion.

"There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is hearing, Knowing." (Quran 2:256)

Thus, faith without action is as insufficient as action without faith. No salvation could be attained unless one's faith in God becomes dynamic in one's life, and one's beliefs are translated into corresponding deeds.

"Say, (O Muhammad—*Sallallahu 'alaihi wa sallam*—to mankind) if ye love Allah, follow me; Allah will love you and forgive your errors Allah is Forgiving, Merciful" (Quran 3:31)

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"O my Lord! What did he find, he who missed You.

And what did he miss, he who found you" (Hazrat Imam Husain (Razi Allahu anhu).

The meaning of the statement What did he find, he who missed You, is more indicative and general than saying What did he possess, he who missed You. The former statement means the one who misses Allah, subhaanahu wata'aala, would not find for himself any link with any thing; on the other hand the one who finds Allah (subhaanahu wata'aala) or feels links with Allah, subhaanahu wata'aala, would not miss anything. In other words, the statement means that the one who does not find Allah subhaanahu wata'aala (or does not feel His guidance) would not possess or be linked to anything (or would miss everything).

Haram: One who acquires anything in a *haram* way is possessing something false; a person who lives a dissoluted life is not having any enjoyment but only false feelings which will fade away sooner or later. The Monarch rules over a state, if he were corrupt, is living in a false dream which will end sooner or later. All these persons are living away from Islam!

Missing Allah, *subhaanahu wata'aala*, is missing everything and what they find is nothing but falsity as would become apparent to them sooner or later.

Everyday, thousands of misguided people discover that they were living a false life, and probably few persons who may look deprived discover that they have found everything—what a great statement: *O my Lord, what did he find, he who missed You.*

Government Goals: A Government is not an end in itself but a means to higher goals: To have the reins of government in one's hands is of no importance unless it is used in the right way, that is, it is used to implement the divine Laws and to establish a just Islamic system A political system which does not aim for these goals is useless as well as valueless. Once Hazrat Ali (*Razi Allahu anhu*) was stitching his slippers and he asked Hazrat Ibn Abbas (*Razi Allahu anhu*): What is the value of these slippers? Ibn Abbas replied, "Nothing". Hazrat Ali then said, "By God, it is more valuable in my sight than being your leader, but were it not for the fact that I can establish justice and fight evil."

Spirit of Islam: Reform means giving order to things as opposed to disorder or creation of chaos Seeking reform is the very spirit of Islam. A Muslim is a reformist by virtue of being a Muslim. It is encouraging to find in our age a positive as well as propitious sensitivity towards social reformation developing in our people. However, there is a danger of undermining the service rendered to humanity in other ways than involvement in social reformation. There can be several instances of persons having rendered the greatest service through their personal piety and exemplary life but witihout having involved themselves in social activities. Therefore, the pious like the reformers are also valuable to society.

Islamic Movements: Islamic reformative movements have been partly social and partly socio- intellectual The movement initated by *al-Ghazali* was purely intellectual. To him Islamic sciences and Islamic thought appeared to have suffered damages. He, therefore, undertook the task of the compilation of his treatise entitled "Revival of Religious Sciences ("Ih-yaa-ul-Uloom"). The movement of "Akhwaan-us-Safaa" was intellectual as well as social in its nature.

Jamaluddin Afghani: Undoubtedly the pioneer of a chain of reform movements during the last hundred years is Sayyid Jamal-ul-Din Assadabadi, better known as Al-Afghani. It was he who awakened the Islamic states to the need of reform; made an objective appraisal of the social ills of the Muslims and indicated to them the path of reform and remedy to the ills.

Abduhu: Next to Sayyid Jamal, the person who demands our attention as a reformer in the Sunni world and especially in Arab society is the student and follower of the Sayyid. namely Sheikh Muhammad Abduhu. Abduhus' views on the prevailing ills in Islamic countries were identical with those of his master. But one thing which distinguished Abduhu from his master was his attention to the confusion in the religious thoughts of the Muslims created by coming into contact with the western civilisation and the demands of the modern world of Islam.

Allama Iqbal: Outside the Arab world, there did appear a few reformers of whom some could be considered as champions. Iqbal of Pakistan should unquestionably be considered a champion of reform in the Islamic world. His ideas transcended his native land.

Quranic Verses: The *Zaahir* (obvious—plain) and the *Baatin* (hidden—in between the lines) are both the intended meanings of the verses of Quran Majeed. They are both complimentary to each other and it is not that *Zaahir* contradicts the *Baatin* nor that the *Baatin* contradicts the *Zaahir*.

The real loser: This world has great attraction for those who are possessed of little minds, and who think not on the destiny of man, because they believe not in God and His Messengers.

The time is not far when the same people who have today refused to accept (the Message of Islam) will regret and say, "We wish we had surrendered to it." Leave them alone to eat, drink and be merry and to be deluded by false hopes. They will soon realize it. We had prescribed a respite for every habitation that we destroyed before this. No community is destroyed before the expiry of its respite nor it is allowed to survive it. (15:2-5)

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ENGLISH TRANSLATION OF QURAN MAJEED

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The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 238246.

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WHAT IS FASTING ?

Fasting during Ramazan is one of the five articles of the Islamic Faith as ordained by Allah in Quran Majeed. (**Al Quran 2:183-185**). It starts at dawn and ends at sunset. During this period all intakes, by mouth or otherwise irrespective of their quantity or contents, substance or form, manner or source, are forbidden. It is binding on all adult Muslims who are fit in body and mind. Offenders and dissenters are the sinners.

Fasting is—

—an honest effort to live upto one's convictions and a genuine expression of one's faith in Allah

— in its practical implications, means abstinence from carnal desires and passions, including sex

— a discipline secretly exercised. Allah is all in all for one who is fasting.

According to a **Hadith-ul-Qudsi** (a Saying of the Holy Prophet in the words of Allah)—

"Fasting is for Me (Allah) and I will Myself grant the reward for it." . .

In the words of the Holy Prophet Muhammad, (*Sallallahu alaihi wa sallam*)—

"Fasting is a shield against the fire of Hell". . .

Fasting in Ramazan is an annual exercise undertaken at one time for specific duration, all over the world, for replenishing Faith and regaining spiritual health.

Benefits of Fasting

Fasting serves the over-all purpose of self control and is a practical lesson in pious and peaceful living. On one hand it is a period of the much needed respite from over-indulgence in temporal pleasures and on the other hand, it is an occasion for serving others not so well placed. In this view, it is for one's own good and for the good of others as well.

Fasting is good for —

1. Gaining control over the unruly self and its evil propensities and base desires;
2. Strengthening the spirit and alerting the conscience;
3. Adding pleasure to one's worshipful deeds, prayers etc;
4. Promoting habit of modesty and chastity;
5. Changing the routine of life for the better;
6. Improving physical health;
7. Generating sympathy for the needy;
8. Promoting patience and strengthening will power, and above all in the words of Quran Majeed—
9. Cultivating "self restraint".

Nieyyat (intent) for fasting

In the list of essentials of Fasting, first comes the *'Nieyyat'*, that is, the expresseion of intent to fast. One should at least make the resolve to fast, mentally, as otherwise, going without food and drink will not amount to Fasting. In Ramazan, one can resolve to fast at any hour of the preceding night; or an hour before the following midday, provided one abstains from taking anything, after dawn. Making of *Nieyyat* before dawn is preferable and is commended. For **Fasting** in Ramazan, the words of Nieyyat are —

"Bi-sau-mi gha-din na-waitu min shah-ri Ra-ma-zaan."
(I resolve to fast for the morrow in the month of Ramazan)

Note: For Fasting outside Ramazan, by way of compensation or Kaffara, a formal resolve to fast should be made before dawn. *Kaffara* (expiation) is to atone or deliberately undoing a fast during Ramazan, without any valid excuse in *Shari'ah* (Islamic Law). The guilty person is required to fast continuously for two months or offer food to sixty indigent persons.

Commendable practices Concerning fasting

1. Expression, by word of mouth before dawn, of one's *Nieyyat* to fast.

2 Taking something for *Suhoor* (the pre-dawn meal).

3 Taking something for *"Iftaar"* (breaking of fast) at its proper time, preferably with a piece of date fruit, or a sip of plain water.

4 Ending the fast immediately after sunset. Proper care is to be taken, however, to adhere to correct timing. If, feeling sure, of sunset, one breaks the fast and then finds that the sun had not actually set in, the Fast will be null and void, and one will have to fast in lieu thereof soon after Ramazan.

What is permitted during a Fast?

It is permissible during Fasting to—

1. relax, take rest or go to sleep;
2. take a bath, or to wash parts of one's body;
3. rinse mouth;
5. use *miswaak*. (tooth stick for cleaning the mouth and the teeth);
6. put antimony (*surma*) into the eye(s);
7. engage in activities not against the letter and|or spirit of the rules of Fasting.

Note: Commission of forbidden acts, through forgetfulness, does not violate a fast

Objectionable practices concerning Fasting

The following are objectionable practices concerning fasting:—

1. Inlulgence in loose talk uncalled for or indecent remark.

2. Using slanderous and|or abusive language.

3. Backbiting, acts of violence or of show of temper Even when provoked, one has to return a polite reply that one was fasting.

4. Tasting of edible things (A house-wife whose husband gets offended if the food is not to his taste, may taste the food with the tip of her tongue and then spit it out.)

5 Swallowing the saliva collected in the mouth.

6. Delaying unnecessarily the bath for ritual purity.

7. Delaying *'Iftaar'* deliberately or unnecessarily.

8 Using tooth paste, tooth powder, or a piece of charcoal for cleansing the teeth.

N.B. Chewing of gum or something of the kind, whether it goes down the throat or not, renders a Fast null and void.

Forbidden practices concerning Fasting

stances which nullify a Fast. They are—

Firstly, the circumstances which necessitate a *Qaza* Fast only—*Qaza* means fasting in lieu of Fast lost or abrogated. These are when—

a one is forced to swallow something;

b a drop of water gets down the throat *un-intentionally* at the time of rinsing the mouth.

c the contents of vomitting are swallowed deliberately;

d. a mouthful vomiting wilfully,

e something edible or inedible is swallowed deliberately;

f. something sticking to one's teeth is swallowed after taking it out of the mouth (If something sticking to one's teeth is swallowed without taking it out of the mouth, it will not nullify a Fast.);

g. putting something into the eye, (other than antimony) ear, or nose;

h. a pinch of snuff is inhaled or chewed;

i blood from bleeding gums and saliva gets down the throat, provided the blood is more than the saliva;

j. eating or drinking by mistake and continuing to do so, presuming that the Fast has lapsed.

Secondly the circumstances in which both *Qaza* (compensatory Fast and *'Kaffarah'* (already defined under *'Nieyyat'*), become due are: eating, drinking, smoking, deliberately or making love with one's wife

Who are exempt from Fasting?

The following are exempted from fasting:—

1. The insane;

2 The minors, but they should be encouraged to get into the habit of Fasting according to Hadith;

3. The old and the infirm who are unable to bear the strain of Fasting. But they have to pay (*Fidya*) for each day of Ramazan passed without Fasting *Fidya* is giving away to the poor of 1 kilo (2 p 2 lbs. or 1 p 1 seer) of wheat, or 3 kilos (6 p 6 lbs or 3 p 3 seers) of barley, or its price in cash, or serving an indigent person with two meals

4 Those unable to fast at all due to old age or serious illness, have also to offer *Fidya* as in (3) above.

Who can postpone Fasting?

The following have been allowed to postpone fasting:—

1. A traveller, during the journey, when Fasting may not be convenient. But on reaching the destination, Fasting should be resumed and the loss of days of Fasting made good soon after Ramazan. If, however, one feels equal to the task, it would be better for one to continue Fasting during the journey.

2. The sick, if fasting is likely to aggravate illness, or if the ailing person honestly feels that the strain of Fasting will be too much to bear. Such a person has to offer Fidya (as stated above) for the days of Ramazan on which the person was unable to fast.

3 The womenfolk for the period of menstruation or of confinement after child birth. They should fast for the days so lost soon after Ramazan.

4 Expectant mothers, if they honestly consider that Fasting was likely to prove harmful to them or to the unborn child.

5 Nursing mothers if they honestly consider that Fasting will adversely affect the baby.

6 Those to whose life there may be an imminent danger for instance, due to acute hunger or thirst. Such persons may break the Fast and make good the loss soon after Ramazan.

Etiquettes of Fasting

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has explained some of the etiquettes of Fasting as follows—

— discomforts if any, experienced as a result of Fasting, should be borne cheerfully, and not complained of;

— if by any chance *Suhoor* is missed, one should keep the fast without grumbling;

— if there be some inconvenience in offering *Taraaweeh* prayer, it should be borne patiently Taraaweeh prayers should never be regarded as a burden;

— the Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said that Ramazan is the month of patience and compassion and of promoting feelings of generosity and charity through hospitality towards the poor and the needy. One has to take special care to serve the needy.

Suhoor (the pre-dawn meal before Fasting)

Suhoor is the last meal taken before dawn with the intention of Fasting on the next day. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said that there is a blessing in *Sahoor*. One should, therefore, make it a point to take something for *Suhoor*: even a sip of plain water to observe the *Sunnah*.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has observed that there are blessings in three things, namely (1) *Jamaa'at* (congregation), (2) *Sureed* (a dish of bread in meat soup) and (3) *Suhoor*. *Jamaa'at*, besides the congregation for *Farz Salaat* (obligatory daily prayers), refers also to groups organised for collective Islamic work. Assistance from Allah is guaranteed for efforts on a cooperative basis. *Sureed* is the pieces of bread in meat soup. It is a tasty dish. Whenever the Holy Prophet (*Sallallahu 'alaihi wa sallam*) invited any of his *Sahaabah* (Companions) to *Suhoor*, he used to say, "Get strength for Fasting through *Suhoor*, and make it convenient to get up during the last part of the night by having a nap at midday." There are other traditions also in which the Holy Prophet (*Sallallahu 'alaihi wa sallam*) has commended taking of Suhoor. He (*Sallallahu 'alaihi wa sallam*) has said that if nothing were available for *Suhoor*, its blessing could be availed of by taking a piece of date fruit or a sip of water. In this way, those who fast are doubly rewarded, firstly through *Suhoor* from which they get strength for fasting, and secondly by earning Allah's pleasure for doing so!

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Rights of Ramazan: Urgent Government Directives Needed

For the establishment of *Shariah* in Pakistan, or any other country, basic principle of Islam (*Arkaan*) should have priority. When one recites the *Kalima*:

"There is no God but Allah and Muhammad is His Prophet"; one commits oneself to observe all of the principles, that is, the obligatory daily prayers (*Salaat*), *Zakat*, Fasting and Hajj.

Thank God that Prayers are now officially organised under Govt. directives. Similarly in the matter of Zakat, the second basic principle, an organisation has been brought into being for the purpose of Zakat in all its aspects. Steps have also been taken to facilitate and liberalise Hajj, the annual pilgrimage to Mecca. However, no significant directives regarding observance of Fasting in the month of Ramazan and due regard for its sanctity have yet been taken.

Yaqeen makes bold to offer the following suggestion in this behalf:—

Summer vacation for schools and colleges in Pakistan should be made to coincide with the month of Ramazan. It would also foster the sense of unity This practice is already in vogue in the religious institutions in Pakistan and in respect of all educational institutions in Saudi Arabia. Here we may well invite attention to the Prophetic directive—

"A person who lightens the work of his subordinates in the month of Ramazan, Allah Almighty grants him pardon and frees him from the fear of Hell." (Quoted from Mishkaat, published by Quran Mahal, Karachi, *Hadith* No. 1868, Page 465).

We believe if the above suggestion is accepted and enforced, it will provide sufficient incentive to the student community for Fasing and will also provide them with time for *Taraweeh* and to attend to other devotions in the holy month of Ramazan. Hence urgent and sympathetic attention is called for in regard to this matter on the part of the Government.

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HIJRI CALENDAR SHOULD HIGHLIGHT HIJRI CENTURY CELEBRATIONS

It is understood that the Committee of Hijra Century celebrations in Pakistan, among other things, is giving thought to the important question of replacing the present solar calendar with the Islamic (lunar) one. We are confident that ultimately Pakistan will have the Hijri Calendar in place of Gregorian Calendar, as an important step in the Islamisation process.

To our mind, the very purpose of celebrating the advent of the Fifteenth Century of Hijra will be lost, if Islamic countries do not adopt the Hijri Calendar to welcome its advent In the Islamic Republic of Pakistan. Islam is the official religion and the Government have vowed to introduce Islamic *Shariah* and Islamic practices in all walks of life. In the circumstances failure to adopt the Hijri Calendar will look like a serious and a sad omission. Needless to say that the personal, social, national and international events in the life of Muslims necessarily revolve round the Hijri Calendar.

The present position, in which religious events are observed on the basis of Hijri Calendar while the official business is carried on according to the Gregorian Calendar, is confusing. It has led to serious disagreement, on a number of occasions, between the functionaries of the Government and the Ulema, in the matter of commencement of Fasting and celebration of Idul-Fitr. As soon as the Hijri Calendar comes into force, the possibility of such differences will disappear.

Although the Hijri Calendar is not officially in force in Pakistan, yet the important functions and events, such as marriages and celebrations of all types are fixed keeping in view the Hijri Calendar.

There are Quranic verses which point out the need

for lunar months and the Hijra Calendar:—

In verse 36 of *Sura-i-Tauba* (Chapter No. 9), Allah Almighty says:

"Allah reckons the year to consist of twelve months as laid down in the Book of Destiny on the day of the creation of the skies and the earth out of which four months are sacred. Indeed this is the enduring religion."

The four sacred months are the lunar months, Rajab, Shawwaal, Ziqa'd and Zilhijjah and the Islamic year is a year of twelve lunar months.

In verse 189 of the *Sura-i-Baqar* (Chapter No 2) Allah Almighty says,

"People ask about the various phases of the moon. Tell them that these phases determine various times or dates and and also the date of Hajj"

It is clear from this verse that Allah Almighty in His Wisdom has told us that the easiest and the most reliable method of counting time is through the phases of the moon and that the lunar year is the most naturally determined year.

In verse 185 of *Sura-i-Baqar* (Chapter No. 2), it is stated: "The month of Ramazan is the one in which Quran Majeed was revealed, it provides guidance to humanity and contains arguments which separate truth from the untruth very clearly which are in the nature of a miracle"

Again verse 197 of *Surah-i-Baqar* specifies a particular lunar month for Hajj.

Some of the important family matters are determined, as per *Shariah*, according to the Islamic Calendar, that is, the period of abstinence from conjugal relations during or after divorce the period in which a widow cannot remarry and the period during which a mother can breast-feed her child.

Once we come to know the clear injunctions of Allah Almighty and the Holy Prophet (*Sallallahu 'alaihi wa sallam*), all arguments to the contrary should be discarded as of little or no value. Our fore-fathers lived according to Hijra Calendar for thirteen hundred years, major part of which period was not only the most glorious in the history of Muslims but also of humanity at large.

Certain misgivings were expressed at the time when the weekly holiday was changed in Pakistan from Sunday to Friday. But with the passage of time and the experience gained, the dissidents have become less vocal in their opposition. The most serious objection against the proposed measure that might be urged could be that the lunar year is shorter by 10 days than the solar year and the employers will be paying more for less work. But once the Hijri Calendar comes into force the lunar year will apply to all walks of life. It will then not only regulate salaries, but also the taxes In any case adjustment can always be made

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Hazrat Sahl bin Saad narrated that he heard the Holy Prophet (*Sallallahu 'alaihi wa sallam*) saying: "I am your predecessor at the Lake Fount (Kausar), and whoever will come to it will drink from it; will never become thirsty again There will come to me some people whom I know and they know me, but there will be barriers set up between me and them." Hazrat Abu Said al-Khudri added that the Holy Prophet said: "You do not know what changes they have made after you" "Then I will say: "Far removed (from mercy), far removed (from mercy) far removed (from mercy) those who changed (the religion) after me."

Population of China: The population of China has reached one billion. The growth of population is higher than the one per cent planned by the Government.

RAMAZAN-UL-MUBARAK

Let us prepare ourselves in right earnest for Ramazanul Mubarak which comes off this year in July-August. For detailed information on precepts for Zakat, Fasting, Taraweeh, I'tikaaf, Id-ul-Fitr, and Sadaqatul-Fitr, please see also Ramazan Special—combined issue of Yaqeen International of July 7th and 22nd 1978

The University Grants Commission (Pakistan) is trying to collect funds worth Rs. 1,000 million to be utilized for the award of scholarships to deserving students and the promotion of research in the field of science and technology in Pakistan

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ASCENSION OF THE HOLY PROPHET MUHAMMAD

(Sallallahu alaihi wa sallam)

ISRAA' — MI'RAAJ

(The Great Event between the Night of 26th and 27th of Rajab)

by **Abu Ammaar**

(The night of Mi'raaj this year will be one between the 11th and 12th of June. Since the occasion has a special significance, we hope our readers will avail themselves of the blessed night by offering special prayers—Editor).

Glory to (God) Who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless—in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things) Al-Quran 17:1)

Israa', the word used in the above verse means to escort or to take upon a journey by night As the wonderous events of Ascension of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) took place in the night, hence its Quranic description by the word Israa'

Mi'raaj is a derivative of the Arabic word 'Urooj which means ascension Since the Holy Prophet has in one of his sayings used the expression 'Urijabee (I was made to ascend), the eventful journey has come to be known as Mi'raaj.

Going through the spiritual experiences of apostles of Allah (*'alaihimus salaam*), we come to know that some of them had highly dignified indoctrination from Allah. At that time their eyes were freed from physical fetters, the normal laws of audition were set aside and the conjectural limitations of Time and Space were suspended in respect of their senses in spontaneous profusion, to be ushered into the august Presence. The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had the privilege of admittance into the hallowed precincts and was as close as or even closer than 'two bow-length" (Qaaba Qausain) (Al-Quran 53:9). Prophet Ibraheem (Abraham—*'alaihis salaam*) was honoured with divine briefing as in the verse quoted below—

So also did We show Ibrahim (Abraham) the power and the laws of the heavens and the earth, that he might (with understanding) have certitude. (6:75)

The Old Testament gives an account of the Vision of Prophet Jacob (Ya'qoob, *'alaihis salaam*) as under—

"Jacob came out of Bir Saba' and proceeded towards Haraan and there laid down at a place. As the sun had set he took certain stones from there and put them under his head and went to sleep. He saw in a vision that there was a flight of stairs between earth and heaven over which angels of God were going up and coming down and God was there at the head. He said, "I am God, God of thy father Abraham and Isaac. The land on which thee lies asleep I will give it to you and to your progeny."

As for the Prophet Moses (*alaihis salaam*) the spectacle of Divine Glory which his eyes did witness on mount Toor was his privileged moment. About the rest of the prophets of Beni Israil, the pages of the Old Testament are full with details of their heavenly experiences. In the books of the Bible the revelation to John the apostle, is described at great length, wherein he was shown in a dream a series of different spiritual spectacle namely, the happenings on the Day of Resur-

rection were brought before his eyes and metaphorically presented through similies and parabels The whole narration which we can name as journey to heavens' is spread over 22 chapters. It contains the Signs of the Last Day, Reward and Retribution to the believers and the disbelievers, Paradise and Hell, in such terms and details as most of them are in complete accord with what is given in Quran Majeed and are accetable to the Muslims. The Magis have also to relate an account of the heavenly journey of their prophet Zarathust, which appears as an attempt to recapitulate the events of Ascension of the Holy Prophet. The followers of Buddha have also a narration about a Divine perception of Buddha sitting under the Tree of Wisdom.

The Purpose in giving the above account is to show that some such experience has been a part of the life of those who are near to Allah. Islam has enabled every Muslim to have a taste of this ecstacy through the five daily obligatory prayers. In the case of our Prophet, it was a journey to heavens during a night, when he was taken up with his body. fully awake and completely conscious It is dealt with in detail in the paragraphs that follow.

Mi'raaj or Ascension of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to the sublime destination took place in Mecca sometime before Hijra (Migration to Medina). The Journey was in two parts The Holy Prophet first travelled from Masjid-i-Haraam (The Sacred Mosque) in Mecca to the Farthest Mosque (Masjid-i-Aqsa) in Baitul Maqdis, the sacred city of Jerusalem Then the Holy Prophet traversed the seven heavens and beyond, to the Presence of Almighty Allah. The verse quoted in the beginning mentions the first part of the Journey, for the second part the following verse is relevant—

"When covered the 'sidra' that which covered (it) swerved not the eye nor was (it) overbold. Indeed (besides that) he beheld, from the Signs of his Lord, the Greatest! (Al-Quran 53:16-18).

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was taken up bodily, fully awake and completely conscious, with Hazrat Jibraeel ('alaihis salaam) in attendance, riding a fleet-footed steed The Journey was completed in a part of the night.

To those who hold that Mi'raaj of the Holy Prophet was a dream, we have to submit that if it were a dream, it would be followed by its interpretation as is the case with other dream mentioned in Quran Majeed We give below the dreams as mentioned in Quran Majeed with their interpretations as given in Quran Majeed.

Name of the Prophet/other persons concerned	The Dream	Interpretation of the Dream
1 Hazrat Ibrahim (Abraham) (*'alaihis salaam*)	Then, when he (the son) reached the age to work with him he (Ibrahim) said: "O my son! I have seen a vision that I offer thee in sacrifice!"	So when they had both submitted their wills (to God), and he had laid him prostrate on his forehead (for sacrifice) We called out to him "O Abraham! Indeed thou hast fulfilled the vision!" (Part 23, Chapter 37, Verses 103 to 105).
2 Hazrat Yousuf (Joseph) (*'alaihis salaam*)	When Yousuf (Joseph) said to his father: "O my father! I saw eleven stars and the sun and the moon: I saw them prostrating themselves to me!" (Part 12, Chapter 12, Verse 4).	And he (Joseph) raised his parents high on the throne (of dignity), and they (all) fell down in prostration, before him. He said, "O my father! this is the interpretation of my vision of old Indeed God hath made it come true!" (Part 13, Chapter 12, Verse 100).

3 To young men, the fellow prisoners of Hazrat Yousuf (*'alaihis salaam*).	To young men with him (Yousuf *'alaihis salaam*) who were fellow prisoners. Said one of them: "I see myself (in a dream) pressing wine". Said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating thereof." (Part 12, Chapter 12, Verse 36).	He (Joseph) said, "O my fellow prisoners! as to one of you, he will serve wine to his lord; and, as for the other, he will be crucified and the birds will peck at his head". (Part 12, Verse 41).
4. The King of Egypt.	The King (of Egypt) said, "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye Chiefs! expound to me my vision if it be that ye can interpret visions". (part 12 Chapter 12, Verse 43).	He (Joseph) said, "For seven years shall you diligently sow as usual, and the harvests that you reap you shall leave them in the ear. except a little, of which you shall eat. Then will come after that (period) seven dreadful (years), which will devour what you shall have laid by in advance for them, (all except a little which you shall have stored Then will come after that (period) a year in which the people will have abundant rains and in which they will press grapes. (Part 12, Chapter 12, Verse 47 to 49).
5. Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*).	Indeed Allah has in all truth fulfilled His Prophet's vision. (Part 26, Chapter 48. Verse 27).	Quran Majeed has interpreted the vision as under! "Of course you shall enter the Sacred Mosque, God willing safe and secure, and will shave your heads or clip the hair and you shall not fear. (Part 26, Chapter 48, Verse 27).

The statement makes it clear that wherever a dream or a vision is mentioned in Quran Majeed, its interpretation is also given therein Had Verse No 1 of Sura Bani Israel, Chapter No. 17, quoted in the beginning of the article relating to Miraaj—Ascension of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), stood for a vision or a dream, it would have been followed by its interpretation as in all other cases. Since no interpretation is given, the conclusion is that Mi'raaj of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), stood for a vision or a dream, it would have been followed by its interpretation as in all other cases. Since no interpretation is

ISLAMIC FASTING

Fasting in Islam (Al-Quran 2:183) is not meant for self mortification, although it is more exacting than that enjoined by any other religion. The instinct for food, drink anl sex is inborn, but complete "self restraint" for a specific period enables one to direct one's thoughts and energy to better purpose. Islamic Fasting strengthens one's determination to be good and to do good through full time devotion to spiritual and soulful deeds.

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) forbade fasting on certain days, for instance, the days of 'Id (the 1st of Shawwal and the 10th of Zilhijjah). He also ordered the Muslim not to fast for long periods other than in Ramazan He said: "You have duties to fulfil with regard to yourself The 'self' does not belong to us, but to God and it is a trust placed with us and we are made responsible to ensure its well-being"

Fasting by the Jews and the Christians who follow the solar calendar, is fixed permanently to a particular season. Islamic Fasting rotates through all seasons of the year. Quite naturally so because Islam is a world-wide religion. A fixed season for Fasting is a convenience for some and a hardship for others. Moreover the change of season for Fasting prepares one for complete self control which is the Divine purpose behind Fasting. The capacity to fast both in the freezing cold and the burning heat gives the faithful the power of endurance, which stands them in good stead in all circumstances No world community can obviously observe Fasting with felicity according to solar calendar.

The Jews fast every Monday and Thursday in the blessed memory of Moses — Moosa *alaihis salaam*, who according to them went up the Mount Sinai on a Monday and returned on a Thursday. Again the Jews fast for full 24 hours on the 10th of their month of Tishri their deliverance from Pharoah.

The Christians observe Lent (40 days of Fasting) as an optional practice, and take light food, fruits, etc; when feeling hungry or thirsty. The 'Christian' fast begins after dinner and throughout the following day they may, and do, sip plain tea, coffee or soft drinks.

Islamic Fasting is continuous and rigorous. It is far more conducive to attain the Divine purpose, namely, "self-restraint"

Hazrat Abu Huraira (*Razi Allahu anhu*) narrated that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah; and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Hazrat Anas (*Razi Allahu anhu*) reported the Holy Prophet (*Sallallahu 'alaihi wa sallam*) as saying: "If anyone observes our form of prayer, faces our Qibla, and eats what we kill, that one is a Muslim who has protection from Allah and his Prophet, so do not betray Allah's protection." (Bukhari)

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given, the conclusion is that Mi'raaj of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was not a dream but it was a Journey with his body and in full wakefulness The Verse, quoted below for ready reference, should dispel all doubts. It reads—

"Holy is He Who carried His 'Abd' (servant) during the night".

The word 'Abd' (servant) in this verse is significant because it stands for a living and a dutiful person with his body and soul intact. A soul without body cannot be described as 'Abd' and a body without the soul is, of course, simply a corpse and not an 'Abd'. The purpose of the Journey has also been revealed, namely, to show to the Holy Prophet the Mighty Signs of Allah, as in Verses 16, 17 and 18 of Chapter 53.

The testimony in Allah's own Words is decisive as to the fact of the physical Ascension of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). May Allah, in His Mercy, bless us with true understanding of His Words!

FRUITS OF FASTING

"The month of Ramazan is the month of God, (which brings to us) His blessings, mercy and forgiveness." (The Holy Prophet—*Sallallahu 'alaihi wa sallam*).

Ramazan enables us to make noble resolutions for a better life Muslims try to live a life of piety during this month and follow it during the rest of the year. This is the month when passions are kept under control, vain thoughts far away from the mind and the heart-free from ill feelings. Forgiveness, compassion for and love of fellow men, for the love of God, remain in evidence. Ramazan affords the best opportunity for self-reform.

Why not start making preparations from now on? And when one has made up his mind to make amends, here is a simple test to see how much one stands to gain from Fasting in Rama zan Do the Ramazan resolutions include such items as—

— helping the needy generously to enable them to stand on their legs?

— showing due respect to the seniors and more of love to one's junior?

— making plans for the good of neighbours and friends;

— setting standards to live more honestly and more sincereely, and above all;

— giving uppermost place to God and His Prophet (*Sallallahu 'alaihi wa sallam*) in one's daily routine.

Fasting—Best for Self-discipline

Fasting is an ancient practice. Health-food advocates have claimed it as a cure for ailments from high blood pressure to hay fever. It is best known as a religious and spiritual exercise.

Christ Jesus (*'Isa—'alaihis salaam*) kept a fast for forty days in the manner of Moses (*Moosa—'alaihis salaam*), who fasted for forty days before receiving the Divine Commandments on Mt. Sinai. According to the Bible, Jesus also recommended to his followers to observe Fasting with sincere devotion. He said: "And when you fast, do not put on a sad face like the show-offs do. They go around with a hungry look so that everybody will be sure to see that they are fasting. Remember this! They have been already paid in full When you go without food. wash your face and comb your hair so that others cannot know that you are fasting—only your Father, who is unseen will know And your Father who sees what you do in private, will reward you" (Mathew 6 16-18).

In Judaism, the Day of Atonement is observed as a day of Fasting Fasting among the early Jews was a sign of mourning. It was also practised to ward off an impending danger or to appease Divine displeasure

In Islam, fasting is not a means of appeasing God's wrath or invoking His compassion. Islamic Fasting is a spiritual discipline, to develop strength to follow the Divine Will under all conditions.

During Ramazan, the ninth lunar month of Islamic Calendar, in which Quran Majeed was first revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa salaam*) through the Angel Gabriel, every adult sane Muslim is required to fast by abstaining from food, drink, and sex from dawn to dusk.

The purpose of Fasting as given in the Quranic verse is—

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may acquire taqwa" (*self restraint*). (2:183)

Fasting is enjoined upon Muslims to acquire *"taqwa"*, which is the sovereign virtue. The term *taqwa* is variously translated as righteousness, piety, fear of God, or self-restraint. However, it may be better understood as a self-correcting factor within a person that warns him before he is likely to stray away from the straight path. It helps him to retrace his wrong steps. Fasting with an

(*Contd. on page 35 Col. 1*)

If the case be otherwise, then there is an urgent need for self-correction. One need not feel sorry for oneself. The love of God is for every one of us merely for the asking. If the heart be pure love of God is the easiest thing in the world to imbibe Love of God is not found in an unclean heart, it is just not possible!

Ramazan is approaching fast, make the most of it!

FASTING IN ITS DIFFERENT ASPECTS

The benefits of Fasting are not limited purely to the spiritual aspects of life. In Islam, the spiritual, social, political and psychological sides, all intermingle to make a consistent and cohesive whole. We give below under the four major sub-heads the blessing to be had from Fasting:—

Social Aspects:

1. **Unity** and belonging within the Muslim Ummah. Millions of Muslims all over the World fast during the same month following the same rules.

2. **Equality** of mankind before Allah. All the Muslims, male and female, rich and poor, of all ethnic backgrounds, go through the same experience of abstinence and discipline with no privilege or favour for any class or group.

3 **Charity and sympathy** towards the poor and the needy The rich may "imagine" the sufferings of the poor or "think" about hunger. Yet one cannot appreciate the ordeal until he/she actually "experiences" the same. This may explain, in part why Ramazan is described by the Holy Prophet as the month of patience and compassion, great and glorious and an auspicious month.

4 **Sociability:** Muslims are urged to invite each other for Iftaar, for Quranic study, sermons and supplications. Such gatherings provide a better chance for fraternisation in a spiritual atmosphere.

Health and Medical Aspects:

The medical and health benefits of Fasting include the elimination of harmful fatty substances from the blood, relief from certain types of intestinal and stomach ailments and the renewal of body tissues. Needless to say that some ailments may get aggravated by Fasting In that case, the person is exempted from fasting. For those who may be addicted to unhealthy habits such as overeating, smoking: self-restraint enjoined in Ramazan is an excellent means to drop the bad habits. In this sense, Fasting is also the annual physical overhaul of the body.

The main motive behind Fasting is to obey Allah and to seek His pleasure.

Spiritual and Moral Aspects:

Fasting is an act of—

(1) sincere obedience and submission to Allah, out of love for Allah and the earnest desire to gain His pleasure and to avoid His displeasure. If there were no other reason for Fasting except the above, even then it would be more than rewarding.

(2) faith in Allah as the Real Master and Sustainer of mankind and the Universe. It is to His Mercy that we owe our existence and sustenance.

(3) atonement for one's errors and mistakes. The Prophet (*Sallallahu 'alaihi wa sallam*) has said: "Whoever fasts (during the month of) Ramazan with *Imaan* (heartfelt belief) and earnest desire to seek the Pleasure of Allah, his past sins are forgiven" (Ahmad).

(4) taqwa (to be mindful of Allah): If one volunteers to refrain from lawful things, one would be in a better position to keep away from things unlawful.

(5) honest endeavour: Unlike other acts of worship, Fasting is entirely based on an inner effort at self-restraint No one can know for sure the fact of fasting, for one may break it in secret Fasting thus combines sincerity and faith.

(6) virtue. Fasting does not exclusively mean refraining from food, drink and sex. Ideally it means refraining from all vices and evils. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said: "If one does not abandon falsehood in words and

(*Contd. on page* 36 *Col* 1)

(*Contd from page* 34 *Col.* 3)

understanding of its real objective and with a will for devotion to God promotes *"taqwa"*.

Fasting is a dynamic practice for character building. It enables one to exercise full control over one's body and mind to prevent one from becoming a slave of one's self. Obviously those who make a mark are persons with a strong sense of duty and discipline. One who keeps to the objective of Fasting is blessed with following virtues—

1 Submission to the Divine Will and willing obedience to the Divine Law;

2. Faith in Allah and confidence in one's own self;

3. Concern for moral values and aversion to selfish aims and objects, and

4 Proper utilization of one's faculties with a view to leading a happy life.

FASTING IN PLACES WHERE DAYS AND NIGHTS ARE UNUSUALLY LONG

In regions like Scandinavia and the Poles, a day (or a night) sometimes continues for dozens of hours or more. How should the Muslim residents of such areas determine the hours of Fasting? Some of the Muslim Jurists have concluded that such Muslims may fast for the number of hours equal to the day light hours, namely, the dawn-to-dusk period as in Mecca or Medina. Others have concluded that they may fast for the number of hours according to the daily routine observed in the nearest "normal" place of habitation.

(*Contd. from page* 35 *Col.* 3)

deeds, Allah has no need for his going without food and drink" (Bukhari)

The month of Ramazan with its additional prayers (*Taraweeh*) and frequent recitation of Quran Majeed provides an occasion for spirtual embellishment

Physiological Aspects:

Fasting promotes—

(1) inner peace, contentment of heart, and confidence born out of optimism. These feelings are the direct result of Allah's pleasure;

(2) patience and perseverance and the urge for moral accomplishments,

(3) realisation of the Mercy of Allah in all its forms which are normally taken for granted (until they are missed); and

(4) the quality of adaptability to the different conditions and circumstances of one's life.

SUPEREROGATORY FASTING

In addition to the mandatory Fasting in Ramazan, the following fasts are in emulation of Sunnah (the practice of the Holy Prophet Muhammad — Sallallahu 'alaiih wa sallam). They include:

(1) six days of the month of Shawwaal (the lunar month following Ramazan), consecutively or separately (after the first day of Shawwaal, that is, 'Id-ul-Fitr day);

(2) the day following the night between the 14th and 15th of Sha'baan (the lunar month preceding Ramazan);

(3) the day following the 27th night of Rajab (the lunar month preceding Sha'baan);

(4) the 8th and the 9th day of Zilhijjah (the last month of the lunar year) preceding the Hajj Day, and

(5) the first ten days or the 9th and the 10th day of Moharram (the first lunar month of the Islamic calendar).

Hazrat Asma narrated that the Prophet (*Sallallahu 'alaihi wa sallam*) sad: "I will be at my Lake Fount (Kausar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'they are my followers!' It will be said: "You do not know that they retreated (deserted their religion). Ibn Abi Mulaika said: "O Allah, we seek refuge with you from turning on our heels from the religion and from being afflicted."

JOYS OF HUNGER

Attempts are now being made to translate Urdu and Arabic writings of scholars of eminence from India and Pakistan into English. Virtues of Ramazan—The English version of Maulana Muhammad Zakariya's 'Fazail-e-Ramazan' by the Board of Authors, Darut Tasnif, Karachi is one such attempt to bring the writings of Maulana Muhammad Zakariya, a well-known scholar of Islam in India, to the English-speaking public.

The book, on the institution of fasting in Islam, is divided into three chapters each containing ten, seven and three *ahaadeeth* (sayings of the Holy Prophet) respectively. Chapter I has been devoted to the merits of Ramazan, whereas II and III discuss the beneficence of *Laila-tul-Qadr* and *I'tiqaf*. There is also a long hadith quoted and analysed at the end making it a concluding chapter.

The author has not only quoted ahaadeeh but has also explained them fully with the help of Quranic verses and commentaries on *hadith* literature written by *Muhaddiseen* in different period of history. In explaining some of the points, some events from the lives of distinguished men of Islam have also been quoted.

The *Virtues of Ramazan* is by and large a faithful and straightforward translation of the Urdu text. It is one of the best books in English available on the topic. It not only explains the wisdom of the institution of fasting, but presents an exposition of various acts of *'ibaadat* connected with the month of Ramazan.

(M.M. Ahsan, Impact, London)

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976.

Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980 From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 238246.

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Ramazan Repass

To our Readers!

The purpose of this issue of Yaqeen International is to revitalise the Islamic virtues through words and deeds. As a step in this direction, it is suggested that as the month of Ramazan sets in, the *Hafiz* leading *Taraweeh* prayers, or any other competent person may organise a discourse or a group discussion based on this presentation, or read out relevant material out of it to a company of friends so that through the blessed message of His beloved the Holy Prophet (*Sallallahu 'alaihi wa sallam*), Allah may enable all of us to have practical regard for the auspicious month of Ramazan and our thoughts and deeds may be in conformity with its teachings, ultimately leading us to greater good and less and less evil The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said "If Allah enables even a single person to follow the Right Path through your efforts, it would be better for you than (to own) a string of red camels (which are highly valued)"

Fasting is the most endearing devotion to Allah, the Exalted. It has been narrated that whereas a pious deed is rewarded by Allah through His angels, Fasting is rewarded by Allah Himself because Fasting is for Him.

A Hadith refers to a person who lives through Ramazan but fails to seek Allah's forgiveness. Blessings of Allah come down in Ramazan like rain, and if they are not availed of it is nothing short of a tragedy. There would be no other time, as opportune and propitious as Ramazan, for one to seek forgiveness and if one fails oneself of the opportunity, perdition is more than likely to be his fate The best way to earn Allah's forgiveness is to do one's duty by Ramazan, as enjoined by Allah with utmost care and attention, offering repentance and seeking forgiveness.

Important Reminder

The Holy Prophet (Sallallahu 'alaihi wa sallam) has drawn attention to a gentle aspect of human relations. He advised that employers should make concessions and provide facilities in Ramazan to their employees observing Fasting, by hiring additional hands. It is an important reminder to those who while not fasting themselves extract maximum work out of their employees who are fasting and scold them for delays due to prayers or fasting.

Maulana Muhammad Zakariya (author of "Virtues of Ramazan") has explained the relevance of each of the three parts of Ramazan—Benediction, Forgiveness and Immunity from the Fire as follows:—

There are three types of people, namely, (1) Those who are not sinful: Blessings start coming down to them from the very beginning of Ramazan. How great would the treasure of His Blessings be for such people is only known to Allah.

(2) Those who are free from

casual sins: They avail themselves of Forgiveness in the second part after Fasting for the first part of the month, and

(3) Those who are habitual sinners: They earn freedom from Fire after fasting during the first two parts of the month

For those who are not burdened with professional duties, Ramazan affords great opportunity to obtain spiritual satisfaction to their hearts' content

Those in service and on duty during the day, can spend the morning in reciting Quran Majeed.

The farmers who are not subject to any external working schedule can wholeheartedly devote themselves to the morning duties of prayers, recitation and remembrance of Allah. They can also recite Quran Majeed when in their fields.

The businessmen can find time for devotional duties by curtailing a little their business hours, or otherwise, make a point to recite Quran Majeed with their work.

It is imperative for all of us to do our best in this regard because the Holy month has a close affinity with Quran Majeed —the Word of Allah.

The learned divines have mentioned six conditions to ensure full compliance with the spirit of Fasting. These are:—

(1) Guarding the eyes against obscene sights and scenes;

(2) Guarding the tongue against backbiting, lying, ridiculing, taunting, teasing, using and such other social lapses,

(3) Guarding the ear against listening to what is *Makrooh* (undesirable) and all that is *Haraam* The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said that those who are given to backbiting and those who listen to it are equally guilty. In other words, what is unworthy of the tongue is unworthy for the ears;

(4) Guarding the other parts of the body against wrongs, for example, holding back one's hand from doing wrong; restraining one's steps from wrong directions, protecting one's stomach against taking wrong kind of food; obtained or earned through unlawful means, specially at *Iftaar*, breaking of fast. Such a one is like the ailing person who mixes a little of poison in his medicine The mixture instead of curing him of his illness, may kill him instantly;

(5) Guarding against over indulgence in food, etc., as it defeats the object of Fasting and

(6) Standing guard over Fasting to ensure its perfection to earn the approval of Allah. This indeed should be the feeling behind every virtuous deed to make sure that no act of our's lacks in devotion.

The above six points are for the general body of the righteous. For the chosen few, there is another essential point, namely that the heart must always remain mindful of Allah and is not engaged otherwise, even a thought of making a provision for *Iftaar* is undesirable on their part According to a number of saints it betrays a Allah to provide sustenance.

The commentators of Quran Majeed have observed that the words in verse 183 of Chapter 2, namely, "*Ku-ti-ba 'alai-ku-mus-si-yaa-mu* (Fasting has been ordained for you)" apply to each and every limb of the human body —

Fasting of the tongue is to restrain it from wrongs it is liable to commit;

Fasting of the ear is to restrain it from listening to profane talk;

Fasting by the inner "self" is to get rid of greed and passion;

Fasting by the heart is to cast off love of worldly things;

Fasting of the 'spirit' is to refrain from imagining to oneself the pleasure of the Hereafter and

Fasting of the soul is the total rejection of all except Allah

Blessings of Suhoor

It is—

(a) an act in conformity with Sunnah;

(b) to distinguish the Muslim from the Jews and the Christians who do not take *Suhoor*; and from whom we are called upon to remain distinct as far as possible;

(c) a source of strength for *Ibaadat* (worship);

(d) a help to control bad

Taraweeh

Taraweeh are the special prayers (*Salaat*) offered in between the *'Isha* prayer and the *Witr* (three *rak'ats* of prayers offererd at the end of *'Isha* prayers) They are *Sunnat-e-Mu-ak-kidah* (prerogatory practice of the Holy Prophet) They are to be offered throughout the month of Ramazan, starting from the evening, the Ramazan moon is sighted. They consist of twenty *Rak'ats*, offered in twos with a short respite after every two sets. It is commendable to recite, during the short break after every four *Rak'ats*, *Tasbeeh*, the supplication consisting of the praises of Allah. Its transliteration together with translation is given below:

Transliteration

Sub-haa-na zil-mul-ki wal-ma-la-koot. Sub-haa-na zil-'iz-za-ti wal-'az-ma-ti wal-hai-ba-ti wal-qud-ra-ti wal-kib-riy-yaa-i wal-ja-ba-root. Sub-haa-na ma-la-kil-haiy-yil-la-zee laa-ya-naa-mu wa laa ya-moot. Sub-boo--hun Qud-doo-sun Rab-bu-naa wa Rab-bul-ma-laa-i-ka-ti war-rooh Al-laa-hum-ma a-jir-naa mi-nan-naa-ri. yaa mu-jee-ru. yaa mu-jee-ru yaa-mu-jeer

Translation

"Hallowed be the Lord, to Him belong the Kingdom and Sovereignty. Hallowed be He. His is the power and greatness, His is the awe-inspiring dignity and omnipotence and His is the glory supreme and power irresistible Hallowed be He, the ever-living Lord, Whom sleep and death overtake not Hallowed and sanctified is He, the Creator and Nourisher of us all, of the angels and the Spirit (that is, Archangel Gabriel). O Allah, savev us from the fire of Hell. O Protectcr! O Protector! O Protector!"

Recitation

Recitation of the whole of Quran Majeed is to be completed during *Taraweeh* prayers, offered for twenty nine or thirty nights, depending on the appearance of the Shawwaal moon. Shawwaal is the lunar month following Ramazan.

Every evening, a portion of Quran Majeed is to be recited consecutively and in a manner that on or before the 29th night of Ramazan the recitation of the whole of Quran Majeed is completed. If recitation be completed earlier, it may be started again with due regard to the convenience of the congregation In no case should recitation be prolonged to become tiresome for the congregation as such a practice is depricated. The *Imam* should realise that those standing behind him may include the young as well as the old and the weak. He should, therefore, recite only as much of Quran Majeed in each *rak'at* as may be convenient for the congregation, keeping in view of its completion by the 29th night of Ramazan.

A *Hafiz* (one who has memorised the whole of Quran Majeed) should be invited to lead *Taraweeh* prayers. There should at least be one more Hafiz in the congregation who could attentively follow and listen to the recitation. If the *Imam* were to commit a mistake or omit a verse, the other *Hafiz* should be able to correct him. But where a *Hafiz* be not present, *Taraweeh* prayers may be led by an *Imam*, who should recite shorter chapters from the concluding (30th) Part of Quran Majeed. It makes it easy, in such a case, to start recitation from *Surah Feel* (Chapter No. 105) —*"Alamtara-kaifa"* down to the remaining nine *Surahs* (Chapters) in the first ten *rak'ats* and then going over again the same *Surahs* (Chapters) in the remaining ten *rak'ats*. It is, how-

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temper resulting from feelings of hunger;

(e) a means of offering help to the needy in one's neighbourhood or elsewhere;

(f) the time marked by Allah for acceptance of *Duaa'*

(g) the time when one naturally feels inclined to engage in *Zikr* and *Duaa'*.

Suhoor and **Iftaar** should be with reasonable quantity of food. For the students too much *Suhoor* may be detrimental to their studies. It is better for them to be moderate in *Suhoor* and Iftaar. In the case of religious teachers and other classes of persons who are engaged in religious pursuits, they may take normal quantity as they have long hours of strenuous work Those who have no hard work to do, should restrict their meals at *Suhoor* and *Iftaar*.

It is better to eat a little less in Ramazan than in other months because Fasting will not benefit a person who fills his stomach indiscriminately at the time of *Suhoor* and *Iftaar*. Many Muslim Saints have said that one who remains hungry in Ramazan is saved from the snares of Satan until the next Ramazan.

ever, not absolutely necessary to follow this practice or procedure. *Taraweeh* prayers can be offered by reciting any *Surahs* and|or verses from Quran Majeed. *Taraweeh* prayers, being *Sunnat-i-Muakkadah*, are essential, and one who does not offer them commits a sin.

No Remuneration

An *Imam* for *Taraweeh* prayers should not make a demand for or expect any remuneration It is not commendable to pay, or for the Imam to receive, any remuneration for conducting *Taraweeh* prayers It would be far more preferable to arrange for an *Imam* who would conduct *Taraweeh* prayers with recitation of shorter chapters from out of the 30th Part of Quran Majeed, which most of the Muslims know by heart, than to make an arrangement on payment A *Hafiz*, who is a minor, according to the rules of *Shari'ah* (Islamic Law) is not suitable to lead *Taraweeh* prayers. The Imam should be an adult Muslim.

If one is late in reaching the mosque and finds that *Taraweeh* prayers have already commenced, he should first offer the *farz rakats* of *Isha* prayer and, then. join the congregation for *Taraweeh* prayers He should offer the *'Witr'* prayer, with the congregation and then offer the remaining *rak'ats* of *Taraweeh*. The notion that one, who has not offered the *'farz' rakats* of *'Isha* prayers with the congregation should not offer *'witr'* in congregation is not correct.

Taraweeh prayers come to an end on the appearance of the Shawwaal moon.

I'TIKAAF

To spend sometime in prayerful seclusion within the precincts of a mosque with the sole intention of devoting oneself to prayer and contemplation is called *I'tikaaf* It is one of the special features of Ramazan, observed from the evening of the 20th (a little before sunset) till the appearance of Shawwaal moon

Imam Ibn Qaiyyim (*Rahmatullah 'alaih*) has said that the purpose of *I'tikaaf* is to concentrate through prayer and other acts of devotion, on the glories of Allah, and remaining wholly and solely devoted to His remembrance All thoughts and sentiments of a *Mu'takif* should centre round his love for Allah, so that he gets filled with His love. This loving devotion would stand him in good stead in the dreadful seclusion of the grave when there would be none to comfort him except his hopes in Allah

What could explain better the value of *I'tikaaf* than the fact that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) used to make preparations for it in advance and with great care One who places himself in a mosque in *I'tikaaf* is like one sitting at the door of his bene factor with a vow not to leave it unless his request was granted. Whosoever knocks at the door of Allah, turning his back on the world, what doubt can there be in his not being blessed with His favour and rewards!

I'tikaaf is to be observed in a mosque where the daily five-time congregational prayers are regularly held. For the sake of *I'tikaaf*, in Ramazan, one should enter the mosque with the express *Niyyat* (Intention) of staying there till the appearance of the Shawwaal moon. It is indeed an act of special devotion for one to give up the daily routine of life, and to forego the comforts of domestic life as well as the freedom of movemnt, for gaining the pleasure of Allah.

According to Imam Abu Hanifa (*Rahmatullah 'alaih*) *I'tikaaf* is of three kinds as described below:—

(1) **I'tikaaf-i-waajib:** It becomes due on a vow undertaken, for example, in thanksgiving for a wish having been granted by Allah, or otherwise on a simple vow to undertake *I'tikaaf* for a number of days In the latter case, it becomes necessary to spend the stated number of days in *I'tikaaf*

(2) **I'tikaaf-i-sunnah:** It is observed in emulation of the noble practice of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) for the last nine or ten days of Ramazan, as the case may be, beginning immediately after *'Asr* (late afternoon prayer) and ending after *Maghrib* (evening or dusk prayer) on the last day of Ramazan.

(3) **I'tikaaf-i-Nafl:** It is entirely optional and one is free to choose one's time and duration. Theoritacally speaking, one could observe *I'tikaaf* of this kind for the whole of one's life. As for the minimum period of *I'tikaaf-i-Nafl*, there is some difference of opinion. Imam Abu Hanifa (*Rahmatullah 'alaihi*) considers that *I'tikaaf* is not valid for less than a day, while Imam Muhammad (*Rahatullah 'alaihi*) holds that *I'tikaaf* is

valid for any short period, even for a part of a day. The juristic ruling (*fatwa*) is based on the latter opinion.

It is, therefore, highly desirable to make a *niyyat* for *I'tikaaf-i-Nafl* when entering a mosque, to earn the added blessing of *I'tikaaf* for the time spent in the mosque.

If *I'tikaaf* is observed in all solemnity, it could be the best of devotional acts Its spiritual gains are beyond description Every single moment of a *Mu'takif* counts towards *'Ibaadat* (worship) whether awake or asleep because of his presence in the house of Allah According to a Hadith· "Whosoever proceeds one cubit towards Allah, Allah is pleased to come to him by two cubits"

"If one comes to Me walking, I go to him running."

RULES FOR I'TIKAAF FOR MEN: The best place for *I'tikaaf*, in order of preference, is the Holy Mosque at Mecca, the Mosque of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) at Medina, the sacred Mosque at Jerusalem, any *Jame-Masjid* (Central mosque) in town, or a mosque (or a place ear-marked for offering daily *salaat*) in one's locality According to Imam Abu Hanifa (*Rahmatullah alaih*), I'tikaaf should be observed in a mosque, where the five daily obligatory prayers (*salaat*) are offered in congregation, while his two disciples—Imam Qazi Abu Yousuf and Imam Muhammad (*Rahmatullah 'alaihuma*) consider any mosque suitable for the purpose whether or not the five daily congregational prayers are held there.

RULES FOR I'TIKAAF FOR WOMEN: A woman should observe *I'tikaaf* in a place in her house set apart for offering daily prayers. If there be no such place, a secluded place in the house will do. *I'tikaaf* is much easier to observe for women because they can stay at home and get their domestic duties done through others and earn the great reward for *I'tikaaf* without much sacrifice. Women should not, therefore, deprive themselves of the blessings of *I'tikaaf*, the noble *Sunnah* of the Holy Prophet (*Sallallahu 'alaihi wa sallam*)

Conditions for I'tikaaf

A *Mu-takif* must be—

— a sane person and a Muslim, free from *Hadas Akbar*, that is, should be ritually clean from pollution after sexual intercourse; a female *Mu'takif* should also be free from menstruation;

— with Niyyat for *I'tikaaf*, made either mentally or orally, before entering the place of *I'tikaaf* and

— in a mosque where the five daily prayers are held regularly and in congregation (for males only)

A Mu'takif should not leave the mosque during *I'tikaaf*, except for some genuine reasons, such as, for—

(1) (a) answering the call of nature, (b) performing an obligatory bath, if such facilities be not available within or by the side of the mosque. If a *Mu'takif* owns or has rented two houses, he should go to the house which is nearer to the mosque for the above purposes.

(2) offering *Juma'* prayers in another mosque, if they are not held in the mosque where he is in *I'tikaaf*. He should not, however, remain absent from his mosque for an unnecessarily long period. It is better that he should leave his mosque at *Zawwal* (the time when the sun crosses the Meridian) or reach the *Juma'* mosque, just in time to offer four *rak'ats* of *Sunnah* prayer before the scheduled time for the Juma' sermon

(3) going out of the hall of the mosque to recite *Azaan*.

The above conditions are essential for all types of *I'tikaaf*.

For *I'tikaaf-i-waajib*, as also for I'tikaaf *Sunnat-i-Muakkadah* which is observed in **Ramazan**, Fasting is essential

During *I'tikaaf*, a *Mutakif* follows the normal routine of life He can eat and drink outside the 'hours of Fasting and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can also attend to his private and professional work which needs his immediate attention. He can join (or lead) funeral prayers if he had them in mind when he made his resolve for I'tikaaf, otherwise not.

Circumstances which Nullify I'tikaaf: (a) leaving the mosque wilfully or if for some genuine reason up-held by *shariah* for a period longer than necessary;

(b) leaving the mosque because of fear of some disease and

(c) making love.

No 'Qaza' (Compensatory) *I'tikaaf* is necessary for *I'tikaaf Sunnat-i-Muakkidah* and *I'tikaaf-i-Nafl* if they happen to get nullified. But observance of *'Qada' I'tikaaf* for a nullified *I'tikaaf-i-Waajib*, is essential.

Laila-Tul-Qadr

Laila-tul-Qadr (The Night of Worth) is one of the odd nights in the month of Ramazan, especially the last nine nights. The majority opinion of the religious divines is in favour of the 27th night.

The special features of this night have been mentioned in Quran Majeed in a separate Chapter (*Surah Qadr* No. 97) It says:

"Indeed, We sent it (the Quran) down in Laila-tul-Qadr (the Night of Worth). And what do you understand what Laila-tul-Qadr is? Lailatul-Qadr is better than a thousand months In it descend the angels and Jibreel (Gabriel) by the Will of their Guardian-Lord for every (blessed) affair. Peace it is, till the break of dawn."

In the words of Quran Majeed mentioned above this single night is better than one thousand months, that is, eighty three years and four months Fortunate are those who avail themselves of this night by spending it in *'Ibaadat'* (worship) of Allah. It is a great gift of Allah the Exalted for those who remain devoted to Him.

Since the exact location of the night is not known, it makes one more careful and attentive and to do more and more of *'Ibaadat* on different nights in quest of *Laila-tul-Qadr*.

If *Laila-tul-Qadr* were known definitely, and if one had failed to honour it in an appropriate manner, it could cause anguish and frustration as one would not have had the opportunity to make amends during other nights. Moreover, there are persons who cannot help giving up their life of sin. For them, it would have been a real calamity having persisted in their sinful ways knowingly, even on *Laila-tul-Qadr*.

In the opinion of Imam Abu Hanifa (*Rahmatullah 'alain*), *Laila-tul-Qadr* permeates thro ughout the month of Ramazan. Amongst the signs of *Laila-tul-Qadr* are, the effusion of spiritual blessings; descent of angels to the earth in large numbers, containment of satans, and acceptance of prayers and supplications made therein.

Ahaadeeth relating to Laila-tul-Qadr: Hazrat Anas (*Razi Allahu anhu*) has narrated. "Once during tthe holy month of Ramazan, the Prophet (*Sallallahu 'alaihi wa sallam*) said, "A month has come to you wherein there is a night which is better than one thousand months. One who lost it, deprived oneself of all the rewards: and that nobody was debarred from its blessings unless in fact he/she so deserved." (Ibn Majah and others).

Hazrat Ubaida Bin Samit (*Razi Allahu "anhu*) inquired of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) about *Laila-tul-Qadr* and Prophet (*Sallallahu 'alaihi wa sallam*) said· "It appears during the odd nights of the last ten days of Ramazan. either on 21st, 23rd, 25th, 27th, 29th or the last night of the month. One who prays during that night with faith and firm hope, all his past sins are forgiven. One of the signs of the night is that it is serene, clear and bright, resplendant with special aura. neither hot nor cold, but temperate as if, (on account of the abundance of light) the full moon was shedding its light Meteoric shooting of Satan is held in abeyance till the morning. Again, one of the signs of the night is that on the next morning the rays of the sun are without their usual glare. The sun appears like the moon of the 14th night, as a disc of soft light. On that day Allah holds back the Satan from coming out with the sun, as against other days when the Satan appears on the scene with the rising of the sun." (Baihaqi and others)

It is reported from Hazrat Anas (*Razi Allahu 'anhu*) that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said, "*Laila-tul-Qadr* has been gifted to his *Ummah* (Followers)." There are several traditions in explanation of this Great Gift. According to some of the *Ahaadeeth*, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) felt grieved at the short span of life of the people of his *Ummah* as compared to that of the people of the earlier *Ummah*, and that his followers would hot have equal opportunity to strive for Allah's rewards like those of the earlier *Ummah* who were fortunate to have a longer span of life. Hence the gift of *Laila-tul-Qadr*.

Hazrat 'Ayesha (*Razi Allahu 'anha*) says that she inquired from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) as to how she should pray, if she found *Laila-tul Qadr*. The Prophet told her to make the following prayer:

Al-laa-hum-ma in-na-ka 'a-fuw-wun tu-hib-bul 'af-wa fa'-fu 'an-nee.

Translation: O Allah! Surely Thou art the Forgiver, Thou lovest to forgive, so forgive me (Ahmad, Ibne Majah and Tirmidhi)

'ID-UL-FITR

The night of 'Idul-Fitr is called in the heavens as *"Laila-tul-Ja-za"*—the Night of Rewards *'Id-ul-Fitr* day is the 1st of Shawwaal, the festive day marking the end of fasting during Ramazan. Allah the Exalted, deputes His angels to various places. They come down to the earth and taking their position at street corners, call out—this call is heard by every creation of Allah the All-Glorious and the All-Powerful, other than human beings and the Jinns—

"O Ummah of Muhammad (Sallallahu 'alaihi wa sallam)· Proceed towards the Bountiful Cherisher Who showers (blessings) in the largest measure and forgives the greatest of sins."

When the believers proceed towards the places where *'Id* prayer is to be offered, Allah the Almighty and the All-Powerful, inquires from the angels as to what should be the reward of the worker who had done his duty well The angels reply—

"O our Lord and Master! The return is that they should be paid in full measure".

Allah then declares:

"O My angels! Bear witness With Me that I have bestowed upon them, in lieu of their fasting and Taraweeh during the month of Ramazan, My Pleasure and Forgiveness".

To His servants Allah Addresses thus:

"O My servants! Beg of Me Upon My Honour and Might, in your present congregation, today whatever you would pray for the Hereafter, I will bestow upon you, and whatever you would beg for your earthly life, I shall grant if advisable. Upon My honour so long as you attend upon Me, I shall cover up your shortcomings. Upon My Honour and Might, I shall not put you to disgrace before the sinful defaulters. Now, go back (to your homes), absolved and forgiven, you have pleased Me and I am pleased with you."

The angels become exceedingly jubilant and rejoice at the rewards bestowed upon this *Ummah*, Followers of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the day marking the end of the month of Ramazan (Targheeb)

There is no fasting on *'Id-ul-Fitr* day—it is strictly forbidden As its name indicate, it heralds the breaking of Fasting as Fitr in Arabic means "to split, to break, to open"

HOW TO CELEBRATE 'ID-UL-FITR

Get up early in the morning, take a bath and dress in best clothes and use a perfume.

Pay *Sadaqa-tul-Fitr* before going out for *'Id* prayer. Offer 'Id prayer at an *'Idgaah* (an open place for *'Id* prayers). Return home by a different route

Recite *Takbeer* when going out for *'Id* prayer and when returning home. *Takbeer* is:

Allah-ho-Akbar, Allah-ho-Akbar, Laa Ilaha illalla hu wallahu Akbar Allaahu-Akbar, Wa Lillahil Hamd.

Therre are no 'Nafl (optional prayers) before the 'Id prayer. One may offer them after 'Id prayer, but not at the 'Idgaah.

'Id Prayer: 'Id prayer is *waajib* while *Id Khutbah* (sermon) is *Sunnah*. There is neither any *Iqaamah* nor an *Azaan* for *'Id* Prayer. *'Id Khutbah* (sermon) is delivered after the 'Id prayer, and should be listened to with great attention The prayer procedure is given below and be noted carefully Make the *Niyyat* (intent), as follows—

"I offer to Allah two *Rak'ats* of *Salatul Waajib* (obligatory prayer) for *'Idul-Fitr*, led by this Imam with my face to the Holy Ka'ba."

Call out *Takbeer-e-Tahreema*, raising both hands upto the lobes of the ears and pronouncing *Allah-o-Akbar*. Thereafter the hands are to be placed below the chest, one upon the other, holding the wrist of the left hand by the fingers of the right hand.

Recite *Sanaa* and thereafter the Imam, in raising the hands with each call of *Allah-ho-*Akbar and dropping them after each of the first two *Takbeers*.

At the end of the third *Takbeer*, the hands should be held together as before *Imam* will recite a portion from Quran Majeed and proceed to complete the *rak'at* as usual.

During th second *rak'at*, the Imam will make the recitation first and then call out *Takbeer* three times, the congregation should follow him raising their hands and dropping them down after each *Takbeer*. After the fourth *Takbeer* the *Imam* will bow down in *Ruku'* without raising hands and so will the congregation. The rest of the rak'at is to be completed as usual.

Zakat—A Benevolent Islamic Institution

By Naseer A. Khan

The right of an individual to:

- earn wealth and own it,
- inheritance,
- avail himself in certain circumstances, of interest-free loans, and Zakat,

are some of the solutions offered by Islam to undo the wrongs arising out of the uneven distribution of wealth These measures are of the middle road lying between the two extremes—uncontrolled freedom to amass wealth, and the total prohibition to own anything at all. As is common with all extremes, neither of the above two courses is free from inherent defects The former reduces the poor to a state of utter dependence, no better than that of the serfs of the feudal age, while the latter transforms the State into a monster, more cruel and brutal, than the tyrant kings of the olden times. One gives rise to relentless and merciless competition, while the other kills private enterprise with institutionalised coercion

Zakat in its present form was formally introduced after the conquest of Mecca in 8 A.H. The earlier revelations contained general directions for spending in the way of Allah. Quran Majeed speaks of *Zakat* along with the daily prayers, which rank uppermost among the obligatory duties of a Muslim. A study of Quran Majeed (to which every Muslim should devote a good deal of time during Ramazan) brings to mind the importance of *Zakat* for the well-being of human society.

Governing Principle

Since it is usual to distribute Zakat money in Ramazan, we give below the governing principles concerning Zakat. There are a few fundamentals which should be borne in mind. Firstly, wealth belongs to Allah, therefore the rich are only trustees of Allah's gift. The poor of the community have a claim to what others have been blessed with by Allah, over and above their legitimate needs. It is their duty to provide the needy with at least the bare necessities of life.

Why so many of our fellow Muslims have to live in want, why so many mouths go unfed and so many bodies remain uncovered, is due to our failure to fulfil our duty with regard to Zakat. In order to enable the Muslim community to discharge its obligation towards its less-fortunate "brethren", the affluent Muslims are bound by law (Shariah) to contribute their quota by way of Zakat. Those who neglect their obligation in this regard must be prepared to face Divine displeasure not to speak of the constant prickings from their conscience as offenders against God and their fellow-beings.

The other point concerns the duty of disbursing Zakat to those in genuine need. It is one of the personal responsibilities of a Muslim. It enhances his love for fellow beings and at the same time diminishes his love for worldly belongings. In the absence of an agency for collection of Zakat and its disbursement under the rules of *Shariah,* the individual is not absolved of his responsibility in this behalf. He must see to it that his Zakat amount is carefully determined on a self-assessment basis, and is cheerfully disbursed. It will add grace to duty. It does require courage of conviction to overcome selfish tendency, to live in luxury irrespective of the fact that others may lie in the dust The joys and sorrows of life should be shared with others as far as possible It is th golden rule to make joys more joyful and sorrows less burdensome through mutual good-will. It is the secret of happiness.

Satanic Ways

Why then such regrettable failure to follow the golden rule? Because Satan works way into our heart and he instils in our mind the Fear of the Future! He creates the Fear of the Unseen Morrow! He says· "Who knows that a millionaire of today may be a pauper on the next day? The children born with a silver spoon in their mouth may have to go about with a beggar's bowl in their hands. Therefore, take care of your pennies so that you may and your progeny have heaps of gold and silver to meet the unpredictable caprices of fortune". It is this Fear that makes one miserly and to withhold what is due to his fellow men in the name of Allah. Fear should be fought with Faith: Our answer should be that: "Future rests with Allah. No planning can avert the "bleak" future, if we or our progeny were to take a

profligate's life and incur the displeasure of Allah, how can the future be secure?" The "present" is all powerful, coersive and assertive, while the fear of misfortunes in the future years is merely a phantom of our own imagination.

Human Approach

How can one permit himself to sit at a sumptuous feast while the rest of the company may have with them nothing but empty pots and pans. Is it not anti-social, and hence immoral? Why then grudge parting with a small portion of your surplus wealth — one-fortieth all—to enjoy the pleasure of having obeyed the command of Allah. The concern for the immediate future should not let us forget the ultimate and everlasting life in the Hereafter. Today the arguments in favour of Cooperative Plans for the needy are so well-known that one need not stress, what a blessing the Islamic institution of Zakat is for the humanity as a whole. No want, no waste, no crimes and no troubles.

Prophet's Emphasis

Our beloved and Blessed Prophet Muhammad (Sallallahu 'alaihi wa sallam) has laid great stress on observance of Zakat Once he is reported to have said that the hoarded wealth, out of which Zakat had not been paid would, on the Day of Judgement, appear (before its owner) as a venomous snake to devour his hands. This is how the miserly persons in the matter of Zakat shall be "paid for in their own coin."

Another saying reported from the Holy Prophet, contains even a more serious warning against default in this matter. It says that one who had defaulted in payment of Zakat, will, on the Day of Judgement, be given his due chastisement. Catching a glimpse of the Blessed Prophet interceding with Allah on behalf of offenders and sinners, he will call him for help saying "O Messenger of Allah"! The Blessed Prophet will turn away from him replying that he had duly conveyed to him Allah's Command. This should make a Muslim to tremble in his shoes. at the grave offence which will bring forth such a cold reply from the Prophet who is "Mercy for all the World"!

The offence, for which intercession was sought for, was the offence of not taking mercy on one's fellowmen—of refusing to recognise the claim of the poor in one's surplus wealth. One need not wonder at the reply returned by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) to such a callous offender.

It would suffice, we hope, to emphasise the importance of and the need for compliance with the injunctions for payment of Zakat. It is no doubt a kind of Jihad (struggle) against the sordid tendency—the love of money, which is the root of all evils, and to overcome it in this money-mad world, one needs a staunch faith and a great courage of conviction. May Allah bless us with both!

IFTAAR (REFRESHMENTS FOR ENDING FASTING AT ITS PROPER TIME

Fasting ends with sunset and breaking of the fast at its proper time is called *Iftaar.* To end the fast one should preferably take an odd number of date fruit or a drink of plain water. It is mentioned in a ***Hadith*** that whoever offers *Iftaar* to other person(s) from out of his rightful earnings, angels bestow blessings upon him during the nights of Ramazan; and during *Laila-tul-Qadr* (the Night of Worth), Angel Gibrael shakes hands with him. The sign of Gibriel shaking hands with someone is that the heart of the person softens and tears begin to flow from the eyes.

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) was pleased to observe that one who offered a simple drink (even a sip) of water for *Iftaar,* would be rewarded by Allah, on the Day of Judgement, with a drink from Al-Kausar (the fount of abundance), whose taste shall last until one entered Paradise (Narrated by Ibne Khazeemah and others—Razi Allahu anhum)

Hazrat Salman (*Razi Allahu anhu*) has reported that the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said in a sermon delivered about the end of Sha'baan, that—

.... Offering *Iftaar* to others brought prosperity, remission of sins and protection from the Fire —the reward for host(s) being equal to that of the guest(s) invited to break the fast, without diminishing the latter's reward. The Sahaabah (Companions) pleaded, "O Prophet of Allah!—everyoe of us is not able to offer *Iftaar".* The Holy Prophet (*Sallallahu 'alaihi wa sallam*) replied that to earn the aforesaid reward, it was not necessary to feed to satisfaction Allah will reward all those who offer a piece of date fruit, a sip of milk shake, or even a simple drink of plain water for *Iftaar* One who offers a drink of water for *Iftaar,* will be given on the Day of Judgement, a drink from al-Kausar, the pleasant taste thereof shall last until the person entered Paradise.

ZAKAT

"O you who believe! Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it you may give away something, when you yourselves would not receive it except with closed eyes." (Al-Quran 2:267)

The meaning of Zakat, besides purity, integrity and honesty is alms giving at a fixed portion of one's wealth whether cash or kind. It is obligatory for a Muslim to contribute annually for the benefit of the poor and the deserving The giving away of a portion of one's wealth to the needy is regarded as the cause of its purification as well as its increase Spending of one's Wealth for the good of the indigent is highly profitable. as mentioned in Quran Majeed—

The parable of those who spend their substance (wealth) in the way of God is that of a grain of corn: it groweth seven ears, and each ear has a hundred grains Allah multiplies for whom He pleases, Allah is Ample-giving, Knowing." (2:261)

Zakat affords a practical lesson that the joys of life should be shared with others. It makes our joys more joyful and our sorrows less burdensome.

Our beloved and blessed Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) laid great stress on its observance. He is reported to have said that the hoarded wealth for which *Zakat* had not been paid would, on the Day of Judgement, come to the owner as a venomous snake and start devouring his hands. Another saying of the Holy Prophet is that one who had defaulted in the payment of *Zakat*, will on the Day of Judgement, duly receive his chastisement.

Zakat is an annual obligatory duty (Farz) as an article of faith binding on every adult Muslim, who is a free person, sane, and a Nisaab holder.

Nisaab is the amount of wealth on possession of which Zakat falls due. *Nisaab* for silver is 52.5 tolaas or 21 ozs. (avoirdupois) or Op.6 kilo. *Nisaab* for gold is 7 5 *tolaas* or 3 ozs. (avoirdupois) or 85 grams. For other goods including those meant for trade, *Nisaab* may be ascertained by determining their value in terms of gold or silver.

Zakat rate is one- fortieth of the surplus wealth or of the value of goods, held for one full lunar year, not below the Nisaab. But once one becomes a Nisaab holder, and continues to be so, Zakat becomes payable at the prescribed rate, on additional cash and bullion, and other goods as well, which may come in one's possession, during the year irrespective of the period of possession, that is, even it is less than a year.

Zakat is due on gold and silver and on articles made thereof such as, coins, ornaments, untensils thread. In case one has gold and silver each below the *Nisaab*. *Zakat* amount should be arrived at by calculating the value of gold and silver and then adding up the two determine *Nisaab*. *Zakat* is to be calculated at the current market price of the goods at the time of payment of *Zakat*. Currency notes are to be treated, as gold or silver, and amount calculated at their face value.

Zakat is not due on precious stones, if not meant for trade Utensils, other than those made of gold and silver, are exempt from *Zakat*. Similary furniture and other household goods, not meant for trade, are also exempt. If gold, silver and other goods or merchandise, have not been initially in possession of the owner for one full lunar year, no *Zakat* is payable.

Zakat can be paid at any time during the year.

SPECIMEN RETURN FOR ZAKAT

"Take *Zakat* out of their property, they will be cleansed and purified thereby And pray for them: surely prayer is relief to them: Allah hears and knows all."

Name.. . . . ..

Te. No .. . . .

Address . . . .

Period for which *zakat* is being calculated:

From .... To ....

STATEMENT OF NET WORTH

1 Total possessions of Cash and Value of other Marketable Goods, Securities and Investments:—

Cash in hand
Cash in Bank
Saving bonds at face value
Shares and stock certificates (at cost) Less movable and immovable assets)
Loan advanced (Secured)
Other Investments (Specify)

2. Gold (including gold utensils), in possession
   Gr. at Per Gr.
3 Silver (including silver utensils) in possession
   Gr. at Per Gr.
4 Jewellery and Investments (Cost Price) (Exclude precious stones in personal use)
5 Income from Real Estate Property, not in Personal use.
6. Goods (Finished or Raw Material) at hand (since 1 year) for trade
7 Others (Specify)

(A) Total—————

Less: Debts and Obligations:—

Bank Loan

Mortgage Payable

Other Debts Specify)

(B) Total—————

NET WORTH SUBJECT TO ZAKAT (A) — (B)

If you are "Nisaab Holder" enter 2.5% of the total at the bottom of the first page.

Net income after all expenses (to earn such income) on agricultural produce-cultivated by irrigation

Amount.. . . enter 5% thereof.

Income earned, after deducting all expenses, from agricultural produce (not cultivated by irrigation): Amount .. ....

Enter 10% thereof.

Income from the finds of minerals and treasures (deducting all expenses): Amount...... enter 20% thereof.

TOTAL ZAKAT TO BE PAID

. . . .

(Courtesy: Islamic Centre of Quebec, 2520 Laval Road, St. Laurent, Qubec. H4L 3A1 Canada.)

ZAKAT AND OTHER DONATIONS

The Madrasa Ta'leemul-Islam (Tableeghee College), P.O. Darut-Tasnif Mujahidabad, Hub River, Road Karachi-1, functioning under the auspices of Darut-Tasnif Ltd., caters for a large number of boys, a majority of whom are boarders. Their board, lodging, clothing, tuition, text books, medicines, (transport for the day scholars), etc., are all borne by the Madrasa. There is a separate 'Hifz' Section in which boys are taught to learn to recite Quran Majeed by heart Apart from this, secular education is provided on modern lines to enable the students to take examinations conducted by the Karachi Board of Education and the University of Karachi. The Madrasa provides along with secular education from primary to the Degree classes, religious instructions according to *Dars-i-Nizami*

Students who come to the Madrasa after completing *Dars-i-Nizami*, are given substantial stipends, are prepared and sent up for examinations held by the Karachi Board and the University. The results have been exceedingly satisfactory

Training in handicrafts and small-scale industries is also arranged so that after completion of studies, the students can earn their livelihood. Our Madrasa is, therefore, a unique institution.

It is hoped that by the blessings of Allah and the generosity of our philanthropic brethren. the Madrasa would merit special consideration by all its well wishers and other God-fearing persons.

Donations to the Madrasa are exempt from Income Tax in Pakistan. Remittances for Madrasa can be sent by Postal Orders, Bank drafts, cheques or Money Orders, to Darut-Tasnif Ltd., Mujahidabad, Hub River Road, P.O. Darut Tasnif, Karachi-1, PAKISTAN. (Phone: 238246).

SADAQA-TUL-FITR

It is obligatory for each and every Muslim who is in possession of *Nisaab* to pay *Sadaqa-tul-Fitr*. For others it becomes due after taking into account all types of household goods in excess of normal needs.

A holder of *Nisaab* has also to pay *Sadaqa-tul-Fitr* on behalf of his minor children who are not owners of *Nisaab*. If they be Nisaab holders, Sadaqa-tul-Fitr should be paid from out of their property.

It is wrong to presume that Sadaqa-tul-Fitr is payable only by those who observe Fasting during Ramazan.

Sadaqa-tul-Fitr should preferably be paid before *'Id* prayers It remains due as long as it is not paid and is never time-barred Payment can be made either in kind or cash. If paid in the form of wheat or its products, such as flour, the quantity per head is 1 6 kilos, or 3 45 lbs. or 1 75 seers. If disbursed in the form of barley or its flour, the quantity is 3.2 kilos or a little more than 7 lbs. or 3.1 seers. For other food-grains, the quantity should be such as will fetch the value of the prescribed quantity of wheat or barley. Payment of *Sadaqa-tul-Fitr* in cash should be made on the basis of the market value of a little more

than 1.6 kilos (3.5 lbs.) of wheat 3 2 kilos (or 7lbs) of barley

Sadaqa-tul-Fitr can be given to all those who are entitled to receive Zakat and are not in possession of Nisaab, a debtor whose assets after payment of the debts, would not come up to Nisaab; a traveller in need of assistance and persons studying in Islamic Madrasa It can be given to one or more than one individual.

ZAKAT & SADAQA-TUL-FITR

For payment of your *Zakat* and *Sadaqa-tul-Fitr* please remember Madrasa Ta'limul Islam (Tablighi College), Post Office Darut Tasnif, Mujahidabad, Hub River Road Karachi-1, Pakistan

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SPECTRUM

Islam — the fastest growing religion in Britain: Islam is "beyond doubt" the fastest growing religion in Britain, according to Sunday Telegraph In a special report, the paper said the number of Muslims in Britain, including foreign residents, is estimated to be 1 5 million and it is still growing.

The report was published on 17th February this year to mark the birthday of the Holy Prophet of Islam, (*Sallallahu 'alaihi wa sallam*). The report says that Islam is the second biggest faith in Britain.

In the past 20 years, between 300 and 400 mosques have been erected while in the same period 650 Anglican church were declared redundant. Some of the mosques are as big as cathedrals, the oldest being the Shahjehan Mosque built in 1889 with the funds provided by the Nawab of Bhopal.

Donation by Maulana Abul Hasan Ali Nadvi: Maulana Abul Hasan Ali Nadvi, Rector of the Nadwatul Ulema of Lucknow, one of the recipient of the well-known Faisal Award, has very generously donated all the money of the Award for Islamic causes. He has given 50 per cent for the humanitarian cause for the welfare of the Afghan refugees and the rest has been equally divided between the Madrassah Sawlatia in Mecca Mukarrama and Madrassah Tahfeezul Quran also of Mecca Mukarramah.

Maldivian Islamic Youth Organisation: In Maldives Island, a 100 per cent Muslim country a new organisation called the Madivian Islamic Youth Organisation has been formed The aims and objects of this organisation are to propagate teachings of Islam. The organisation would welcome all help and co-operation from other Muslim organisations and individuals Their address is M I Y O, Ameer Ahmed Magu, Male, Republic of Maldives.

Bangladesh Red Crescent: Mr. A.M. Mir Muhammad Abdul Tawab Sa'di, a senior advocate of the Supreme Court of Bangladesh has started the Bangladesh Red Crescent Society to serve the poor people of Bangladesh, free by qualified doctors.

Islam-West Associates: The Islam-West Associates (Canada), a voluntary organisation, was formed in 1978 to further relationship between the people of the West and the Muslims from different parts of the Islamic World living in Canada. It aims to foster mutual understanding and goodwill by exchange of views and opinions on a broad range of subjects, through educational and cultural links between Muslim and other community groups and government agencies.

It further aims to establish communications between Canadian organisations and those in predominantly Islamic countries and to encourage reciprocal visits. They also propose to hold conferences, seminars and festivals to create greater awareness among Canadians of Islamic characteristics, attitude and customs.

The address of the organisation is 185, Bloor Street East, Third Floor, Toronto, Ontario M4 W3 J3, Canada. Mr. Moinuddin is the Secretary-General of the organisation

Why Hijra: Dr. Habibul Haq Nadvi has clarified why was the Hijra chosen as the starting point of the Islamic Calendar year and not the dates of the birth and the death of the Prophet (*Sallallahu 'alaihi wa sallam*), the date of the revelation of the Quran or the dates of the victories in the battlefields such as the conquest of Mecca or triumph in Qadsiya or in Yarmuk Hijra was chosen because it was the first major sacrifice offered by the Islamic *Ummah* for the preservation of the faith in its formative stages.

The word Hijra has often been misrepresented by many scholars. It means neither flight nor fleeing. The Arabic verb Hajara means "to break off from the relations or abandon one's own tribe". Since the Prophet broke off from his families, from his tribe, the Quraish of Mecca and finally emigrated from Mecca to Medina, the entire act was included in the Hijra.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976.

Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980. From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 228246.

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Pakistan was Born a Muslim State!

By Khalique Ahmad

Pakistan came to us with the blessings of the most Sacred night in the annals of Islam, the 27th of Ramazan-ul-Mubarak, A.H 1367, that is, *in* the year 1947, August 14. Ramazan is the 9th lunar month and one of the four holy months in the Islamic calendar The night is held by a great majority of the Jurists, to be the night, named in Quran Majeed as *lai-la-tul Qadr* (the night of Power) One whole chapter (No 97) of Quran Majeed describes its eminence How felicitous and auspicious is the country, whose advent and antecedents are so glorious! It needs hardly any elaboration, much less an emphasis, to dwell on its merits and importance The gift of Pakistan to the Muslims of India, a people who were placed, to say the least, in circumstances most difficult and discouraging, is one of the spectacular and splendid gifts of God

Briefly Pakistan was brought into existence by the sheer will of the people, and not by force, resource or recourse, to pressure tactics. The Muslims of India were a disorganised and an ill-equipped community before they had placed their trust in the leadership of Mohammad Ali Jinnah as their Quaid-i-Azam. The Quaid, in his turn, accepted the trust as one from God and as a challenge from an inimical majority and a powerful monarchy. Undaunted by the might of the British Empire, the iron hand of the Hindus and conscious of the age old ills of his own people, the Quaid led the campaign in the name of Islam. It was only in a brief period of a decade or so, that he fulfilled the trust placed in him and delivered Pakistan to the Muslims of the Indian sub-Continent.

Pakistan is in itself a great, if not the greatest, lesson in contemporary history on the virtues of democratic, constitutional and entirely peaceful methods to gain a people's legitimate goal of an Independent National Home. The method adopted was in its spirit and concept an entirely Islamic one, hence it is more than justified to assert that Pakistan came into being by virtue of the Islamic sentiments of a people. The slogan, if it can be called one, which the people chanted, day and night, was no other than—*Laa ilaa-ha il-lal-laahu-Mu-ham-ma-dur ra-soo-lul-laah* —the same which is the first article of their Faith. It is the doctrine which makes them a distinct people, separate from all others

Pakistan is, ideologically historically and in actual fact the product of Islam and of no other philosophy or strategy. It is, therefore, in the fitness of things if Pakistan is described as the citadel of Islam. It is destined by God whose gift it is, to be one!

To sum up, Pakistan is a country, Muslim by birth. It

was born a Muslim! There is no other country in the world to share this honour with it.

In this context, we may bring to mind the fact that *Laila-tul-Qadr* is also the night of Revelaltion of Quran Majeed. It was within 30 years of the Revelation that Islam had blessed half of the then known world with its presence. It should occur to us, the people of Pakistan, that if not before, we should now, after 30 years of our checkered career and none-too-enviable an existence, make the resolve. The resolve should be like the one made in the past, which is still alive in the memory of most of us. We should put our trust in our Leader and provide him with unstinted, unqualified and unreserved support as may not only arm him to fight our battles but also hearten him to face the world courageously and at the same time silence the malicious critics.

Much has been lost but still more is available to us; if we have the Faith, the same faith and zeal as were possessed by our ancestors: the faith of which our preceding generation, the winners of Pakistan, was seized with.

O God! dear God, let it be so Amen!

Russians in Pakistan: There are about 5,000 Russians and Poles working as experts and technicians at the Karachi Steel Mills and the Gudu Power Plant.

Reform is the Spirit of Islam

Reform means giving order to things as opposed to disorder or creation of chaos.

Seeking reform is the very spirit of Islam. A Muslim is a reformist by virtue of being a Muslim It is encouraging to find in our age a positive as well as propitious sensitivity towards social reformation developing in the Muslim people. There are, however, several instances of persons having rendered the greatest service through their personal piety and exemplary life but without having involved themselves in social activities. Therefore, the pious like the reformers are equally valuable to society.

Islamic reformative movements have been partly social and partly socio-intellectual The movement initiated by al-Ghazali was purely intellectual. To him Islamic sciences and Islamic thought appeared to have suffered damages. He, therefore, undertook the task of the compilation of his treatise entitled "Revival of Religious Sciences"—the famous "Ihyaa". The movement of *"Akhwaan-*us-Safaa" was intellectual as well as social in its nature.

Undoubtedly the pioneer of a chain of reform movements during the last hundred years is Sayyid Jamal-ud-Din Afghaani. It was he who awakened the Islamic states to the need of reform; made an objective appraisal of the social ills of the Muslims and indicated to them the path of reform and remedy to those ills.

Next to Sayyid Jamal, the person who demands ous attention as a reformer (especiall[y] in Arab society) is the studen[t] and follower of the Sayyi[d] namely Sheikh Muhamma[d] Abdoh. Abdoh's views on th[e] prevailing ills in Islamic countries were identical with thos[e] of his master. But one thin[g] which distinguished Abdo[h] from his master was his attention to the confusion in the religious thought of the Muslim created by coming into contac[t] with the western civilisatio[n] and the demands of the moder[n] world of Islam.

Outside the Arab world there did appear a few reformers of whom some could b[e] considered as champions. Th[e] great Poet and Philosophe[r] Iqbal of Pakistan, is to be considered a champion of reform i[n] the Islamic world. His reform ideas transcended his nativ[e] land.

Dr. Muhammad Iqbal has described Syed Jamaluddin Afghani in these word: "Why al[l] this much power and influence? What agent was so effective that the cry of this one ma[n] reached the innermost dept[h] of the hearts of Muslims in the most distant lands? Was it beside this that the Muslim nations recognised this as a familiar voice? What they felt was that this voice rose from the depth of the spirit of Islamic culture and reminded of their own history full of glory, life and struggle. This voice was an echo of the same cry that sounded in the cave of Hira' in Mecca, in Medina, in Ohad, in Qadesiyah, in Jerusalem, in the strait of Gibraltar, in the Crusades...the same life-giving

cry which resounds in the chivalrous Muslim ear, the invitation to *Jehaad*, honour and power!"

It is true that the voice of Syed Jamaluddin got its echo from the eyes, the ears, the hearts and minds of the Muslim masses besause it rose from the innermost depths of the Islamic culture and glorious tradition. Syed Jamaluddin himself was brought up by the same culture, and the dimensions of his soul were formed in the Islamic environment.

The Mujaddid: For Allah there is one in every generation who invalidates the falsifications and negates the baseless allegations of liars and slanderers.

Ideas foreign to a movement find their way through two means: firstly through the enemies; when a social movement gathers momentum and begins to make its impact on other schools of thought, the followers of other schools infiltrate into that movement and try to destroy it from within We see its examples in the first centuries of Islam, when after the spreading of Islam throughout the world, the opponents of Islam started to work against it through the means of distortion. They imported the ideas of the Jews, Magians and tht Hindus under the mark of Islam and brought havoc on Islam as we witness in history.

Another source of danger to the movement is through its own friends and followers due to insufficient knowledge of its teachings. They get absorbed in foreign ideas and thus knowingly or unknowingly give them a native colour and present them to others under the label of the movement. And example of this aspect too can be witnessed in the events of the first centurries of Islam, when those who were attracted to Greek philosophy, Persian manners and traditions and Indian mysticism, imported in Islamic thought their ideas with the intention of doing service to Islam and not treachery. Fortunately this aspect also did not escape the vigilant eye of the Islamic scholars.

We see another group—and this is the more dangerous one —that Muslim individuals, unaware of Islamic sciences and yet with a craze for alien schools, write things under the title of Islamic morals which are in reality morals alien to Islam, and similarly write on the subject of Islamic philosophy and history, the philosophy of religion. prophethood, politics, economics and Commentaries on Quran Majeed and so on.

The way to fight this danger is not prohibition and ban; is it possible to stop thirsty men in search of a sip of water from drinking water with the plea that it is contaminated?

Gulf and Arabian Studies: A general secretariat of centres and institution engaged in Gulf and Arabian studies is to be set up with a view to coordinating and promoting research in discipline. The Secretariat headquarters will be located turn by turn, in each member country for a period of four years. It is also proposed to issue an anual volume of important studies on the subject.

QURAN MAJEED— LAST OF THE REVEALED BOOKS

A Muslim believes in all the revealed Books of Allah, given to various Prophets at different times.

"Say: We believe in Allah and that which was revealed to us, and that which was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the Prophets from their Lord; we make no distinction between any of them, and to Him we submit." (Al-Quran 3:84)

The four main Books of Allah, revealed for the guidance of mankind and mentioned by name in Quran Majeed are:

(a) *Tauraat* (the "Old Testament"): Revealaed to Prophet Moses (Moosa) *'alaihis salaam.*

(b) *Zaboor* (the "Psalms"): Revealed to Prophet David (Dawood *'alaihis salaam*)

(c) *Injeel* (the "New Testament"): Revealed to Prophet Jesus ('Isa) *'alaihis salaam,* and

(d) *Quran*: (the last and the complete code of religion— Revealed to Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the Prophets of Allah

Note. Presently the Bible is a callection of 66 Books. The first 39 Books foming the Old Testament and the Psalms and the last 27 Books forming the New Testament.

The followers of Old Testament and the Psalms are the Jews and the followers of the

whole of the Bible are the Christians

Quran is the Sacred Book of the Muslims, which means "read or recited." It was revealed by Allah, the Lord of the worlds to Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) through Angel Jibraeel in pure Arabic (12:2, 20:113, 39:28, 41:3)

The first revelation comprising of five verses (96:1-5) came to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) during one of the concluding nights (probabaly the 27th) of Ramazan; which is known as *Lai-la-tul Qadr*:

> Read in the name of thy Lord who created; created man from a clot. Read and thy Lord is most Bounteous Who taught by the pen; taught man what he knew not" (96·1-5)

Quran Majeed was revealed piecemeal during a period of 23 years, with some chapters being revealed entire at one time and the others extended over many years. The collection of Quran Majeed, which means the arrangement of its verses and chapters was performed by the Holy Prophet (*Sallallahu alaihi wa sallam*) himself under Divine guidance. (75:17)

Hazrat Abu Bakr Siddique (*Razi Allahu 'anhu*) at the instance of Hazrat Umer (*Razi Allahu anhu*), made the first complete written copy Quran Majeed whilst Hazrat 'Usman (*Razi Allahu 'anhu*) ordered copies to be made from the written manuscript and got them placed in the various centres of

of Quran Majeed was thus safeguarded from any alteration or corruption This is in accordance with the Divine Promise (Al-Quran 15:9 and 75:17) Quran Majeed is the only Book today which enjoys the distinction of having a pure text Every word and letter of the Holy Book, as we have it today, is as it left the lips of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to whom the Book was reveaed

Quran Majeed is divided into 114 Chapters, each of which is called a *"Surah"* meaning eminence or high degree and also any step of a structure. The chapters are of varying length, the largest (No 2) comprising of 286 verses and the smallest (Nos 103 & 108) containing only 3 verses Each chapter is, however, complete in itself

The *Suraahs* (chapters) are divided into sections or *"ruk'oos"* each section generally dealing with one subject and the different sections being inter-related Each section contains a number of verses or "ayaat" meaning an apparent sign or mark and in this sense Quran Majeed is 6 666

The total number of verses in Quran Majeed are 6,666

For purposes of recitation Quran Majeed is divided into 30 parts called *"Juz"*, which are generally of equal length to enable the reciter to complete its recitation in thirty days, that is one month Each part or *"Juz"* is further subdivided into four parts for convenience of reading over a longer period of time. The Book is also divided into 7 portion of "Manaazil" to enable a reciter to complete its

The divisions, however, do not affect the subject matter of Quran Majeed

Quran Majeed requires a belief in the truth of previous scriptures revealed to the prophets of different nations. It not only verifies the sacred Books but also tells us of the original teachings of the earlier prophets and thus makes manifest the truth. (27:79)

Quran Majjeed holds a unique position as a perfect revelation of the Dinvine Will and teachings (17:9)

It enjoins faith in all the prophets of Allah and His Books It shows the true path. It excludes compulsion from the sphere of religion. Tolerance of other religions and beliefs is the principle of Islam, which establishes religious freedom and protection of the houses of worship of all religions.

It is the greatest spiritual force on earth which is ultimately destined to bring the whole humanity to perfection—

> *"Certainly We have revealed to you a Book which will give you eminence. Do you not then understand?"* (*Al-Quran* 21:10)

World Centre of Islamic Education: A World Centre of Islamic Education is to be established in Mecca, according to the recommendation of an experts committee of the Organisation of Islamic Conference charged to lay down the objectives and rules of the proposed centre. The aim of establishing such a centre is to help develop and promote research into various theoretical and applied aspects of Islamic education.

RELIGION WITHOUT RITUALS

In the seventh century a Semitic tribe appeared upon the scene and callenged the power of the rest of the world. They were the Arabs, peaceful shepherds who bad roamed through the desert since the beginning of time without showing any signs of imperial ambitions They listened to Mohammad (the Holy Prophet—*Sallallahu 'alaihi wa sallam*), mounted their horses, and in less than a century they had pushed to the heart of Europe and proclaimed the glories of Allah, the only God and Mohammad, the Prophet of the only God....

"There are two reasons for the success of Islam. In the first place the creed which Muhammad (*Sallallahu 'alaihi wa sallam*) taught to his followers was very simple The disciples were told that they must love Allah, the Ruler of the World, the Merciful and Compassionate. They must honour and obey their parents. They were warned against dishonesty in dealing with their neighbours, and were admonished to be humble, and charitable to the poor and to the sick Finally they were ordered to obstain from strong drink, and to be very frugal in what they ate

"There were no priests, who acted as shepherds of their flocks and asked that they be supported at the common expense. The Mohammadan (Muslim) churches or mosques were merely large stone halls without benches or pictures, where the faithful could gather....to read and discuss chapters from the Koran (Quran Majeed), the holy book. But the average Muslim carried his religion with him and never felt himself hemmed in by the restrictions and regulations of an established church. Five times a day he turned his face towards Mecca, the Holy City, and said a simple prayer. For the rest of the time he let Allah rule the world as he saw fit.

"The second reason which explains the success of the Muslims in their warfare upon the Christians, had to do with the conduct of those Muslim soldiers who went forth to do battle for the true faith. The Prophet promised that those who fell, facing the enemy, would go directly to Heaven. It gave the Muslims an enormous advantage over the crusaders who were in constant dread of a dark Hereafter and who stuck to the good things of this world as long as they possibly could." (Hendrick Van Loon—additions in brackets are ours—Editor).

LET US PLAN THE FUTURE

Never before in a century has the world seen so many changes in society and science. However, in his effort to advance knowledge and to develop resources, the modern man has overlooked the malign side of his benign achievements. With inventions and discoveries that open up new avenues of energy and power, he opens up as if it were flood gates of perversion leading to corruption and finally to destruction.

Man's mind is so greatly occupied with the fast-growing materialistic pattern of existence that the more important aspect of his life, that is, the spiritual domain, remains out of his mind, and therefore unattended. Neglecting moral values and social responsibilities, man has over stepped his limits and has come to doubt even the existence of his Creator

In the year 1400A.H., which is the last of the current Hijra century, let all of us divert our attention to the humane way of life and that of brotherly love. Let us repent for past mistakes and discard the evil ways to look into the future with hope. Let us rise from our deep slumber and stupor and fight in the name of Almighty. Allah. The Quran bears testimony to this: permission to fight is given to those who are oppressed, and God is well able to assist those who have been undone simply because they say, our Lord is God. 22:39-40)

The fight must be to establish religious freedom, to stop religious persecution, to protect the houses of worship. The fight must not be to compel the unbelievers to accept Islam, for it is against the principles of Islam, Quran and Sunnah.

Let us popularise Arabic, the language of Quran Majeed and of our dear Prophet (*Sallallahu 'alaihi wa sallam*) and teach our family (children and relatives) and friends to read and write Arabic, so that they could recite and understand the Holy Book, Al-Quran, and put it into practice with all their heart and soul.

Let us discharge our other Islamic obligations as well in right earnest.

Let us guard ourselves against division and descension.

(*Contd. on page* 78 *Col.* 1)

MODERNISM—WHO SAID THAT?

About thirty five centuries ago, there was a Monarch in Egypt who ordered a tall building to be erected so that he might climb up and look for One Whom Moses (Hazrat Musa, *'alaihis salaam*) worshiped as his God, and see Who He was, and What He looked like. We have had a successor of that King in our own day too! When Russia first sent up its manned space ship, Krushchev, the then Chairman of the Soviet Communist Party, said that *the Russian astronauts had looked for God but He was nowhere to be seen In other words the passage of 35 centuries has made little difference in man's intransigence.*

Four thousand years ago, there existed a people in Sodom, one of whose most obnoxious practices gave currency to a word after them In our own day the western nations which can rightfully boast of being the most modern can also 'boast' of official statistics of no less than 20 million homesexuals, almost one in every ten *What difference has the passage of forthy centuries made in this regard?*

Man has entertained the idea that the avenues of progress have continued to open up, old techniques have continued to give place to new ones, and each period in human history kept becoming more 'modern' than that it superseded. *What was regarded as the limit of permissibility at the beginning of this century has long become outmoded and old-fashioned!*

As in our time, so in the olden days it was the youth which spearheaded the movements on both sides—the evil and the good This has always been the case in human history.

Modern Science is working more for the destruction than the preservation of human life, more and more destructive weapons are being produced, capable of wiping our entire countries and continents. Instruments of torture are being invented which are more diabolical than any used in the past. This, then, is the 'progress' for which some of the scientist of today are working.

Modern Philosophy: Much the same is the case with various schools of modern philosophy They start with the presumption that, basically, man is an animal and has progressed from that state. Those who subscribe to this theory *seek for the secrets of his nature in animal behaviour.* There is thus a sharp contrast here between what we are taught by religion, namely, that man has been created by God in His own image and to be His vicegerent upon the Earth, and what we are told by science!

According to Mazdak, *woman, wealth, and land were the common property of the community, and today again similar notions are being disseminated* Those who believe themselves to be the successors of the Muzdak school indulge openly in sex like their supposed ancestors—the animals Incest is no longer looked upon as sin or as something unnatural but only as a taboo!

Much is made today of communism and socialism. They are presented as the panacea for all maladies, the most 'progressive' philosophic concept, while every thing against them is branded as 'reactionary'. But this 'progressism' actually gives the finishing touches to 'imperialism' and feualism, in making a complete slave of man Under the communist system both control and distribution come into the hands of a small coterie of men who also happen to be in full control of the armed forces, the police, the judiciary, the jails, and the legislative machinery!

(Contd. from page 77 Col. 3)

the root cause of our sad plight God Almighty has given us the key to success in one single verse (chapter 3, verse 103)—

"....And hold fast to the rope of Allah all together...."

To preserve our identity, to improve our image and to srengthen our faith we must always live up to the basic principles on which Islam is founded, that is,—

To bear witness that there is none worthy of worship but Allah and that Muhammad is the messenger of Allah;

To establish daily five time Prayers;

To pay Zakat—the mandatory annual Charity;

To fast during the month of Ramazan; and

To perform the pilgrimage to Ka'ba, if one has the means to do so.

CHOICEST NAMES

"Nor call each other by (offensive) nick-names. Ill-seeming is a name connoting wickedness (to be used of one) after he has believed" (Al-Quran 49:11)

Since Islam takes care of every department of human life, it has not neglected to advise its followrs on the importance of appropriate and meritorious names. Offensive names are forbidden as is clear from the Quranic verse reproduced above

"What is there in a name?" is a common saying It, however, betrays an old world complacency and a degree of modern indifference to, if not ignorance of, an important aspect of human personality Most of us know, to our cost, that there is much in a name. There is a well-known saying to this effect: "Give a bad name to the dog and hang him."

As the dress makes man, so does a name bring him up. Man is the finest specimen of God's creation having been created in His image. As His vicegerent on earth, man is required to cultivate and display divine attributes He has to be good to one and all. It would not be wise if men were careless about thir names. An appropriate meaningful name is the first gift from the parents to their child. If the face is an index of the man, his name is the sum total of his parents' wishes for him, their ardent love and longing for his moral and material progress. A child grows under the influence of its name, be it benign or baneful!

We reproduce below some of the sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) on the subject—

The Holy Prophet (*Sallallahu 'alaihi wa salam*) asked his companions (vide Zahab Joshmi) to give their children the names of the Apostles of Allah, and that the choicest names with Allah are 'Abdullah' and 'Abdur Rahman'. The Prophet added, that 'Haaris' (one who earns his living) and 'Humaam' (one who possesses will and determination) are befitting names for men On the other hand, the unbecoming names were 'Harb' (querrelsome) and 'Murr' (bitter) (Abu Dawood)

It follows from the advice given by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) that names indicating devotion and submission to Allah as His servant are amongst the best of names, and further that names of the Apostles of Allah and other meaningful names can also be adopted by the Muslims

The Holy Prophet said (vide Abu Darda) that on the Day of Judgement men will be summoned by their names. He, therefore, exhorted his companions to take good and sensible names for themselves (Abu Dawood).

Zainab Bint-e-Abi Salma reported that her original name was 'Burrah' (the virtuous) The Holy Prophet told her to change it to Zainab because it was not proper for one to take a name in self-praise.

Abdul Hameed Bin Jabeer Bin Sharta said that once he called on Sa'eed bin Musabbah and this is what he narrated from the sayings of the Holy Prophet—

"His (Sa'eed) grandfather, whose name was 'Huzn' (rough and rugged), was present in the company of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). When the Holy Prophet asked him for his name, he gave out his name. The Prophet told him that he should change his name to 'Sahl' (simple and smooth). But unluckily the old man did not agree to change his name as advised. Sa'eed concluded that as a consequence thereof his family had contiued to suffer hardships and misfortunes on account of the ill effects of the in-appropriate name of the head of the family."

Once a man named 'Isram' (one who cuts) came to the Holy Prophet. The Holy Prophet suggested to him to change his name to 'Zara" (one who cultivates).

The Hoy Prophet (*Sallallahu 'alaihi wa sallam*) is reported by Abu Huraira (*Razi allahu* 'anhu) to have observed that the worst of names of the Day of Judegement would be for that person, who was known to his fellow-men as 'Shah-in-Shah' (The King of Kings) (Bukhari).

In an other version of the Prophet's saying, it is reported that on the Day of Judgement God Almighty would be most displeased with one who took for himself the title of Shah, and/or Shah-in-Shah (King or King of Kings), because Shah and Shah-in-Shah, are appropricate honorifics for Allah alone and none else. (Muslim).

HIJRA CELEBRATIONS BY MUSLIMS OF THE SOVIET EAST

There was a meeting in Moscow of the Heads of the four Muslim Boards to discuss the celebration of the year 1400 Hijrah in the Soviet Union.

It was decided in the meeting to hold a symposium in the capital of Tajikistan, Dushanbe to be called "Growth of Islam and the role of Soviet Muslims for peace and social development." It was also decided in the meeting to hold a World Islamic Conference at Soviet Uzbekistan's capital Tashkent in the month of Shawwal, 1400 Hijra, which will be called "Fifteenth Century Hijra should be the Century of Peace and Friendship among Nations"

HIJRA CELEBRATIONS IN SRI LANKA

We commend the Hon. Minister of Transport Al-Haj M.H. Mohamed for his untiring efforts in promoting the organisation of the Hijra Celebrations in each and every district in the Island. We are confident that his efforts will help to carry the message of the Hijra to every citizen of Sri Lanka.

FOR THIS YEAR'S HAJJ!

The Hajj Number of 'Yaqeen International' of November and December 1972, Nos. 13 to 16 of Volume XXI) contains full details and a complete account of the formalities and obligation of Hajj and 'Umrah. It also gives (arranged in alphabetical order) the definition of the Terms and details of the Sacred places connected with Hajj. A perusal of the Special Number would be a great help to intending Hajj Pilgrims to understand not only the authentic directives for the performance of this basic religious obligation but also the significance of this fundamental principle of Islam.

SEMINAR ON ISLAMIC BANKING

The Islamic Economics Research Bureau contemplates to hold a seminar on ISLAMIC BANKING in Dacca by November 1980.

Proposed outlines of Topics

1. *Nature of Profit & Interest*: Analysis in terms of socio-economic implications; Interest — high — low — moderate — simple — compound; productive loan, consumption loan, profiteering & usuary; lending vs participation & leasing.

2 Definition, objectives, methods and functions of Islamic Banks Are all interestless banks Islamic ones?

3. *Objectives of Islamic Monetary Policy*: (i) Functions of a central bank in the Islamic Banking system, (ii) Objectives of Monetary Policy in Islam *vis-a-vis* those of Monetary Policy in the modern society, and (iii) Instruments of monetary Policy in Islamic Banking System.

4. *Components of Islamic Banking*: Profit-dividend, income/rent, capital gains, service charges—their relative role in motivating the owners, employees, clients of Islamic Banks and the government.

5 *An account of the Islamic Financial Institutions* that developed in the Islamic countries during early period—A chronological Approach.

6. *Analytical review of the contemporary national and multinational Islamic Banks*: Their problems, prospects and suggestions for improvements, will they be accepted as replacement of existing banks?

Will they be accepted by non-Islamic countries?

7. *Islamic Banks*: Its relationships—with the clients—with other non- Islamic banks and central bank in a mixed system—with Islamic Banks in a total Islamic system.

8 *Money and Capital markets in a total Islamic Banking System*· (a) Nature and Prospects of Financial Instruments in an Islamic Monetary System, and (b) A review on the Islamic Banks of Jordan and the Gulf States.

9. *Prospect of an Islamic Banking system at National and International levels.*

10. *International Association of Islamic Banks*: Its role as a promotor and co-ordinator for Islamic Banks with special reference to a concent of Islamic Monetary Fund (IMF).

11. *Training of personnel for Islamic Banks*: Reorientation of existing bank-personnel and raising a continuous and new cadre

12. *Steps in Islamicizing the existing conventional banks in Bangladesh*· Draft of a bill for introducing an Islamic Bank in a conventional banking system.

A MUSLIM'S PRAYER

Ya Allah! Help us to popularise in our country the Arabic language—the language of Quran Majeed revealed to our beloved Prophet Muhammad (Sallallahu 'alaihi wa sallam) the last of the Prophets of Allah and of those who will ultimately be admitted into Paradise.

HOLY PROPHET'S ADVICE: MAKE YOUR OWN ARMS

When the Holy Prophet (Sallallahu 'alaihi wa sallam) established the Islamic State at Medina 1400 years ago, one of the fist things he did was to ask the young and able-bodied Muslims to train themselves in the art of self defence and to learn to make their own weapons.

Let our Muslim brothers learn the lesson and become fit for fighting and self-sufficient in arms.

MASTERLY MATCH POINT

What can we do to celebrate the 1400 anniversary of Hijrah —the singularly important event in the history of Islam? The history of a religion that has illuminated the face of Freedom, Justice and Honour.

Let us call for a Union of Muslims of the world and a discussion of their common problems for practical solutions to such problems.

The ideal of an Islamic Union is a sublime spiritual goal, and can be attained only when our starting point and our motive all along the way, is a genuine devotion to the faith of Islam. An Islamic Union is in the very nature of Islam; not merely a Union based on material advantages and interests, but a Union coming from the most sublime spiritual motives. It is only when the urge for an Islamic Union comes from spiritual motives, that the Union can be powerful and permanent, and a source of immense enthusiasm and dynamism to all the Islamic peoples.

The world was happy when Islam was the master. Now the world is unhappy and in misery Whether people realize it or not, the world is yearning for the day when Islam will once again be the master. Only Islam can restore the balance, purpose, and happiness in human life This is the God-given function of Islam

Islam is the pillar of the world: the decay and disruption of Islam means the decay and disruption of the world. The birth of a new awareness of Islam means the hand of Divine Guidance offered to the world for help.

Islam served humanity in the past and shall serve it again, as a factor uniting the material world with the spiritual world, and bringing into being a union of the two worlds. In those days Islamic thought was free and full of vitality and the Islamic brains were not fossilized. Fanaticism born of ignorance had not by then paralysed the mental faculties.

Only the warmth and sun of Islam can bring to life this stiff and frozen body politic once again. Let us therefore welcome it wholeheartedly into our lives.

THE SELF EVIDENT CREATOR

By Muhammad Ismail Wali,
Tablighi College,
Mujahidabad, Karachi.

In the modern time, the world is full of scientific inventions which provide us with comforts and remove various hardships The Computer and the Automatic Kitchen are the outstanding examples A computer can produce ready answers to hundreds of official, commercial and industrial problems. Similarly an antomatic kitchen has the capacity to supply meals for one thousand persons in an hour Surrounded by science and knowledge on all sides, we cannot believe that these inventions and achievements have come into being by themselves or without any means or physical|mental efforts. Surely we have not the slightest doubt in our mind that these intricate and complicated machines are the outcome of brilliant mental faculties.

Now, it stands to reason to think over the fact that by whom has the mind, with its high faculties and qualities been created? Verily a sound mind connot but assuredly come to the conclusion that there is one real Entity possessing unestimable powers and limitless knowledge to create objects of such ingenuity like the human mind.

The system and order seen within our own body and in the whole of the universe are the cogent and clear evidence of the Creator.

MISCELLANY

Interest Free Loans for the the Third World: Oil exporting countries are to spend $ 148.7 million in long-term interest-free loans for projects in the developing countries burdened by rising petroleum prices.

Arabic in Gambia: The Republic of Gambia is to introduce the Arabic language in all stages of education in the Republic. Help for this move comes from Libya to promote cooperation between the two fraternal countries.

Islam—the only Cosmopolitan Faith: Islam embraces all members of the human family in a "spirit of love, mercy and justice and accords equal opportunity to all."

Islamisation Pledge: The 1st Southern African Islamic Youth Conference held at Gabrorone, Botswana, declared unequivocally its commitment towards the Islamisation of Southern Africa and pledged for striving towards a "free, just and Islamic way of life."

Contents and NOT the Container: Even in the fourteenth century, there is little respect or respite for the common man. One has to slog like a slave although he is made to believe that he is in the brightest and the most enlightened era, the world has ever known. The actual facts belie this fantastic boast. This world of ours has known much more grandeur and magnificence in the past in all respects. An abundance of material facilities is not all that man wants to live by. He has a soul within his body. When he cares so much for the body, which is after all no more than a container, there is no reason why he should not care and provide for the contents, namely the soul!

First Masjid in Switzerland: In view of the growing demand of the increasing Muslim population in Switzerland, specially Geneva, where there is the European office of the UN, the first big mosque is being constructed there with Saudi finance.

Courses in Arabic: The External Department of the Chinese University of Hong Kong has begun courses in Arabic for beginners.

Decline of Muslims: The Muslim became world leaders and conquerors when they were true to the teachings of the Holy Quran and Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) They were helping the world to be a better place to live

But, when they started neglecting the teachings of the Quran and the advice of the Holy Prophet, their power and influence declined fast, leaving the leadership to other races and peoples. They should again act according to the commands of Allah as in the Holy Quran and the example shown by the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Muslim Countries Enforce Quranic Laws: A trend is growing in the Islamic world towards tightening morality and discouraging crime by the enforcement of the *Shariah* (religious law).

Pakistan and the United Arab Emirates are the latest countries to widen the application of the laws, which is based on the Quran, Islam's holy book.

"Torture of Arab prisoners is so widespread and systematic that it cannot be dismissed as 'rogue cops' exceeding orders. It appears to be sanctioned as a deliberate policy." This is the central conclusion of a five months' inquiry into Israel's treatment of Arab prisoners in the occupied West Bank and Gaza strip conducted by the Insight team of the venerable London "Sunday Times."

Islam in Japan is no longer regarded as a religion of the Arabs followed generally by many people in Asia and Africa. Thanks to the Islamic propaganda the Japanese people have come to know about Islam. They are about to comprehend that Islam is the greatest, universal religion; that it is a complete code and conduct of life. In fact Islam is not an ideology but a practical way of life, a guide in all walks of life regardless of time and place

Islamic University in Sarajevo: The first Islamic University of Yugoslavia inaugurated in Sarajevo in the month of Raamazan, to establish the Islamic standards of teaching is the project of the late King Faisal. Saudi Arabia has made a handsome contribution towards the University.

International Federation of Islamic Banks Formed: Formation of an International Federation of Islamic Banks in Jeddah is a great step forward. All such banks, which function in accordance with the principle of the Shari'ah, that is neither give nor receive interest or take

part in speculatory and prohibited transactions and are instead based on the priciple of partnership and profit-sharing, are eligible for the membership of the body. The federation comprises of Islamic Development Bank in Jeddah, Faysal Islamic Bank of Sudan Faysal Islamic Bank of Cairo, Nasir social Bank of Egypt and Dubai Islamic Bank of U A.E.

Islamic Centre Plan for Delhi: A plan has been announced to establish a multi-purpose Islamic Centre in Delhi, India. The programme announced by the centre's president Maulana Mahiduddin Khan includes publiction of journals in Arabic, English and Urdu with a view to inviting Muslims to their responsibility towards *Da'wah* and present Islam in contemporary terms; translation of the Quran in all the languages of the world, compilation of an Islamic encyclopaedia; preparing popular and research literature on Hadith, History etc It is also proposed to establish an Islamic museum and archives centre plus a modern printing press

Democratic Right: Muslims in Nigeria constitute a majority and are as such within their 'democratic' right to ask that the Objective Principles of the Constitution should also reflect their ideological concepts and values. The Muslim demand is: they would like the whole of the Muslim life—not just marriage, divorce—to be governed by the Shari'ah and the Constitution to uphold as the Muslims are concerned, the supremacy of the *Shari'ah* over man-made laws.

Muslims also want the Constitution to provide for the establishment of *Shari'ah* Courts of Appeal in all the states and not just the former Northern States and that the jurisdiction of the *Shari'ah* Courts should extend over all civil and criminal cases involving Muslims. They believe that 'Islam is not only a religion but a complete way of life which governs all aspects of Muslim's behaviour and, therefore, the word 'religion in the Constitution be defined to express the proper meaning of the word'.

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ACKNOWLEDGEMENT

(i)

We gratefully acknowledge the receipt of the following publications:—

1 Awake to the Call of Islam! Published by The Young Men's Muslim Association, P O Box 5036

1502 Benoni South, Transwaal (Republic of South Africa).

2 The Position of the Friday Khutbah in Islam

Issued by Jamiat-ul-Ulama, Eastern Province, P O. Box No 8049,

Post Elizabeth (Republic of South Africa)

3. Al-Nazeer, No. 9 (8-1-1980) A News-sheet published in Damascus by: Al-Mujahideen in Syria

4. Islamic Echo, Vol 14, No 5. December-January 1980

Published by the Muslim Youth Association in the UK Draycott Place, London SW3, England.

5 PANA—Weekly Report, Vol 30 (17-5-1980)

Review of Japanese Public Opinions on the Islamic World.

Published by Pan Arab News Agency, 4 Floor 6th Araibi DG

1-5-4 Kabuki-Cho, Shinjuku-Ku, Tokyo 160, Japan.

(Telephone (03) 205-1311 Telex 125955 "PANARAB"

(ii)

1 Studies in Islam, Vol. XVI, No 2, July 1979

Quarterly Journal of Indian Institute of Islamic Studies, New Delhi.

2 Studies in Islam, Vol. XVI, No 3, July 1979.

3 Islamic Center, Japan and Its Activities (2978-79) Islamic Center, Japan, 3-31-11, Uehara, Shibuya-Ku, Tokyo, Japan. Tel: (03) 460-6169. Cable ISLAMCENTER TOKYO

4. The Journal Rabitat al-Alam al-Islami

(Muslim World League, Mecca)

Vol. 6, No. 10, Ramadhan 1399-August 1979

5. Islamic Echo
Vol. 14, No. 5, Dec.-Jan. 1980 Safar-Rabiul Awwal 1400.

Price 20P, Published by: The Muslim Youth Association in the U.K.

31 Draycott Place, London SW 3, England.

6. The Position of the Friday Khutbah in Islam.

   Issued by Jamiatul Ulama —Eastern Province,

   P O. Box 8049, Port Elizabeth.

7. Al-Nazeer, No. 9
   A News sheet published in Damascus by Al-Mujahideen in Syria.

   The original Arabic version was published on 20 Safar 1400—8 Jan. 1980.

8. Awake to the Call of Islam Published by: The Young Men's Muslim Association, P.O. Box 5036 1502 Benoni South, Transvaal, \Republic of South Africa.

9. Research Papers, ISSN 0143893X

   Centre for the study of Islam and Christian—Muslim Relations Attitudes—an anthology of Muslilm Views.

   Published by the Centre for the study of Islam and Christian — Muslim Relations, Selly Oak Colleges, Birmingham, B296 L E, United Kingdom.

   Editor: Jorgens Nielsen.

10. Quranul Huda—A Journal for the Guidance of Mankind

    April 1980 — Jamadi-us-Sani 1400

    Printed at the Mirror Press Ltd.. Karachi, Pakistan, Phone: 213842, 213212.

11. Pana, May 17, 1980 A.D — Rajab 2, 1400 A.H.

    Weekly Report, Vol. 30, Pan-Arab News Agency, 4th floor, Arai Building, 1-5-4,

    Kabuki-Cho, Shinjuku-Ku, Tokyo 160, Japan. Tel: (03) 205-1311. Telex: J 25955 "PANARAB"

POINTS FROM LETTERS

From Al-Kabir B. Nurhasan, Secretary-General, Rm. 112 La Maja Building, 459 Legaspi Street, Intramuros, Metromanila, Philippines.

In the name of Allah, Most Merciful We were delighted to receive Yaqeen International and to note its service to the cause of Islam particularly with regard to Muslim youth and Islamic society all over the world We assure you of our support to your efforts.

Insha-Allah, the Islamic Literature and copies of Yaqeen International would be great help to further our knowledge on Islam and serve our purpose in "Islamic Propagation in our country". We would like to continue our communication so that we could further associate and know each other. If you have problems, please write to us in order that we could help you to our best.

Presently, we are conducting temporary Islamic Studies in Maharlika Village, Taguig Rizal, every night of Friday, Saturday and Sunday after Isha Prayer. In addition, we are preparing for our future publications. Please send us more reading materials and Yaqeen International Publications.

From Faisal Ibrahim Bentum Thomas, Post Office Box 8789, Accra, (Ghana).

Asslaamu alaikum. Thanks be to the Almighty (Allah) that He has given us the right Religion for eternal life.

It was just a couple of weeks ago that I had your address from one of our Muslim brothers here. I write to you in order to know more about Islam —the Universal Religion.

Since, "Learning is a duty on every Muslim either male or female", I would like you to give me some of your publications covering the teaching of Islam. Secondly, I am learning to read the Holy Quran. I have finished with the "Abajadah" and started reading the first part of the Holy Quran. I am now reading "Suratul 'Am-ma"

I would be very grateful if you could send me some of your Holy Quran with the Arabic Text and other publications which will assist me in the advancement of my Religious knowledge. I take the opportunity to ask for this because as the Love of Allah remains, I hope you will help me.

Hazrat Abu Hurairah reported that the Messenger of Allah waited on some people who were seated. He asked: "Shall I not inform you about the best of you from the worst of you?" They remained silent. He repeated that three times. A man said? "Yes, O Messenger of Allah! inform us about the best of us from the worst of us." So he said: "The best of you is he from whom his good is hoped for and his evil is secured; and the worst of you is he from whom his good is not expected and his evil is not secure." (Tirmizi)

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ENGLISH TRANSLATION OF QURAN MAJEED

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The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 238246.

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Marvels of Quran Majeed

By Hasan Ahmad Abideen

(Based on the researches of the eminent religious scholar Abdur Razzaaq Nofal.)

(1) The word *'Qul'* meaning "say" as Command from Allah, occurs in Quran Majeed 332 times and the word *"Qaaloo"* meaning "they said", or other derivatives of *'Qul'* occurs in the same number, that is, 332 times.

(2) Quran Majeed speaks of seven heavens (skies) and the reference to them occurs in seven Chapters of Quran Majeed.

(3) The number of months as mentioned in Quran Majeed is 12 and the word 'month' occurs at 12 places.

(4) The word *'Imaan'* (Faith, belief) and the word *'Aamanoo'* (they believed) comes 25 times in Quran Majeed, the former 17 times and the two words occur together 8 times. The word *'Kufr'* (disbelief), an antonym of Imaan, occurs 17 times and its derivaties 8 times.

(5) The reference to angels (the embodiment of good) and Satan (the embodiment of evil) occurs in equal numbers, that is 68 times. In the same way the reference to the following is made in Quran Majeed in equal numbers as shown against each-

(a) *'Dunya'* meaning this world of ours and *"Aakhirat"* meaning the next world — 115 times each;

(b) the reference to creation of Adam from 'Sperm' and 'Clay' is mentioned 12 times each;

(c) "Action" and 'reward' are mentioned 108 times each;

(d) "Accountability" and "justice and fairness" occur in equal numbers, that is, 29 times;

(e) "Quran" with its derivatives and "Islam" with its derivatives come 70 times, each;

(f) "Sufferings" and "perseverance" occur in equal number, that is, 102 times.

(6) The following examples show how dominant are Mercy, Forgiveness and virtue—

(a) *"Rahaman"* comes 57 times and *"Raheem"* 114 times;

transgressors) occurs 3 times while the word "Abraar" (the virtuous)

(b) The word *"Fujjaar"* (the comes 6 times;

(c) the word *"Jazaa"* (recompense) comes 117 times and the word *"maghfirat"* (forgiveness) twice of that number, that is, 234 times.

(Continued on Page 86 Col 1)

(*Continued from Page 85 Col 3*)

From the above facts, which can be easily verified from physical counting, it is proved that Quran Majeed—

(a) is *not* man made, and

(b) is *not* amenable to substitution, change, addition or substraction or tempering of any other sort.

Quran Majeed is the eternal miracle, that is, none can produce a like or a substitute of it.

Apart from the above data, there are virtues of Quran Majeed which are yet to be discovered.

(Courtesy 'Al-Haq', monthly Urdu Journal of Akora Khatak, District Peshawar, Pakistan. The article originally appeared in the Journal of Rabitat-al-Alam-al-Islami, Mecca (Saudi Arabia).

In this connection, attention is invited for further insight and illumination to the article published on the subject under the above Heading, on page 259 of Yaqeen International of April 22, 1979.—Editor)

Hijra-the Prophet's Migration

The Holy Prophet (*Sallallahu 'alaihi wa sallam*), accompanied by Hazrat Abu Bakr (*Razi Allahu 'anhu*), set out on the 1st Rabi'-al-awal on his historic journey northwards: and, according to the most trustworthy reports, reached Qubaa, a suburb of Yathrib, on the 12th of the same month.

Born in the midst of danger and suffering and self-sacrifice, the cause of Islam found at last a congenial soil among the inhabitants of Yathrib, which henceforth came to be known as *Madinat-un-Nabi*, the City of the Prophet.

Dates of Departure and Arrival: As regards the dates of the Prophet's departure from Mecca and his arrival at Medina, the reports are not unanimous. The difference of opinion with reference to the *Hijrah* is perhaps partly due to the fact that the beginning of a month in the Islamic calendar is reckoned from the day following the appearance of the new moon: thus, errors must evidently occur here and there. The three days which the Holy Prophet and Hazrat Abu Bakr spent in the cave on Mt. Saur may have contributed to this uncertainty, for some historians count those days as part of the journey, while others calculate the beginning of the journey from the moment when the two dignitaries left the cave (which is so near Mecca that it may be regarded as being situated almost within the precincts of the town).

Tabari says that the Holy Prophet left Mecca on a Monday, and reached Medina (or to be more exact, Qubaa) on Monday, the 12th Rabi'ul-Awwal.

Ibni Sa'd mentions that the Holy Prophet and Hazrat Abu Bakr left Mt. Saur in the night of the 5th (that is, the night preceding the 5th) which was a Monday. *Ibn 'Abd al-Barr* quotes a report on the authority of *al-Kalabi* (Istee'aab I, p. 18) to the effect that they left the cave (and not Mecca proper) on the 1st, which was a Monday (according to the calculation of *Ibn Sa'd* and *Tabari*, the 1st should have been a Thursday).

Regarding the date of arrival at Qubaa, the historians are still less unanimous.

Ibn Hajar (Fath—al-Baaree, VII, p. 194) mentions several dates suggested by various authors; these dates cover almost the whole of the month of Rabi-'ul-Awwal, and are, therefore, not at all helpful. Most of the authorities, however, agree that it was the 12th.

Besides *Ibn Sa'd* and *Tabari*, *Ibn Hishsaam* also subscribes to the above view. But, while these three authorities state that the 12th Rabi-'ul-Awwal fell on a Monday, *al-Kalabi* maintains that it was a Friday.

On the whole the most probable dates are:

—Departure from Mecca 1st:
—Departure from Mt. Saur, 5th,
—Arrival at Qubba, 12th.

In *Caetani's Chronographia* (1-2) we find the following dates of the Christian Era corresponding to the Muslim dates: 1st Rabi-ul-Awwal = 12th September, 622 A.C: 5th Rabi-ul-Awwal = 17th September and 12th Rabi'ul-Awwal = 24th September. As regards the week-days, *Caetani's* calculation coincides with that of *al-Kalabi*, the 1st being a Monday, and the 12th, a Friday; but the week-days as given by *Ibn Sa'd* and Tabari (that is, departure from Mecca on Thursday, from Mt. Saur on Monday, and arrival at Qubaa on Monday) are, on the whole, better supported by the evidence of other reliable Traditions.

Bait-ul-Maal

The importance of *Bait-ul-Maal*, or Public Treasury, was first impressed upon the public by Hazrat Umar (*Razi Allahu anhu*), whose economic planning brought huge revenue from newly acquired territories. After one year, Hazrat Abu Huraira (*Razi Allah anhu*) as Governor of Bahrain, sent for the *Baitul-Maal*, a sum of five lakh dirhams realised from taxes. Hazrat Umar called the assembly and asked their views concerning the disposal of the large sum of income. Hazrat Ali (*Razi Allahu anhu*) was in favour of distributing it among the people. Waleed bin Hishaam suggested the idea of a treasury on the pattern of one he had seen in Syria, in which the treasury and the office of accountancy were maintained separately. Hazrat Umar approved Waleed's plan and laid the foundation of *Bait-ul-Maal* for the future.

For treasuries, Hazrat Umar (*Razi Allahu anhu*) buiilt strong buildings. At Kufah, construction material came from the ruins of various old buildings. To remove the fear of theft, treasuries were often built along with mosques. The district treasuries retained only what was needed for their expenditure and remitted the remaining sum to the *Bait al-Maal* at Medina Munawwarah at the end of each year. Under Hazrat Umar, a sum of ten crores and twenty eight lakh dirhams in land revenue alone was collected from Iraq, while under the Ummayyads and the Abbasides, it never exceeded more than three crores! It is said that there was so much prosperity in Hazrat Umar's domain that often it was hard to find a deserving recipient of *Zakat*. Such were the good old days that Hazrat Umar (*Razi Allahu anhu*) felt responsibility even for the dogs of his domain!

Gems and Jewels

A MASTERLY EXPOSITION OF ISLAMIC CANON LAW

Jean Jacques Rousseau wrote in ("Social Contract" Book II: Chapter 6: "The Lawgiver"): "To discover the rules of society that are best suited to nations, there would need to exist a superior intelligence who could understand the passions of men without feeling any of them, who had no affinity with our nature but knew it to the roots, whose happiness was independent of ours but who would nevertheless make our happiness his concern ... in fact *a divine lawgiver* is needed."

By these standards the most competent legislator is the Creator of man Himself, He knows all the mysteries of man's being, makes no profit out of any human society, and needs no man. Hence the principles which can shape equitable social regulations must be learnt from a person who receives direct guidance from the Creator, whose teachings are the inspired revelations of that unique Source, and who is wholly reliant on that Infinite Wisdom.

..**Human laws aim only at the** ordering of human society. They do not stray outside those limits, nor touch non-social matters like personal conditions, attitudes of mind, spiritual excellence. They do not try to cure internal pollutions within the personality. It is only when personality problems issue in social disorder in action that they enter the scope of legal measures. A person may be filthy in thought and spirit and still good in the eyes of Western law, which looks only upon outward acts and not upon the heart. Islam with its wide outlok aims not just at redressing what has been done wrong but primarily at putting individual and society right from inside, regarding the ethical personality as the basic unit, and its perfecting as the priority. Islam aims at an orderly society composed of sound morals, sane thinking, sensible action, serene psyches. It therefore legislates for the inner life of the individual in as much detail as for the outer life of society. It brings order and congruence between large and small in creation, the natural laws and the spiritual, the material and the metaphysical, the individual and the social, creeds and philosophies. It helps man not to come into collision with the natural laws which underline the orderliness of the universe; disobedience to which corrupts and confounds all human affairs.

Islam pays due regard both to inner purity of heart and to outward purity of action. It calls those deeds good, laudable and meritorious which spring from sincerity and faith.

U.S.A.'s Attorney-General, in his introduction to his book on Islamic Law, wrote: "American law has only a tenuous connection with moral duty. An Ameri-

can may be accounted a law-abiding citizen even though his inner life is foul and corrupt. But Islam sees the fount of law in the Will of God as revealed to and proclaimed through His Apostle Muhammad. This Law, this Divine Will, treats the entire body of believers as a single society, including all the multifarious races and nationalities which go to make it up in a far-scattered community. This gives religion its true sound force and makes it the cohesive element of society. No bounds of nationality or geography divide, for the government itself is obedient to the one supreme authority of the Quran. This leaves no place for any other legislator so that no competition or rivalry or rift can arise. The believer regards this world as a vale of soul-making, the ante-room to the next: and the Quran makes perfectly plain what are the conditions and laws which govern believers' behaviour to each other and towards society; and thus makes the changeover from this world to the next a sure and sound and safe transition."

Dru Laura Vacciea Vaglieri, Professor of Naples University, wrote: "In the Quran we come across jewels and treasures of knowledge and insight which are superior to the products of our most brilliant genisus, profound philosohers and powerful politicians. How can such a book be the product of the brain of a single man — and that of a man whose life was spent in commercial, not particularly religious circles — far removed from all schools of learning? He himself always insisted that he was in himself an ordinary simple man like other men, unable, without the help of the Almighty, to produce the miracle of such work. None other than He whose knowledge compasses all that is in heaven and earth could produce the Quran."

Bernard Shaw, in his "Muhammad, Apostle of Allah" said: "I have always held the religion of Muhammad in the highest esteem simply from the marvel of its living vigour. To my mind it is the sole religion capable of success in mastering the multifarious vicissitudes of life and the differences of culture. *I foresee (it is manifest even today) that, man by man, Europeans will come to adopt the Islamic faith.* **Mediaeval theologians for reasons of ignorance or bigotry pictured Muhammad's religion as full of darkness, and considered that he had cast down a challenge to Christ in a spirit of hatred and fanaticism. After much study of the man, I have concluded that Muhammad was not only not against Christ, but that he saw in Him despairing mankind's saviour.** *I am convinced that if a man like him would undertake leadership in the new world, he would succeed in solving its problems, and secure that peace and prosperity which all men want."*

Voltaire, who at the beginning was one of Islam's most obdurate opponents and poured scorn on the Prophet, after his 40 years of study of religion, philosophy and history, frankly said: *"Muhammad's religion was unquestionably superior to that of Jesus.* He never descended to the wild blasphemies of Christians, nor said that one God was three or three Gods were one. The single pillar of his faith is the One God. Islam owes its being to its founder's degrees and manliness whereas Christians used the sword to force their religion on others. *Oh Lord! if only all nations of Europe would make the Muslims their models."*

One of Voltaire's heroes was Martin Luther. Yet he wrote that 'Luther was not worthy to unloose the latchets of Muhammad's shoes. *Muhammad was a great man and a trainer of great men by his example of virtue and perfection. A wise lawgiver, a just ruler, an ascetic prophet, he raised the greatest revolution earth has seen."*

Tolstoy wrote: "Muhammad needs no other claim to fame than that he raised a barbarous blood-thirsty people out of their diabolical customs to untold advances. His Canon Law with its intelligence and wisdom will come to be the world's authority."

World Centre of Islamic Education: A World Centre of Islamic Education is to be established in Mecca, according to the recommendation of an experts committee of the Organisation of Islamic Conference charged to lay down the objectives and rules of the proposed centre. The aim of establishing such a centre is to help develop and promote research into various theoretical and applied aspects of Islamic education.

Muslims are one Nation (Ummah) and not Nations!

It is painful one to see wrong terminology being used for Islamic terms connoting the ideals and aspirations. One such glaring misrepresentation is "Muslim Nations" used in place of "Muslim Countries". Nationalism is an un-Islamic concept. The Holy Quran explains Muslim Brotherhood in the following words: "Verily this Brotherhood of yours is a single Brotherhood". (21:92).

It is more agnoising to see some of our Muslim brothers calling themselves Arabs, Turks, Afghans, Malays, Indonesians, Pakistanis and Nigerians etc, instead of Muslims. Look, what happened to Arabs and Turks in the world War-I when the British tricked them into the "nationalist" cult. Muslims fought Muslims for the benefit of non-Muslims.

Some *Ahaadith* (Sayings of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) on the subject are:

(i) Ibn Umar reported Allah's Messenger as saying, "Allah will not cause all my people (or he said Muhammad's people) to err. Allah's hand is over the *Jama'at* — community, and he who is separate from it will be separate in hell" (Tirimizi).

(ii) He (Ibn Umar) also reported Allah's Messenger as saying, "Follow the main body, for he who is separate from it will be separate in hell" (Ibn Maajah).

(iii) Abu Zarr reported Allah's Messenger as saying—

"One who separates himself a handbreadth from the community has cast off the rope of Islam from his neck" (Ahmed and Abu Dawood).

(iv) Abu Musa reported Allah's Messenger as saying—

"A believer is like a (slab of) brick for another believer, the one supporting the other" (Muslim).

(v) Numan bin Bashir reported Allah's Messenger as saying—

"The similitude of belivers in regard to mutual love, affection, fel low-feeling is that of the body; when any limb aches, the whole body aches — — — " (Muslim).

(vi) He (Numan) also reported Messenger of Allah as saying—

"The believers are like one person; if his dead aches the whole body aches with fever and sleeplessness' ' (Muslim).

(vii) Anas narrated that when Allah's Messenger said, "Help your brother whether he is acting wrongfully or is wronged", a man submitted, O! Messenger of Allah I help him when he is wronged, but how can I help him when he is acting wrongfully? He (the Prophet) replied, "You can prevent him from acting wrongfully. That is your help to him" (Bukhari and Muslim).

In the light of Quranic verses and *Ahaadith* enumerated above, the Muslim writers, statesmen, journalists, students and people in other walks of life will be well addressed to refrain from using the word "nations" in the context of Muslim countries. The Muslims certainly need unity more than anything else in order to promote their own political, economic, moral and spiritual values. Thus the unity of the Muslims becomes vital not only for their self-preservation but also for the betterment of humanity at large.

HOLY PROPHET'S ADVICE: MAKE YOUR OWN ARMS

When the Holy Prophet (Sallallahu 'alaihi wa sallam) established the Islamic State at Medina 1400 years ago, one of the fist things he did was to ask the young and able-bodied Muslims to train themselves in the art of self defence and to learn to make their own weapons.

Let our Muslim brothers learn the lesson and become fit for fighting and self-sufficient in arms.

On the Tip of Muslim Tongue

1. **Assalaamu 'Alaikum** (Peace be upon you) by way of greetings.
2. **Wa'alaikum us - Salaam** (peace be upon you too) in reply to the greetings.
3. **Bismillah** (In the name of Allah) before making a beginning.
4. **Jazaakallah** (May Allah reward you) for expression of thanks.
5. **Fi-Amaanillah** (May Allah protect you) by way of saying goodbye.
6. **Subhaanallah** (Glory be to Allah) for praising something.
7. **Insha Allah** (If God wills) for expressing a desire to do something.
8. **Astaghfirullah** (I beg for forgiveness) for repenting for sins before Allah.
9. **Maasha Allah** (As Allah has willed) for expressing appreciation of something good.
10. **Alhamdulillah** (Praise be to Allah) for showing gratitude to Allah after success or even after completing anything, for example, after finishing one's meals.
11. **Yaa Allah** (O Allah) when in pain or distress, calling upon Allah and none else.
12. **Aameen** (May it be so) at the end of a **dua'** or prayer.
13. **Inna Lillaahi wa Inna Ilaihi Raaji'oon** (To Allah we belong and to Him is our return). This is uttered as an expression of sympathy at the news of some loss or someone's death.

Hijra Calendar — Need of the Hour

Arrangements are in hands at Government level in Pakistan and some other Muslim countries to commemorate the advent of 15th Century of Hijrah in a befitting manner. The event should lead inter alia to a meaningful and practical measure to enforce Hijrah Calendar (and the Islamic ideal way of life it entails) in Pakistan and the Muslim World at large for the good of all concerned.

The Christian era (Gregorian Calendar), which is generally in operation today, is at variance with our Faith. It starts from the so-called "Crucifixion of Christ Jesus (*alaihis salaam*), while according to Islamic view point, he was lifted up to the Heaven, (Al-Quran 3:55).

Our era is Hijra, which has been introduced with a definite purpose and we are duty bound to bring it in vogue both for the cause of ideological integrity as well as for the blessings of Allah which He confers upon those who live in accordance with the Divine Scheme of life enshrined in Quran Majeed and the *Sunnah*.

It is of great significance that Hijra was chosen as the starting point of the Islamic calendar against the dates of the birth and the death of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), the date of revelation of Quran Majeed or the dates of Muslim victories. The choice is justified because Hijra exemplifies first major sacrifice offered by the Muslims for the preservation of their faith which was yet in its formative stages.

SIGNIFICANCE OF HIJRA

Hijra does not mean "flight" nor 'fleeing". It means "to break off from the relations or abandon one's own tribe". The Holy Prophet (*Sallallahu 'alaihi wa sallam*) did break off from his family, from his tribe, the Quraish of Mecca and finally emigrated from Mecca to Medina. Hence it is known as Hijra and is not to be confused with "flight" or fleeing".

The Islamic Calendar started from the 17th year of Hijra. The decision was taken in the fourth year of the Caliphate of Hazrat 'Umar (*Razi Allahu anhu*) who felt motivated to institute the IsIslamic Calendar and is reported to have remarked: "The Hijra has separated Truth from falseshood, therefore let it become the epoch of the era."

All the events of Islamic history, especially those which took place during the life of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) and afterwards are quoted in Hijra years. Our adhesion to the Gregorian Calendar keeps us more or less, ignorant of those dates and thus deprives us of the full impact of those events which are full of admonitory lessons and guiding instructions.

Again the use of the Hijra Calendar as a common denominator will introduce us to the virtues of the Muslim lunar months. Besides, we shsall come to know what the Holy Prophet (*Sallallahu 'alaihi wa sallam*) did in the various months of the Hijra Calendar

year and how he asked his companions (and through them the entire *Ummah*) to conduct themselves in those months.

It is suggested that government offices may be required to use the Hijra Calendar in their daily business. In their letters, memoires and notes, they should refer to the Hijra year and Islamic months and thus make a start for ideological reawakening of the Muslim *Ummah*.

It would be helpful if Table Diaries | Wall-date indicators prominently displaying the Muslim lunar months and dates are printed in bulk and supplied to offices, schools, colleges, farms, factories, libraries and barracks to facilitate mass acquaintance with the Hijra Calendar.

To conclude here are some of the saying of the Holy Prophet (*Sallallahu alaihi wa sallam*) relevant to the issue—

Bilal bin Harith al-Muzani reported Allah's Messenger as saying, "Whoever revives a Sunah of mine which has been neglected after my time will have a reward equal to the rewards of thos who act upon it, without their rewards being diminished in any way. But whoever invents a misleading innovation with which Allah and His Messenger are not pleased will be charged with a sin equal to the sins of those who act upon it without diminishing their loads in any way." (Tirmizi and Ibn Maajah).

Jabir reported Allah's Messenger as saying, "To proceed: The best discourse is Allah's Book, the best guidance is that given by Muhammad, and the worst things are those which are innovations. Every innovation is error." (Muslim)

"Who so migrateth for the cause of Allah will find much refuge and abundance in the earth, and who so forsaketh his home, a fugitive upto Allah and His Messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful". (Al-Quran, 4:100)

Al-Irbad bin Sariya said that Allah's Messenger led them in prayer one day, then faced them and gave them a lengthy exhortation at which their eyes shed tears and their hearts were softened. A man said, "Messenger of God, it seems as if this were a farewell exhortation. So give us an injunction". He then said, "I enjoin you to fear God, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must therefore follow my *Sunnah* and that of the rightly giuded Caliphs. Hold to it and stick fast to it. Avoid novelties for every novelty is an innovation, and every innovation is error". (Ahmad, Abu Dawood, Tirmizi and Ibn Maajah).

A society can suffer no worse disaster than the loss of the power to distinguish good from bad; no society that has suffered this loss can attain welfare or wellbeing.

While the East profits from Western science and industry, the West needs to profit from Eastern ethical achievements

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The Orderly Universe

By Mohammad Ismail Wali

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We see an obvious and an extremely accurate working plan in the whole of the Universe (from an atom to a planet). The earth and the sun, the moon and the stars, the days and nights have been in existence and follow meticulously an order, from thousands of years. There has not been the slightest deviation in their movement. Similarly, every tissue and organ of human-body works in perfect order Briefly, every little unit in us and around us has been set in a specific position and for a fixed purpose. This strict discipline and marvellous arrangement of all creatures assures us of some Divine force behind them. Without the Creator, Sustainer or Pioneer such flawless order and set-up is not only unimaginable but also completely impossible.

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Muslim idendity is the target of un-Islamic ideologies and influences.

The Muslim Ummah seems to have been entangled in a permanent crisis.

Modern civilisation's shortcomings and weaknesses are no fewer than its advantages.

Technology and industrialisation have reached a zenith while moral and spiritual life has sunk to its nadir.

Islamic Culture — Monuments in Azerbaijan

Historians call Azerbaijan a "gateway" from Europe to Asia. An ancient caravan route ran through Azerbaijan, bringing many cultures and religions together there.

The two places of interest in Azerbaijan are — the Baku fortress, often called the "Baku acropolis", and the collection of manuscripts of the republic's Academy of Sciences.

In Baku "acropolis" there are structures characteristic of Islamic culture — mosques, minarets, madrasahs, bathhouses, caravanserais and water reservoirs. Mosques of almost all epochs and architectural styles have been preserved in the Baku fortress. The palace is a monument of the 500-year old history of Azerbaijan architecture.

The collection of manuscripts of the Azerbaijan Academy of Sciences has more than 11,000 Oriental manuscripts, which include 20,000 works in Azerbaijani, Arabic, Turkish, Persian, Turkmen and other languages on philosophy, meidcine, mathematics, theology, astronomy, geograpy, history, and of course, a lot of Oriental poetry.

The oldest manuscript is an excerpt from the Quran dating back to the 9th century. Written on leather, the manuscript has been copied from the original or a source very close to it. Unique is also the hand-written copy of the encyclopadic dictionary compiled by Ismail-al-Djaunari, which specialists believe to have been written in the 11th century.

Of priceless value for specialists studying the legacy of Avicenna are the first hand-written copies of "The Canon", one of which is kept in the library of the Academy of Sciences of Azerbaijan.

Hazards of Smoking

Tobacco, that includes snuff, in all its forms, is dangerous to people's health. This is because tobacco contains tar and nicotine which are poisonous.

Some of the ills of smoking are that it affects the nervous system, and the smoker may lose his equilibrium. He feels worried and unhappy when he stays for some time without smoking. He coughs a lot. He suffers from a disease almost similar to bronchitis. Smoking generally causes blood clotting.

It is reported that the Holy Prophet (*Sallallahu alaihi wa sallam*) said: "He who eats garlic or (green) onions should be away from the place of worship (should not say his prayers together with the congregation). He should stay at home".

Such a person is required not to mix with those who offer prayers in congregation because of the offensive smell of garlic or onion he has eaten. The smell is disturbing to the others. Let us compare the bad odour of garlic or green onion to that of smoking. To say the least, the smell of a heavy smoker stays even if he rinses his mouth.

The Messenger of Allah (*Sallallahu 'alaihi wa sallam*) forbade those who eat garlic and green onions from saying prayers in congregation. What about those who smoke?

The habit of smoking took root in the Muslim countries in the 19th century. The Muslim jurists of Egypyt, Iran and the Indo - Pakistan Sub-continent, who were then considered the leading luminaries of the Muslim world, carefully studied the affects of smoking on the human body. (It may be mentioned that almost every Muslim jurist traditionally used to be an experienced "*Tabeeb*" (physician) also). They held that tobacco was an impure thing dangerous for the proper development of the human body They declared it unlawful by inferring from the following verse of the Holy Quran: "... and He makes lawful to them good things and prohibits for them impure things." (7:157)

The leading jurists in Muslim countries declared smoking as unlawful but for enforcing the verdict against smoking, difference of opinion arose among them. One group demanded its enforcement through government authority, while the other argued that the result of *Ijtehaad* was a fallible opinion and it should not be imposed on the people. They thought that the smokers should, instead, be persuaded to desist from this bad habit. However, it was officially enforced in the Ottoman Empire for a short period. Nevertheless, there is no denying the fact that smoking amounted to burning one's wealth without any outcome.

Smoking affects the digestive systems and causes loss of appetite. It reduces sexual urge in some pople. It also causes constipation in others. It is a well-known fact that one of the main causes of lung cancer and stomach ulcer is smoking. Worse than that, smoking may even cause heart failure.

Smoking annoys others as it irritates their eyes, nose and throat. Moreover when they breathe they are made to inhale tar and nicotine!

The Holy Quran proclaims:

"O ye who believe! introxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: Eschew such (abomination) that ye may prosper. Satan's plan is but to excite enmity and hatred between you, with intoxicants and gambling and hinder you from the rememberance of God, and from prayer, will ye not then abstain." (5:93-94).

There are people who say: But the Quran has not specifically disapproved smoking. The answer is that the Quran was not revealed to give minute details in each and every aspect of our individual and social conduct. The Jurists have deduced the undesirability of smoking from the sspirit of the Quran and the *Hadith*. Had smoking not been *Makrooh* (undesirable), the Messenger of Allah would not have prohibited the eating of garlic or green onions before coming to the Masjid. It has been reported in the Press that the money spent on smoking throughout the world exceeds global defence budget of all the big and small nations of the world.

May Allah protect us from the ills of smoking in which we indulge for our pastime or pleasure. The money thus saved can be well spent on the building of much needed clinics, Madrassahs and rest houses for travellers. Let us also try hard and fast to give up this intoxicant and live up to the good and wholesome traditions of Islam.

Makrooh refers to such an act which if NOT done will warrant merit, and if done occasionally then it will not be a punishable offence. It should, however, be remembered that committing *Makrooh constantly* becomes a punishable offence.

Hajj

Hajj — the annual pilgrimage — is related to *Bait-ullah*, the House of Allah — Ka'ba, in the holy city of Mecca. Hajj and 'Umrah are two of our duties towards the sacred House. Hajj is performed from the 8th to 12th of Zilhijjah (the 12th lunar month of the Muslim Calendar). 'Umrah can be performed in all the months but not during the five days of Hajj. The duties relating to Hajj and|or 'Umrah come into force with the pronouncement to *Talbiah* after putting on *Ihraam*.

How Pure & Dear

One who looks at the edifice of Din-al-Islam cannot help marvelling at the divine design and the chaste and simple style of its structure from base to body and upwards; its singleness of purpose, the almost organic homogeneity of its principles, the cosmic regularity of its rituals; the scrupulous veracity of its laws: the mathematical precision of its concepts and the intrinsic beauty and merit of its constitution. One with an open mind and a righteous heart would spontaneously and instantaneously feel compelled to acknowledge and accept the Truth and wholeheartedly opt for it. May it be so!

Lust for the brilliance of materialism sets limits to men's thinking and robs them of the ability to go deep into moral and spiritual questions.

The shining force of Islam's doctrines should be made to meet the crying needs of man.

There is no escape from the pollutions of the world, the flesh and the devil except by a resolute concentration of attention on God. This is the rock on which to build the hose of life. All else is shifting sand.

True worship frees a man from the bondage of fleshly lusts, and draws him into God's presence and to spiritual joys. Observe how this truth of inestimable worth has been squeezed out by the permissive society's preaching of carnal creed.

AND IT STILL HOLDS GOOD!

Lord Cromer in 1908 in his *"Modern Egypt"* said, "...... under no circumstances would the British Government for a single moment tolerate an independent Islamic State."

Charles Trevelyan in 1839 in his *"Education of the People of India"* said ".... by means of of our literature, the Indian youth almost ceases to regard us as foreigners .... they are more English than Indian.... Their ambition is to resesmble us.

"Muhammadanism is made of tougher material: yet even a Mohammadan youth who has received English education is very different from one who has been taught according to the manner of the laws of his father".

Edward Shil in his broadcast on the Voice of America Forum said: "The universities of the new states are almost entirely dependent on imported culture ..They teach very little that has been generated or created in their own countries and they also teach very little of their own countries' history, society culture".

Mr. Erving of the Lahore Mission College said, while replying to a question, "We want the students to be influenced by western culture and modes and habits and thoughts. True they (the students) did not become Christians, but is it not a measure of success that nobody passing through our institutions remains a Muslim in the true sense."

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The Obvious Conclusions

Like-minded persons all over the world come to more or less the same conclusions. Hence as long as there is a candid and constructive criticism, there is hope for reform and return to normalcy. We give below some of the points made out in a fleeting survey of the social, moral, economic conditions in our time. It is a summary of the uses and abuses of modernity. Here it is —

(1) Deluded by deceptively high wages and artificial riches, we have come to expect luxurious homes and sumptuous entertainments as our natural privilege.

(2) Treading upon the burning sands of unprecedented permissiveness, we silence our conscience by conveniently pointing to a mirage of decency always just over the horizon!

(3) Blinded by prejudice and self-interest, we do not, or will not, notice the stumbling stones in our way back to sanity and dignity

(4) Conniving, self-adoring politicians try to emulate the statesmen who once made the country great, but they do not have at all what it takes

(5) In the name of a Welfare State, the ruling class robs the hard-working middle class to pay for some of those who won't work at all.

(6) Thousands of so-called doctors (physicians) forget or ignore the oath they took to serve suffering humanity, whether rich or poor.

(7) Hundreds of imposing houses of worship, which make a pretence of fighting the fast spreading sin and crime, yet remain in His service only for short specified periods!

(8) Millions of senior citizens, many the elite of the yester-years, are the object of ridicule and derision, because of the monstrous absurdity the so-called "Generation Gap"

Miscellany

S.O.S. from Albania: The Muslim Students Association of Eastern Europe has issued an appeal inviting attention to the situation of the beleaguered Muslim community of Albania—

'Isolation' and 'suppression' of the whole Albanian Muslim nation at the hands of a faceless ruling minority.

Islamic Centres for Africa: Libya and UAE have signed an agreement covering the establishment of Islamic cultural centres in Gabon, Togo and Uganda; these were in addition to the one currently under construction in Rwanda.

Islamic Solidarity Fund: The current programme of the Islamic Solidarity Fund of the Islamic Conference includes establishing Islamic universities in Niger and Uganda, publishing the translation of Quran in various languages and other Islamic literature.

Muslim Majority: The over-all population of Africa is Muslim by majority. Taken States-wise, majority of the states in Africa are Muslim.

Aid for Quranic Studies: Saudi Arabia has donated 3.5 million riyals for the extension and development of the Azhar University's Department of Quranic Studies.

Islamic seminaries: Established in England (London) Spain (Cordova) and U.S.A. (Vermont). Col. A. Rahim acts as the co-ordinator of these religious-cum-service organisations for the greater good of the Ummah. With the cooperation of UMO it started in London but is fast assuming international colour by spreading out to different countries.

Rabitat office in Paris: The Rabitat al-Alam al-Islami has decided to open an office in Paris. There are reported to be 2.5 million Muslims in France, mostly immigrants from North and West Africa.

"Muhammad the Messenger of God": The Religious Verdict Committee of Al-Azhar, Cairo, issued a religious verdict (*fetwa*) declaring all forms of impersonation of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), and his companions as impermissible (*harram*). Also representatives of the World Muslim Congress (Motamar), International Muslim organisations, the Supreme Council of Islamic Affairs, Cairo; General Islamic Conference, Amman; and the Muslim World League (Rabitat) filed protests against the film, named above.

The film was also denounced by the Independence Party of Morocco and the Moroccan religious authorities. The Call of Islamic Society of Libya sent a letter of protest to all the sponsoring bodies of this film. Official bodies in Kuwait, Lebanon and Saudi Arabia opposed the making of this film. The Muslims in North America also condemned it. They are: Federation of Islamic Associations in US & Canada; Islamic Centre of New Jersey; Muslim Centre of New York; Muslim Students Association of New York; Islamic Service Organization of New Jersey; United Islamic Centre, Paterson, New Jersy, Elmhurst Muslim Society, New York, Muslim World League: International Muslim Society, New York; Corona Islamic Centre, New York, Pakistan Students Association of America.

Traditional Holy Quran schools: It was the traditional Islamic education which started in the mosque and the Holy Quran school which used to mould the character of a Muslim child into the Islamic pattern. For centuries now the majority of the children of Muslim minorities in Africa have been deprived of this all important heritage.

Al-Ghazali observed: *"Education must not only seek to fill the young mind with knowledge but should at the same time stimulate the child's moral character and make him positively aware of the (desired) pattern of social life."* Nothing can replace the traditional Holy Quran school as far as the introduction to our children of the fundamentals of Islam, the life histories of our Holy Prohet (*Sallallahu 'alaihi wa sallam*) and his companians are concerned.

Filipino Provinces: The 13 Provinces of the Southern Philippines to whom Autonomy is due are (1) Zamboanga Norte, (2) Zamboanga Sur, (3) Tawi-Tawi, (4) Sulu, (5) Basilan, (6) North Cotabato, (7) Sulta Kudarat, (8) Lanao Del Sur, (9) Lanao Del Norte, (10) Maguindanao, (11) South Cotabato, (12) Palawan, (13) Davao Del Sur.

Miladun Nabi in Holland: The Prime Minister of Holland Rt. Hon Den Uyl attended the exhibition organised by the Islamic Society of Netherland on the occasion of Meeladun Nabi celebrations in Amsterdam exhibiting their activities and the Islamic Centre project. The Prime Minister praised the model of the Centre and was surprised to hear of the presence of over 200,000 Muslims in Holland and promised to take interest in their well-being.

Economic Research Centre: Six Islamic countries met at Ankara to discuss plans for a joint economic and social research centre. The countries were Bangladesh, Egypt, Iran, Senegal, Tunisia and Turkey.

Iranian Library scheme: Iran is to build one of the world's most modern and biggest national libraries and has invited international architects to design it. There is a cash award of 14,000, rials (about 200,000 US dollars) for the best design. An equal amount will be shared between the second and third winners in the competition, being held under the auspicies of

the Paris-based Union International des Architects (UIA).

Islamic school in Korea: In a communication the President of the Korean Muslim Federation writes from Seoul and gives the happy news about the establishment of the Islamic School in Seoul. Since the establishment of the Mosque and the Islamic Centre the number of new converts to Islam is increasing. The older Muslims in Korea are getting more and more anxious about the Islamic education of their children. So the Federation has decided to establish an Islamic school and for this it has set up a Committee, with Dr. Abu Bakr Kim, as the Chairman. Any contributions for this noble cause may be sent in the name of the Islamic School Fund, Current A|c No. 77-105, Citizen's National Bank, Hanandog Branch, Seoul, South Korea.

Picked up Pieces

Al-Quds: The liberation of Jerusalem (*Al-Quds*) is first and foremost an Islamic cause, and to relinquish sovereignty over the holy places in Palestine is a sacrilege.

Palestine is an Islamic land blessed by God. It cannot be abandoned under any circumstances. The concern of Muslims over Jerusalem (*Al-Quds*) emanates from the fact that it is the city of *Al-Aqsa Masjid*, the first *Qibla* (direction to which Muslims turn in praying) of Islam, and the land of *Isra* and *Mi'raaj* (Ascension of the Holy Prophet—Al-Quran 17:1). Therefore it is an article of faith with the Muslims to love it and is incumbent upon them to protect it. To visit Jerusalem (*Al-Quds*) is an act of great devotion. Muslims, throughout their long history, have been devoted to the city. They did set in the past a splendid example of their magnanimity by preserving the city and its holy shrines and securing for all faiths the right to perform religious rites in it.

Basis of Muslim Unity: Sovereignty of Islamic principles should dictate the constitutions of Muslim states, as well as their politics, legal codes, economic and educational policies and other aspects of public life.

Neo-Colonialism: There is a growing frustration among a section of the Americans against the totally defiant and repressive policy of the Israeli Government in putting up more settlements in the Occupied West Bank. The New York Times has called it a "dangerous conduct". The Christian Science Monitor has commented: "It would seem to bear out Arab fears that the Israeli Government is indeed intent upon grabbing all the land it can and expanding the State of Israel".

Criticism is not confined to the Press or private talk and discussions but has even reached the floor of the Israeli Parliament. Cries of "Fascist", "Racist!", "Infantile!" and 'Idiot!' rang through the Israeli Parliament by the opposition members in denunciation of the latest Jewish settlement which was dubbed as the "biggest danger to peace".

Hazrat Umar (*Razi Allahu anhu*), the second successor of the Holy Prophet, and Islam's stoutest champion, lived on barley bread, and some of the chiefs and governors under him, kept no servants, baked their own bread, and washed their own clothes.

Quran Majeed is a magnificent piece of eloquence. Its language is considered a perfect miracle in itself, and not to be imitated by the ingenuity of man. The book itself, in more than one place, challenges the world to produce anything equal to it Quran Majeed must not be judged by any translation into any tongue: in all these versions, its eloquence and beauty of diction are entirely lost.

Ibn 'Umar (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu alaihi wa sallam*) said: "A Muslim is the brother of a Muslim; he does him no injustice, nor does he leave him alone (to be the victim of another's injustice); and

whoever does the needful for his brother, Allah does the needful for him: and

whoever removes the distress of a Muslim, Allah removes from him a distress out of the distresses of the Day of Resurrection; and

whoever covers (the fault of) a Muslim, Allah will cover his sins on the Day of Resurrection." (Bukhari)

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ENGLISH TRANSLATION OF QURAN MAJEED

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The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone 238248.

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Hajj—The Spiritual Summit

Hajj or the annual pilgrimage to Mecca is the fifth basic constituent of the Islamic Faith, and is perhaps better known to the world at large than any other religious institution of Islam on account of its international character. Pilgrimage has been practised from ancient times by adherents of diverse beliefs. Its principles were restated and redefined in the light the monotheistic creed of Islam by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), the last of the prophets of Allah. The original sanctity of Ka'bah as the House of Allah purified for worship and retreat in remembrance of Allah is associated (Al-Quran, 2:127) with the mission of Prophets Ibrahim and Ismail (*alaihi-mus-salaam*) who professed and proclaimed the same monotheistic creed as did the other prophets before them back to Adam (*'alaihis salaam*). The revival of pilgrimage to the sacred House of Allah in its original purity is an evidence of the continuing character of the Message of Islam — the doctrine of Oneness of Islam — the doctrine of Oneness of Allah.

After the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) had migrated from Mecca to Medina, neither he nor his Muslim adherents had access to this sacred centre, the Ka'bah in Mecca, until after the treaty of non-aggression was concluded at Hudaibiyyah in the sixth year of Hijrah and consequently this institution alone — unlike those of the Daily prayers (*Salaat*), the obligatory charity (*Zakaat*) or Fasting during Ramazan (*Siyaam*) — was made obligatory only from the sixth year of *Hijrah* onwards. Four years later in the tenth year of Hijrah, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) performed his last pilgrimage — called the Farewell Pilgrimage — to the sanctuary in Mecca.

From that year till now — covering a stretch of fourteen hundred years in time — devotees from the farthest territories of the world have converged annually to the sacred centre in Mecca in fulfilment of a duty which introduced a living sense of all-embracing brotherhood among the followers of Islam.

The performance of this religious duty (Hajj) involves a series of spiritual exercises on the part of every pilgrim beginning from his approach to the bounds of the holy land until he leaves for his homeland.

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Science imposes an order on life which provides affluence but not happiness.

Initiative is the fount of independence. Imitation is the parasite that devours independence.

When we learn to value our past success properly, we shall free our hearts of the inferiority complex.

***Modern* Civilization's** biggest error has lain in treating Faith (religion) as an individual's private affair, unrelated to daily life.

FOR THIS YEAR'S HAJJ

Abraham's Prayer

I have Surrendered to the Lord of the Worlds

"And when Abraham and Ishmael were raising the foundations of the House (Ka'bah), Abraham prayed:

"Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

"O Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and be merciful towards us. Lo! Thou, only Thou, art the Kind, the Merciful.

"Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo Thou, only Thou, art the Mighty, Wise".

And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in this world, and lo! in the Hereafter he is among the righteous.

When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds. (Al-Quran 2:127-131).

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SOUND ADVICE

Hazrat Ali (*Razi Allahu anhu*) reported: This world is going by and the next world is coming close; and for each of the two, there are children. Rather be the children of the next world, and not the children of this world. Verily there is (every opportunity for) action today and no account (giving) but tomorrow there will be accounting and no (opportunity for) action (Bukhari)

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AHAADEETH ON SACRIFICE

(During 'Id-ul-Azha)

(1) Hazrat Zain bin Arqam (*Razi Allahu 'anhu*) said the companions of God's Messenger (*Sallallahu 'alaihi wa sallam*) asked him for the significance of these sacrifices and he replied: "It is a rite which has come down from your father Abraham." They asked what reward they would receive for them and he replied, "For every hair, you will receive a blessing". They asked about wool, and he replied, "For every strand of wool, you will receive a blessing (Ahmad and Ibn-i-Majah)

Hazrat 'Aisha (*Razi Allahu 'anha*) reported God's Messenger as saying: "On the day of sacrifice no one does a deed more pleasing to God than the shedding of blood. The sacrifice will come on the Day of Resurrection with its horns, its hairs and its hoofs; and that the blood finds acceptance with God before it falls on the ground, so be glad about it". (Tirmidhi and Ibn-i-Majah).

(3) Hazrat Al-Bara' bin 'Azib (*Razi Allahu 'anhu*) said that when God's Messenger (*Sallallahu 'alaihi wa sallam*) was asked what should be avoided in sacrificial animals, he pointed with his hand and said, "Four types: a lame animal which obviously limps, one-eyed animal which has obviously lost the sight of its one eye, a sick animal which is obviously sick, and a lean animal which has no marrow." (Malik, Ahmad, Tirmidhi, Abu Dawood, Nisai, Ibn Majah and Aarimi).

A sound creed dictates a man's code of conduct and draws guidelines for him which apply to every practical eventuality of living.

Living cannot evade the formative effect of creed.

Two sorts of religion exist— the "Revealed" and the "Natural".

Fazaail wa Masaail-i-Zabeeha (Qurbani)

Zabeeha means the salughtered animal as well as sacrifice. *Qurbani* is the term commonly used for *Zabeeha* by the people of Indo-Pakistan sub-Continent wherever they may be found. In this article *Zabeeha* has, therefore, been used as a synonym of *Qurbaani* — Editor).

Significance and Precepts of Sacrifice (Zabeeha)

Zaid bin Arqam (*Razi Allahu 'anhu*) has reported that the companions of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) inquired from him: "O Messenger of Allah! How about these slaughtered animals?" The Holy Prophet replied: "It is the *sunnah* (a tradition) of your father — Ibrahim". The Companions (*Razi Allahu 'anhum*) further asked the Holy Prophet, "Is there any good for us in it?" The Holy Prophet replied: "For every hair of the slaughtered animal, is a blessing (for you)." "And what is the reward in case of wool?", they asked him again. The Holy Prophet replied: "Against every tissue of the wool there will be entered (for you) a credit." (Masnad, Ahmad).

The above *Hadith* (tradition) tells us that (1) *Zabeeha* is in commemoration of the unexampled submission and faithfulness of Hazrat Ibrahim (*'alaihis salaam*) who got ready, in deference to the Divine Command, to sacrifice his, then the only son, and, secondly, that there is an unlimited and immeasurable reward from Allah for slaughtering an animal in His name.

Hazrat 'Ayesha (*Razi Allahu 'anha*) has reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) has said: "On the 10th Zilhijjah, there is no better (virtuous) act with Allah than shedding the blood (of slaughtered animals). The sacrificial animal will be presented before Allah on the Day of Judgement complete with its horns and hoofs, and verily the sacrifice earns (instant) approbation of Allah even before the (first) drop of blood falls on the ground. Hence you should offer it in good spirit (with pleasure, willingly)." (Tirmidhi and Mishkaat).

This *Hadith* (tradition) of the Holy Prophet tells us that on the 10th of Zilhijjah, no amount of charity, munificence, supererogatory (*Nafl*) prayer can bring in the same reward as that for Zabeeha (Qurbani). In the face of these clear and unambiguous words of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), there can be no basis for the interpretation of "the progressives" that instead of offering *Zabeeha*, an amount equivalent to the market price of the animal be given away to the poor.

It is reported by Abdullah bin Umer (Razi Allahu 'anhu) **that throughout his ten years in Medina, the Holy Prophet** (Sallallahu 'alaihi wa sallam) **regularly offered Zabeeha.**

MASAAIL-IL-ZABEEHA (PRECEPTS OF SACRIFICE)

According to a *Hadith* reported by the companion of the Holy Prophet, Abu Raofe' (*Razi Allahu 'anhu*) that with his resolve to offer *Zabeeha*, the Holy Prophet used to purchase a pair of robust rams. (Masnad Ahmad). Abu Amama (*Razi Allahu 'anhu*) has said: "In Medina we used to feed the animals for slaughter so well as would make them put on weight. And this was the common practice with all the Muslims. (Bukhari).

SLAUGHTERED ANIMALS

All the *halaal* domesticated or reared quadrupeds can be offered as Zabeeha.

Zabeeha of defective ainmals (blind, one-eyed, lame, sick, lean and thin) is not permissible. Similarly an animal with half (or more than one third) of its ear(s) or tail cut off, or half of its horn(s) knocked out should not be offered in Zabeeha. (Tirmidhi)

Zabeeha of a toothless animal is not in order. An animal which has lost some of its teeth but retains a majority of them is right for Zabeeha. An animal which had no ears from birth is not right for Zabeeha but one with short ears is all right. According to Imam Shaafi and the traditionalists it is necessary in the case of an animal for slaughter — a camel, cow, or a goat — to be of such age as to have had two teeth while a sheep should not be less than one year in age. With the Hanafites, it is essential that a camel, cow and a goat should respectively be

5, 2 and 1 year old. In case of a lamb or a sheep of only six months which because of its size and weight can easily pass for a one-year old, will be all right for Zabeeha. An animal for slaughter which develops some of the above defects needs to be replaced, but it can be offered by one for whom *Zabeeha* is not *waajib* (required by *Shari'ah*). *Zabeeha* meat should be divided into three lots, one each (i) for self and family; (ii) for relatives, friends and neighbours, and (iii) for poor and the needy. The skin should be given away in charity or its sale price to those who are eligible for *Zakaat* The slaughtered animal's string, rope, covering, etc. should all be given away in charity. If one for whom Zabeeha is not *Waajib,* were to purchase an animal for slaughter with the intention of *Zabeeha* it would become essential for him to offer it in *Zabeeha.*

TIME OF SACRIFICE

According to the three *Imams,* namely, Imam Malik, Imam Abu Hanifa and Imam Ahmad (*Rahmatullah alaihim*) there are three days for offering Sacrifice, that is after the *'Id-ul-Azha* (the feast of immolation) prayer to the 12th of Zilhijjah. Sacrifice in the night during this period is permitted by Imam Shaaf'i and the traditionalists.

METHOD OF SACRIFICE

Invocation (its transliteration with translation is given below) to be recited immediately before offering the Zabeeha:

In-nee waj-jah-tu waj-hi-ya lil-la-zee fa-ta-ras-sa-maa-waa-ti wal-ar-da ha-nee-fanw-wa maa a-na mi-nal-mush-ri-keen. In-na sa-laa-tee wa nu-su-kee wa mah-yaa-ya wa ma-maa-tee lil-laa-hi rab-bil 'aa-la-meen. Laa-sha-ree-ka la-hoo wa bi-zaa-li-ka u-mir-tu wa a-na au-wa-lul-mus-li-meen min-ka wa la-ka. (Abu Daud)

Translation: 'I have turned my face to One Who is the Creator of the heavens and the earth, as one by nature up-right and I am not at all one of the idolators My prayers (*salaat*), my offering *Zabeeha,* my life and demise are all for the Lord of all the worlds. There is no partner of His and that's what I have been ordained (to profess). And I am one of the Muslimeen, (those who have surrendered themselves completely to the Will of God). (O Allah, the animal for slaughter is a gift) from Thee and (I offer it in Sacrifice) to Thee!

A camel should be allowed to remain standing after its left fore leg has been stringed and a sharp spear should then be thrust in its breast reciting *Bis-milla-hi Al-laa-hu-Ak-bar* (In the name of Allah; Allah is most Great). Other animals for slaughter should be laid on their left side facing Qibla (Baitullah), and the throat cut open with a sharp knife, reciting *Bis-mil-laa-hi Al-laa-hu Ak-bar,* to drain out all the blood of the animal.

Invocation to be recited after the Zabeeha:

Al-laa-hum ma ta-qab-bal-hu-min-na- ka-maa ta-qab-bal-ta min ha-bee-bi-ka Mu-ham-ma-din wa kha-lee-li-ka Ib-raa-heem (alaihimus salaam).

Translation: 'O Allah accept it from us as Thou did accept from Thy beloved Muhammad (*Sallallahu alaihi wa sallam*) and Thy friend Ibrahim (*alaihis* salaam).

It is, however, enough to make the resolve in one's mind and not to pronounce the intent and| or the invocation(s) orally But the words *Bis mil-laa-hi Al-laa-hu Ak-bar* have to be recited

MISCELLANEOUS PRECEPTS

In the view of the Hanafites one lamb|sheep|goat can be offered in Sacrifice on behalf of one person only. Again with the Hanafites there can be seven partners (co-sharers) in the sacrifice of other animals like a camel or a cow. There would be no harm if a lesser number of partners were to participate. The shares of all the participants should be diivded equally by weight. It is essential for all the co-sharers to make a resolve to participate in *Zabeeha* (*Qurbani*). They should have no other purpose in view, that is, simply to obtain and eat meat.

One who intends to offer sacrifice should refrain from having a haircut, shave etc., from the 1st of Zilhijjah (upto the time he has performed *Zabeeha*) (Muslim). Even if those who cannot afford to offer sacrifice, were to abide by the above rule and restrain themselves similarly, they will also be entitled to a great reward. (Abu Daud).

It is not permissible to give to the butcher (or other attendant) a portion of the *Zabeeha* meat or the skin of the slaugh-

tered animal in lieu of his wages. It is permissible to give away the skin either in charity or to make use of it otherwise.

An animal to be slaughtered can be offered for each member of the family and for one's deceased parents, family members and other relatives in the hope of benedictions and blessings for the departed souls. *Zabeeha* can be offered for the Holy Prophet (*Sallallahu alaihi wa sallam*), for his escorts and for one's religious preceptor.

One for whom it is *waajib* (obligatory) to pay *Sadaqatul Fitr* (Please see Yaqeen of 7th & 22nd July 1978) *Zabeeha* (*Qurbaani*) is not *waajib* for one who is on a journey, but it will become *waajib* for him if he reaches his place of normal residence before sunset on the 12th. If a traveller intends to stay at a stretch before fifteen days at a place, *Zabeeha* will be *waajib* for him. Offer of *Zabeeha* before *'Id-ul-Azha* prayer is not proper. It is preferable to slaughter the *Zabeeha* with one's own hand. If he is not adept to do so should remain present at the time of sacrifice by the side of the animal. In case of a lady, it is not necessary to be present at the time of sacrifice by the side of the animal if there can be no purdah (seclusion) arrangements for her.

Zabeeha is waajib only on behalf of one's own self and not on behalf of his grown-up children. If Zabeeha is offered out of one's own money or from the assets of others, it will be Nafl Zabeeha. One should not offer it for others even from out of their own money, if not expressly so authorized.

The resolve to have or not to have co-share(s) should be made at the time of purchasing a slaughter animal, the *Zabeeha* of which admits co-sharer(s) upto seven. Having made the resolve not to have co-sharer(s), it is not permissible for one for whom *Zabeeha* is not *waajib* (but he has out of his own free will decided to offer one), to change his mind. The person for whom *Zabeeha* is *waajib* may change his option in favour of having co-sharer(s) but he should first ascertain whether the would-be co-sharer(s) is (are) a person(s) of means or not. If not, it would not be proper to have him (them) as co-sharer(s). If the animal for slaughter is by any chance lost temporarily and a second one is purchased in the meantime by way of its replacement, it would suffice in case of a person of means to offer in sacrifice one of the two. But if the owner concerned happens to be one of those for whom *Zabeeha* is *waajib* but somehow is unable to offer it during the 3 prescribed days, he should give away in charity an amount equal of the price of animal for slaughter or if he had purchased an animal for slaughter should give away the animal as it is, in charity. One who resolves to offer *Zabeeha* out of his own free will to invoke blessings for the soul of the departed ones can himself with the *Zabeeha* meat; he can distribute and gift it as well. One who offers *Zabeeha* in compliance with the express will of a dead person, out of the dead person's assets should give away the whole of *Zabeeha* meat in charity. It is *waajib* for him to do so. If some-one offers *Zabeeha* for an absentee without his express request, *Zabeeha* will not be in order. Similarly, if in a *Zabeeha*, a share is reserved or included for and on behalf of an absentee without his express request, the *Zabeeha* on behalf of other partners will also become invalid.

The animal for slaughter should be purchased from the rightful owner and not from its keeper or tenderer or a hired shepherd. There is no harm if the co-sharers in a *Zabeeha* agree to pool and use the *Zabeeha* meat for cooking and then distribute the food so cooked to the needy.

Zabeeha meat cannot be given to non-believers, infidels unless it were to be given in lieu of their wages.

A pregnant animal can be offered for *Zabeeha* and if its young is born alive, it should also be offered in *Zabeeha*.

The significance (virtues) of the first ten days of Zilhijjah:

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has observed that the first ten days of Zilhijjah is a period for offering invocations, supplications, prayers and other worshipful performances. In these days Fasting for one day stands forFasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in *Laila-tul-Qadr*. (the night of Power) one of the odd nights in the last ten days of the holy month of Ramazan. (Tirmidhi, Ibn-i-Majah).

In the Holy Quran in Chapter *Al-Fajr* (No. 89), Allah has

sworn by the ten nights. The reference is to the first ten nights of Zulhijjah and the night falling in between *youm-i-'Arfah* (day of *'Arfah*) and *'Id-ul-Azha* is of special significance. To fast on the ninth day is highly meritorious. It serves as penance or atonement for the sins of the preceding as well as the following year. Hence to keep awake in remembrance of Allah and for worship during the night preceding the 'Id day is an act of superior value.

Takbeer-i-Tashreeq (Exaltation and Glorification of Allah) to be prayer (either in congregation or alone) beginning from the *Fajr* (morning) prayer of 9th Zilhijjah to the *'Asr* (afternoon) prayer of 13th Zilhijjah—*Al-laa-hu Ak-bar Al-lla-hu Akbar laa i-laa-ha il-lal-laa-hu wal-laa-hu Ak-bar Al-laa-hu-Ak-bar wa lil-laa-hil-hamd.*

Translation: Allah is most Great, Allah is most Great. There is no God save Allah and Allah is most Great, Allah is most Great and verily all praises are for Allah.

Following are the *masnoon* acts, based on the practice or manner of the Holy Prophet — *Sallallahu 'alaihi wa sallam* — for the day of 'Id-ul-Azha.

To get up early in the morning, to take a bath, to use *miswaak* (the tooth stick) to put on the best, neat and clean dress, to use perfume, to postpone the breakfast till one can pertake of the Zabeeha meat, and to pronounce audibly the *Takbeer* while proceeding for *'Id Salaat.*

Human Rights in Islam

The earliest and most comprehensive statement of human or fundamental rights, as they are sometimes called, is to be found in Quran Majeed. The Islamic view is that at birth a person is vested with certain inalienable rights which no human agency can destroy or change. The rights include the right to life, a basic standard of life, personal freedom, equality before the law, security of property, freedom of expression and of conscience.

Man's most important right is the right to life itself. Quran Majeed says: "Whosoever kills a human being (without any reason like) manslaughter, or corruption on earth, it is though he had killed all mankind" (5:35), and again

'Do not kill a soul which Allah has made sacred except through the due process of law." (6:151).

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) pronounced that "the greatest sins are to associate something with God and to kill human beings."

In an age of rising demands accompanied by declining standards of living, it is interesting to note that Quran Majeed guarantees the important economic right to a basic standard of living. Says Quran Majeed:

"And in their wealth there is acknowledged right for the needy and destitute" (51:19).

This right is under-pinned by the institution of *Zakat* (or compulsory charity). *Zakat* is the third pillar of Islam next only to the profession of faith and Worship of God through daily obligatory prayers. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) ruled that "it (*Zakat*) will be taken from the rich and given to those in the Community in need" (Bukhari & Muslim).

ZAKAT PREVENTS POVERTY

Historical accounts have established that in the first Islamic State which was set up in Medina, through the centralisation of *Zakat* and the efficiency in the collection and distribution of it, poverty was removed within a few years.

Islam guarantees complete equality before the law. The Holy Prophet (*Sallallahu alaihi wa sallam*) has declared: "The life and blood of Muslims are equally precious".

NON-MUSLIM CITIZENS

The protection extends to non-Muslim citizens of an Islamic State. The Caliph Ali (*Razi Allahu 'anhu*) declared: "They have accepted our protection only because their lives may be like our lives and their properties like our properties" (Abu Dawood). The Quran Majeed itself condemns the division of people into different classes and referring to Pharaoh, says, "He has divided his people into different classes — And he suppressed one group of them (at the cost of others)." (28:4).

In examining this right, it should be noted that it excludes the possibility of Rulers being

above the law. As the Caliph Umar (*Razi Allahu 'anhu*) remarked: "I have myself seen the Prophet (*Sallallahu 'alaihi wa sallam*) taking revenge against himself or penalising himself for some short-coming or failing." On the occasion of the Battle of Badr when the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was straightening rows of the Muslim army, he hit the belly of a soldier in an attempt to push him back in line. The soldier complained that the Holy Prophet (*Sallahu'alaihi wa sallam*) had hurt him. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) immediately bared his belly, "I am very sorry, you can take revenge by doing the same to me". The soldier came forward and kissed the abdomen of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

FREEDOM OF EXPRESSION

What in modern constitutios is referred to as the right of freedom of expression, is expressly guaranteed by Quran Majeed. That right is circumscribed by a duty to exercise it for the propagation of virtue and truth and not for evil and wickedness. It is balanced against the need to protect the reputation of others. Quran Majeed says:

"You who believe, do not let one (set of) people make fun of another set."

"Do not defame one another.".
"Do not insult by using nicknames.

"And do not backbite or speak ill of one another". (49:11-12).

What in our times is referred to as protection from the deprivation of property was dealt with fourteen hundred years ago in the Quran Majeed. The Holy Prophet (*Sallallahu' alaihi wa sallam*), on the occasion of his Farewell Hajj, said:

"Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." Quran Majeed itself declares that the taking of a man's possessions or property is completely prohibited unless they are acquired by lawful meens. Quran Majeed says, "Do not devour one another's wealth by false and illegal means." (2:188)

Constitutions of our times provide protection against arbitrary search of a person or entry into his house. Quran Majeed has imposed a firm restraint in these words:

"Do not enter any house except your own homes unleess you are sure of their occupants' consent" (24:27).

The Holy Prophet (*Sallallahu alaihi wa sallam*) had issued a directive to his followers that no one should enter even his own house without due notice.

He prohibited people from reading the letters of others and from peering into the house of others.

Islam requires that no man may be imprisoned unless his guilt has been proved in open Court. As the Holy Prophet (Sallallahu 'alaihi wa sallam) **declared, "Whenever you judge between people, you should judge with a sense of justice. The Caliph Umar** (Razi Allahu 'anhu) **once said: "In Islam no one can be imprisoned except in pursuance of justice" meaning no doubt, due process of law. Quran Majeed also states, "no bearer of burdens shall be made to bear the burden of another." (6:164)**

Muslims have no Reason to Lose Heart

The genocide of Muslims resorted to either by a majority or a foreign power as is the case presently in countries near our borders has many lessons for Muslim victims of such massacres and gross aggression as also the Muslims in other lands and countries. The most important of them is that they must try to become true Muslims, train themselves to live according to teaching of Quran Majeed and the example of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Allah has promised help and succour to the Musims, and He will certainly make good His promise, if we abide by His Commands. Quran Majeed clearly tells us not to put our faith in nor to take as friends others than Allah (3:28, 4:-144, 5:51). Allah has said in so many words that He is the Friend of the Muslims (2:257, 3:68, 5:55). He is with them (5:12, 16:128) and that He has taken upon Himself to help the Muslims (30:47).

The Muslims in order to set their house in proper order must turn, if not return, to Quran Majeed. They must read and recite it during the day and the night. It is of utmost importance and holds the key to their success and salvation. The Holy Prophet (*Sallallaahu 'alaihi wa sallam*), will have only one claim to make against his people on the Day of Judgement as in verse—

"The Prophet will say (on the Day of Judgement)— O my

Rabb (Guardian Lord) my people took this Quran as of no account (consequence). (25:30).

We Muslims must take heed and bring ourselves nearer to Quran Majeed so that we may not be those to be accused by the Holy Prophet (SAS) of leaving aside Quran Majeed. Quran Majeed does not only teach the lesson of Unity but also makes us close our ranks and become one Ummah as Allah wants us to be as in verse 92 of Chapter 21.

Through Unity we shall be strong to ward off such evils as now beset us. Unity will make us win our battles against all odds and enemies.

Pakistan being an Islamic and ideological state should feel called upon to do everything possible to start the 'Return to Quran Majeed' programme in right earnest and without loss of time. *Insha Allah* with Divine help, the day will not be for off when Muslims will live in perfect peace and safety all over the world.

As for griveously tragic events taking place in our neighbouring countries, we have a word of sincere advice that it is in their interest to take good care of members of an important sector of their population and to stop their massacre. For our Muslim brethren, we have the Quranic Message as in verse quoted below.— "So lose not heart, nor fall into despair; for ye must gain mastery if ye are true in faith" (3:139).

Pakistan Day

Pakistan came into existence historically and internationally on 14th August 1947. Hence that day is the Pakistan Day. There can be no two opinions about it. It should therefore be calebrated in a befitting manner. There are of course other days of national importance, namely, the 23rd of March 1940 when the Pakistan Resolution was passed with enthusiasm and fervour not known before. Besides complete unanimity, the zeal of the people and their leaders was beyond description. The day merits to be celebrated in proper manner but not to the exclusion of the Pakistan Day, the day when the object of the Resolution was achieved by the grace of Allah. The 6th of September 1965 is also to be celebrated as the day when Allah in His great mercy enabled the Pakistanis to successfully defend their country against a wanton attack.

The National days have to be observed with due regard to their importance—and place in national history. We should not follow the policy to rob Peter to pay Paul—every day has its own merits and in celebration thereof they should be brought forward and put before the people. As regards Pakistan Day celebrations it will be the most blessed arrangement if it could also be celebrated on the 27th of Ramazanul Mubaraak as the 14th August 1947 which is the birthday of our dear country Pakistan, fell on this auspicions day. Hence it is important that full thought should be given to Pakistaan and its advent in that auspicious month and on the night of Lailatul-Qadr, the 27th night of Ramazan.

Zakat & other donations

The Madrasa Talimul Islam (*Tabligh College*), Karachi caters for a large number of boys, a majority of whom are boarders. Their board, lodging, clothing, tuition, text books (*transport for day scholars*), medical traeatment, etc., are all provided by the Madrasa.

Apart from secular education imparted on modern lines to enable the students to take examinations conducted by the Board of Education, Karachi, and the University of Karachi, the Madrasa imparts religious instructions according to *Dars-i-Nizami*. Madrasa Talimul Islam, is therefore, one of its own kind.

The students who come to the Madrasa after completing *Dars-i-Nizami* are giveen substantial stipends and are prepared and sent up for examinations held by the Karachi Board|University. There has always been a high percentage of successful candidates, some with distinction.

By the blessings of Allah and the help of our brethren, it is hoped that Madrasa would qualify for the special consideration that it deserves from all the God-fearing philanthropic persons. Donations to the Madrasa are exempt from Income Tax in Pakistan.

Remittances from countries outside Pakistan can be sent directly to the A|C of the Madrasa's parent body, namely, A|C No. 7446-Darut Tasnif Limited, with National Bank of Pakistan, 18

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Normalization of State Policies

Ulema Convention - Ulema Board - Majlis-i-Shoora

At the age of 30, that is, 1977, Pakistan started taking steps towards normalization of its policies by making room for Islamic ideology in its governing principles. And is now by the grace of God, firmly on that Path.

Three decades are not much time in a country's life and we consider that it is better to think of serious things at a mature age. Pakistan has achieved puberty and the signs thereof in the shape of wise and judicious decisions are quite manifest for all to see. Slowly and steadily it is marching ahead on the straight path of Islam.

There is and there never was any doubt about the sentiments of the people in regard to the enforcement of Islamic principles. They have been all along as keen and anxious, as any people could be for the realisation of their objectives—the observance of Islamic conduct and introduction of Islamic laws for which they had sacrificed every thing at the time of creation of Pakistan — the land of their dreams.

It has been the elite and the so-called intellegentia which have not seen eye to eye with the people and thus did not or could not create conditions conducive to achieving the democratic aspirations, soon after the establishment of Pakistan.

It needed some corrective force from the top to let normalcy prevail. Hence what has been done and is proposed to be done towards fulfilling Islamic ideals, we call it normalization and advisedly so because it has been all along the will and wish of the people which was suppressed by a stubborn minority in power. The abnormal situation has now been taken note of and is being dealt with in a positive and pragmatic manner, Al-hamdu-lil-laah.

The inductions of the learned of the Faith, that is the Ulema, into the advisory machinery of the Administration at the highest level, speaks volumes for both the Ulema and the Government and augurs well for the country. We wish Godspeed to the process of normalization (*to call it "Islamisation" would be an anachronism in a Muslim country and an Islamic Republic*) which has started gaining momentum and the harmonious environment secured through the wise and generous steps taken by the Head of the State, will provide all the impetus required for its successful conclusion in our time.

We can all the more be modern by being completely Islamic!

The first fruits of the handsome deed were soon visible as the *Ulema* lived and stayed in one place and more importantly prayed together despite the sectarian differences. This fact alone is so heartening and promising of greater cohesion and solidarity in the time to come.

Another practical result of the *Ulema Convention* was the announcement of the decision to ban through an Ordinance, the sacreligious and apostacious utterances and comments against all that is held in high esteem in Islam from Allah to the companions (*Razi Allahu anhum*) of the Holy Prophet (*Sallallahu-alaihi wa sallam*).

Whatever has come to notice since the *Ulema* Convention, has been to bring joy and happiness to a Muslim's heart, and we pray for more and more understanding and good among the rank and file of the Ummah.

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Finsbury Circus, London EC2M 7BR, England.

Remittances within Pakistan can be sent by Postal Orders, Bank Drafts, Cheques or Money Orders to the Madrasa Talimul Islam (*Tablighi College*), Mujahidabad, Hub River Road, P.O. Darut Tasnif, Karachi-1.

Divine Law: It does not change with fashion or passion. It is outside and above the chop and change of human caprice. It is the expression of the genuine and realistic assessment of man in the light of Truth. It calls upon men to express that Truth in their living and thinking.

Truth is the sustenance of the soul, eternal, impassible, transcendent over winds of change and the transports of self-will.

Many hands make light work.

The urge to love and the need to be loved are among the highest attributes of human nature.

—:o:—

The worship of the One God must decide man's destiny, eradicate the evil consequences of misleading ideas, and raise human culture to pure monotheism.

Quranic Lessons

It is agreed that ther is no end to one's desires. It is also generally realised that all that glitters is not gold. It would, therefore, be neither safe nor wise to rush headlong after one's own ideas. Nevertheless, there are people who are always seen in hot pursuit of their desires, whether they are good or bad, right or wrong, they never care to consider. Their greed and selfishness relieve them of all their good sense and they feel too 'happy' to throw away all standards to the winds just to realise their personal ends. Such people invariably and inevitably come to grief, though they may grow richer and stronger for a while. Their insatiable desire for more and more leads them on to a wild goose chase and in the end they fall down exhausted and heart-broken in the mirage of disappointment and disillusionment, feeling extremely unhappy at their sad end.

Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah; for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account." *Al-Quran*.. (38:26).

It is a pity that the false notion about happiness has thrown a vast majority of the people all over the world into an extreme form of unhappiness both physical and spiritual. What is more sad is the fact that a halt has not yet been called and humanity is galloping towards death and destruction. While false happiness is blessed with peace, tranquility and good cheer, what is real happiness and what is not, is therefore an important question. But it will not be difficult to answer it if you were to turn to religion—the science of man. You can always depend on religion in all your difficulties. It not only sounds a note of warning against the people losing themselves in quest for false happiness—

"Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray and sealed his hearing and his heart (and understanding); and put a cover on his sight. Who, then will guide him after Allah (has withdrawn guidance)? Will ye not then receive admonition? Al-Quran (45:23).

but also indicates a course of action steering us clear of all the temptations of Ego and selfishness.

"And for such as had entertained the fear of standing before their Lord's (tribunal) and restrained (Their) soul from lower Desires, their Abode will be the Garden Al-Quran (79:40-41).

All well-wishers of mankind would do well to study the Quran to see for themselves what wealth of happiness does it contain for those who would accept its message and follow it. Real happiness is born of contentment and indeed one can afford to be contented!

Quranic Library: There does not exist today anywhere in the Muslim world a good Quranic library, that is, a collection of publications on the Holy Book, down the centuries, which would exemplify the variety and range of Quranic scholarship in all its facets. Muslim scholars are today obliged to travel to London or Paris or Berlin to look for manuscripts or early editions of the commentaries. Given a little imagination and some planning, an exclusive Quranic library would not be difficult to build up, and once such a collection has been organised, the entire orientation of Muslim scholarshsip would be altered.

The general library we *have in* view should aim at housing books and publications on Quran Majeed as well as Islam from different angles, so that scholars could both have, easily accessible to him, what ever has been written on Islam, *and the* source thereof and understand the challenges which he must answer in order to survive. This general Library could well play complementary roles, helping to fill the vacuum that exists today (*Rebita Al-Alam Al-Islami*).

Polish Translation of Quran Majeed:

The first-ever translation of Quran Majeed in the Polish language is to be published in Poland this year. The planned publication is yet another sign of the global interest into Islam aroused in non-Muslim countries, particularly in Europe.

New French Translation of Quran Majeed:

Professor Sheikh Homse Abu Bakeur, Director of the Islamic Institute of the Paris Mosque has published a French translation of Quran Majeed. He has added to the first translation of 1972 many explanations in relation to

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Cassettes of Quran Majeed

'S.R. International', a London firm run by a British Muslim, Abdus Salam, has brought out a complete version of the Holy Quraan in Arabic and English and Arabic and Urdu on cassettes which last for over 42 hours. It took the firm six months in making these cassettes.

The Arabic text in the Arabic-English version, has been recited by a Pakistaani world-famous Qari, Ghulam Rasul, who used to be the National Assembly Qari in Islamabad before. The English translation is by Marmaduke Pickthall and is read by a Glaswegion academic, Dr. Yaqub Zaki, who was born James Dickie, but embraced Islam when only 16-year-old.

It took six months to record the entire Quran with both the English and Urdu translations and the idea of putting the entire Quran both in Urdu and English along with Arabic text, on cassettes was put into practice by 'S.R. International', Managing Director, Peter Griffin, who has set up a subsidiary company in Bridge End, about 30 miles west of Cardiff (Wales).

"This has been done for purely religious purpose and interest". This will help those British Muslims who have grown up there and other Western countries who do not know Arabic to understand the Quran.

The cassettes in Arabic and Urdu are especially for Pakistanis living in England and in America and on the continent of Europe.

After it was recorded the collection was very carefully checked and edited into 36 (Arabic-Urdu) and 32 (Arabic-English) cassettes, which, with an introduction and index and an attractive attache case, costs 40 pounds (for Urdu) and 42 pounds (for English version) with 950 million Muslims in the world — one and a half million in Britain alone, there is obviously a big market for the bi-lingual versions of the Holy Quran. The firm which has already sold 500 sets since the beginning of Ramazan, is hoping to sell 100,000 sets a year throughout the world and about 25,000 every year in Britain.

—:o:—

(Contd. from page 106)

points concerning Christianity and Judaism. The first French translation of Quran Majeed was made by Professor Andre Derie, a former French Consul in Egypt. The work of Sheikh Hamse Abu Bakeur is in two volumes of 1000 pages.

The most famous translators of Quran Majeed in the French language are — Monte (1925), Balachar (1949-56), Hamidullah (1959), Masson (1967) and Grobin (1974).

The present world crisis gives the Muslims a prime occasion for opening the hearts of the civilised world to the inspiring tenets of Islam. The conditions for making this holy creed known in wide circles are propitious, more than ever.

—:o:—

Al-Hakam II of Spain

Muslims ruled over Spain for almost eight centuries. They had marched into Spain in C.E. 711, occupied and held most of it until they were ousted by fanatical Christians after eight centuries of enlightened rule. The Muslim rules of Spain were generally highly educated and cultured.

They encouraged their people to acquire knowledge which they believed to be the real source of peace and prosperity. They opened free schools and set up libraries for the benefit of the rich and the poor alike. The name of one ruler has particularly gone down in history as an enlightened one. He was Al-Hakam II, who ruled from C.E. 961 to 976.

Al-Hakam was a wise and virtuous ruler, who believed more in the art of peace than in the glory of war. He was convinced that war makes people callous and cruel and checks human progress. He loved his people and spared no labour or expense to make their lives easy and happy. This great and good ruler was endowed with scholarly disposition and was known the world over for his love of literature and sciences, and his regard for man of learning. He invited famous scholars, scientists and philosophers of the world to his court and gave them munificent bounties. *Al-Hakam was keenly interested in the education of the poorer classes. He is reputed to have established over two dozen free schools in the capital alone, where the children of poor parents received everything free of charge.*

His illustrious father, Abdul Rahman III, C.E. 912-61, had founded an educational institution in the grand mosque of Cordova. Al-Hakam raised it to such great heights that it attracted Muslim and Christian scholars from Europe, Africa and Asia Among the scholars engaged to teach there were the famous historian Ibn-ul-Qutiyah and the renowned philologist Abu Ali-al-Qali. The latter's historic work *Amali* is still read with interest in the Arab world.

Al-Hakam II, was a bibliophile of great repute. He sent his agents abroad in search of rare and valuable books especially to the great cities of Alexandria, Damascus and Baghdad, and obtained and copied manuscripts at whatever cost, they could do so. Thus he amassed some 400,000 books in the royal library some of these works on sciences, art and literature were unique. He had appointed a special officer, who prepared a catalogue of these books in forty volumes. The catalogue gave the name and substance of each book as well as the name of the author and his life sketch.

Al-Hakam was not a mere collector of books; he was also an earnest reader and a great scholar. He daily spent many hours in his library, reading books with keen interest and making additional notes on the fly-leaves about the authors and their works. These books with his scholarly notes were highly prized by later scholars.

Life of today is almost "machine-made", and social life that results, shows no evidence of the glory of the spirit of man.

If we were ourselves

WE may be Muslims: but we have —

— lost the habit of thinking on Islamic lines;
— cast aside our Muslim outlook on world events;
— alienated ourselves from Islam's creed and culture, and want to Westernise all our (*Muslim*) ways.

WHY do we Muslims not let our religious laws and statutes solve our internal problems? If it can prevent us occupying the seat of a beggar at the table of humanity, and instead instal us as masters in that house to the benefit of all, is this a small thing?

Can a rich and generous donor ever turn a beggar?

Can a people born to command turn slavish, cringe and crawl as an inferior, and give up their right to choose the proper road?

There is an endless conflict between the spirit of the laws which we Muslims have borrowed from others and the Islamic spirit.

Professor Hocking of Harvard in "The Spirit of World Politics" writes: "Islamic lands will not progress by merely imitating Western arrangements and values. Can Islam produce fresh thinking, independent laws and relevant statutes to fit the new needs raised by modern society? Yes! — and more! Islam offers humanity greater possibilities for advance than others can. Its lack is not ability — but the will to use it. In reality the *Shari'iyah* contains all the ingredients needed."

Fight the Fanatics!

Learn to defend yourself and your Faith against false charges against Islam. The fanatics charge us that we are —

—"against modernization"
—"fanatical"
—"putting the clock back"
—"against the liberation of women"
—"a halt to progress"
—unaware of the "importance of development"
—"fundamentalists".

The fact of the matter is that the resurgence of Islam has taken the secular forces by surprise; but it is no surprise to the Muslim people who recognize that, in accordance with the promise in the famous Hadith, that the turn of the century brings with it renewal of Islam — the religion of Truth.

"Every child is born a Muslim It is the parents or the country that turn it into a Jew, a Christian or a Maggi (fire-worshipper)." (*Hadith*)

The first step towards happiness involves preoccupation with the perfecting of personality, and not of the material environment alone.

The moral capital appears to have been removed from the *Bank of Faith* where it belongs. Divorced from its source in religion, it depreciates both in intrinsic value and in dividend returns.

Moral values are being eroded and the very criteria of morality are fading out of sight.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

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Hajj — The Magnificent Manifest of Islamic Virtues

By Abu 'Ammaar

Frivolity is far from, in fact foreign to, the precepts and practices of Islam. There is on the other hand, a sense of discipline, a strain of sobriety, a measure of self-control inherent in all of its teachings. They are imbued with wisdom and grace, those pertaining to festivals and festivities are not an exception. With all the joy and rejoicings, there is hardly any room for frivolity on festive occasions. Those looking for a serene and dignified way of life must examine the Islamic social system. They will find it congenial to their disposition.

Hajj is the great annual feature of Muslim polity. It precedes the festival of 'Id-ul-Azha, as the month long Fasting during Ramazan ushers in the auspicious day of 'Id-ul-Fitr. The two great festivals of Islam are linked with great ideals and moral purposes; and generate in the heart of the believers a feeling of thankfulness and happiness in having done their duty and achieved something noble. In our time, the mind of man, more so his heart, feels attracted towards things "new" and "different". The principles of Islam should look attractive and capture the imagination of the people sick of the monotony of modern life, which even the thousand and one innovations of the so-called "great society" fail to break.

Hajj — the pilgrimage to Mecca — is related to Baitullah — the House of Allah — Ka'ba, in the holy city of Mecca. There are two types of religious duties towards BAITULLAH, namely, Hajj and 'Umrah. Hajj can be performed only once in a year from the 8th to the 12th of Zilhijjah (the 12th month of the Islamic Calendar), while 'Umrah can be performed at any time and in any month but not during the five days of Hajj that is from the 8th to the 12th of Zilhijjah.

Lust for the brilliance of materialism sets limits to men's thinking and robs them of the ability to go deep into moral and spiritual questions.

The shining force of Islam's doctrines should be made to meet the crying needs of man.

There is no escape from the pollutions of the world, the flesh and the devil except by a resolute concentration of attention on God. This is the rock on which to build the house of life. All else is shifting sand.

True worship frees a man from the bondage of fleshly lusts, and draws him into God's presence and to spiritual joys. Observe how this truth of inestimable worth has been squeezed out by the permissive society's preaching of carnal creed.

The Mount 'Arafaat Sermon

The Sermon delivered at Mount Arafat by the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the occasion of *Hajjat-ul-Wada'* (The Farewell Pilgrimage) on the 9th day of Zilhijjah, 10 A.H.

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1. O! Ye men! listen to me: I do not think that after this year, you and I shall ever meet in this place. (Remember): there is none worthy of being worshipped except Allah, He is one, He has no partner, the sovereignty belongs to Him. All praise is due to Him, He is the giver of life and death, and He has power over all things.

2. O! Ye men! your blood, your possessions and your honour are as sacred as you revere the sanctity of this day, this city (Mecca) and this month (Zil-Hijjah). Soon you have to meet your Lord; and He will question you about your deeds. Beware lest you should lose your way and begin cutting each other's throat.

3. O! Ye men! I trample under my feet every thing pertaining to the days of Jaahailiyya (ignorance). I bury the blood feuds of the days of Jaahiliyya. I forsake the claim for the first murder in my family, that is, of Rabiya' bin Al-Haaris who was a scion of Bani Sa'd and who was killed by Buzail. The interest due on loans of the days of Jaahiliyya is hereby completely cancelled. I hereby give up the claim for the interest due to my family, that is, to Abbaas bin Abdul Muttalib. The total amount thereof is renounced.

4. O! ye men! Continue to fear Allah in regard to your wives. You have taken them to yourself as your wives on the authority of the name of Allah and it is in His name that you exercise your claim on their persons. Your right over them is that they should not permit others to sleep in your bed (that is, they observe chastity). If, how-they observe chastity). If, however, they do not do so, you may punish them without causing visible injury. Your wives have rights over you, that you should feed them and clothe them well.

5. O! ye men! I am leaving with you something if you will hold fast to it, you shall never go astray. It is Quran Majeed and *Sunnah*.

going to come) neither any pro-

6. O! ye men! (There is phet after me nor any new *Ummah* (people) is to be raised after you. Listen carefully (to me). Worship your *Rabb* (Guardian Lord) and observe your five-time daily prayers and your fasting for the full month of Ramazan, pay your *Zakat* with pleasure, perform Hajj of the House of your *Rabb* and obey those who administer your affairs. (Your reward being that) you enter Paradise of your *Rabb*.

7. O! Ye men you will be asked about me on the Day of Judgement. Tell me, what will be your answer. All those present replied in one voice: "We hereby do give testimony that you have indeed conveyed to us the Commands of Allah and you have fulfilled your duties and responsibilities as the prophet of Allah. You have told us clearly as to what is false and counterfeit and what is true and real." At this the Holy Prophet (*Sallallahu 'alaihi wa sallam*) raised his index finger towrds the heavens. He raised his finger towards the sky and then directed it at the audience, saying, "*Ya Allah* — be Thou a witness". He repeated these words thrice. Then commandd that those present (to make it a point to) convey his words to all others. May be that those not in the assembly may be better at preserving and practising his words than some of those who had listened to him.

Integrity is one of the most precious of human qualities.

The modern man is much obsessed by division.

Modern universities seem to spend almost all their efforts on analysis, with little time or concern for, or competence with, synthesis.

The trend of thought prevailing today is more interested in the unity of mankind than in the oneness of God.

Life is a unity and it admits of no fast and hard dichotomy of "the material" and "the spiritual". An imbalance between the two spoils every attempt for success.

One has to satisfy the normal needs of one's flesh in order to achieve the goal of one's spirit.

Natural science is the key to the mastery of the world.

The Islamic Ideology

By Maulana Dr. Fazl-ur-Rahman Ansari

Human Consciousness is either Empirical or Physical, Theoritical or Rational, Moral or Aesthetic and Spiritual. There are five different phases of human activities: namely, physical, mental, moral, aesthetic and spiritual. These five phases of activities bear reference to the five sets of the same values. The differences in human ideologies and the distinction in human civilisations are based always on the emphasis which is laid in them on the different values.

The ideology of the ancient Hindu civilisation was Mystico-Intellectual in which the mystical element was dominant and the intellectual value was its servant. Besides that, the physical value was considered to be a necessary evil and the moral value was treated as an adjunct of the mystical twist. That ideology created a wealth of mystic experience and philosophical hair-splitting but failed to make any great contribution in the domain of empirical sciences.

The Greek civilization was Empirico-Intellectualistic. Consequently, the Greeks failed to make that contribution in the field of mystic experience and abstruse philosophical hair-splitting which the Hindus could make. Their outlook was more rational and realistic, although their greatest philosophers show signs of inability to escape from the clutches of superstition.

The ideology of the modern Western civilisation is Empirico-Aesthetico-Intellectualistic. In this ideology the physical value is the most basic, while the mental and the aesthetic are conjoined as subservient values, and the moral value is viewed in a utilitarian perspective and as a matter of expediency.

Basic Features of Islamic Ideology are its spiritual basis and integration of values. Its first basic feature is that it regards the Spiritual Value in the sense of rational spirituality as the most basic value. This value functions in the Islamic system of values as the foundation as well as the life-blood of all the other values which receive their due share in Islam. For, Islam regards all the five values as necessary and believes in their harmonious blending and integration. Each value should be maintained in its natural place and no value should be unduly curtailed. Of course, the spiritual value is to function as the all-pervading force side by side with being a member in the institutional structure of the PENTAGON.

Making the Spiritual value as the foundation means building up the edifice of life on a system of Belief (or, *Imaan*). In Islam, it consists fundamentally in the Belief in the One True God, in His Messengers and in Life-after-death.

BELIEF

Islam teaches that life moves from within outwards. Belief is the "root" out of which sprouts the "tree" of human endeavour with its different branches of morality, politics, economics, etc. Hence, while Islam takes care of the root as well as of the branches, it lays primary emphasis on the root. For, once the root is strong and healthy — once the love for God has been truly acquired and the loyalty to Him has become undivided and the fear or Final Accountability has taken hold of the heart — the entire human activity proceeds and progresses in a natural manner and towards the most glorious success. This is what happened when the people of Arabia answered the Call of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). The lives of those who embraced Islam at the hands of the Holy Prophet were revolutionised, and their motives and actions both attained such heights of purity as were never attained by any community before or since. The course of their history was changed, and with that was changed the course of the history of mankind.

Islam regards God as the Source of all Guidance. Hence the Guidance it has offered could not but aim at comprehensiveness This forms the second basic feature of Islamic ideology. For, Islam is not merely a religion built on a few ceremonials, a few moral maxims and a few miracles. It is "Deen", namely, Complete Code of Guidance which covers every conceivable department of human activity. Thus, while Islam is essentially a religion, it is aso a self-contained culture and a self-sustained civilisation, and its goal is human success in this life as well as in the next.

The notion of the integration of values brings us to the third basic feature of Islamic ideology, i.e., the Principle of Unity. In other words, Islam is the religion of Tawheed (Unity) which runs through it from the beginning to the end. Its first expression is in the domain of the conception of God. Islam insists that God is One in His Being as well as in His Attributes, that He has no partner in His functions and that there is none comparable unto Him. Indeed, the Islamic doctrine of the Oneness of God is the purest and the most exalted in the domain of religion; and it is also the most rational because the latest advances in the realm of scientific philosophy have progressively been in the same direction.

Islam regards the entire cosmos as a unity. It has been brought into being—created ab-novo — by the One God; hence it is a unity, which means that all its different components and parts are inter-related and they function for the achievements of one purpose. This singleness of purpose makes the world a Moral Order.

The third stage at which the principle of Unity manifests itself is that of humanity. According to Islam, all human beings, whether white or black, red or yellow, Europeans or Africans, Westerners or Orientals, form one Family. And here Islam has laid the foundations of the Fundamental Human Rights which is Islam's major contribution in the field of social relations.

The fourth stage at which the principle of Unity manifests itself lies in the realm of knowledge. Because all the different parts and things of the world are organically inter-related, the different departments of knowledge are also inter-related. According to Islam, humanity can attain true knowledge and derive proper benefits from the pursuit of knowledge, not by segregating the different departments of knowledge into separate water-tight compartments—a blunder which the modern Western civilisation has committed — but by channelising the different currents of knowledge into a unitary stream. Here Islam has given the great principle of Correlation of Knowledge.

The fifth stage at which the principle of Unity manifests itself is that of human personality. Islam regards the different factors that go to make up the individual as only different facets and aspects of the same thing. The human personality, according to Islam, is essentially a Unity. It is an organic whole and its proper development is possible only if every aspect of human life receives the fullest attention due to it and is treated not as an isolated phenomenon but as an inter-linked reality. Verily, the distinction of the "religious" and the "secular" is totally alien to Islam. This comprehensive Islamic view of the human personality stands in sharp contrast with the partial view of personality presented and upheld by the non-Islamic religions, on the one hand, and by the Western Secularism and Communism, on the other.

BASED ON DIVINE REVELATION

The fourth basic feature of Islamic ideology is the emphasis on Divine Revelation as the basic source and the foundation of human guidance. Islam teaches that when Almighty Allah created the first human being namely, Adam, He revealed to him the "knowledge of all things" and made Him the first prophet. After that He continued to send down guidance through Revelation given to His different Messengers and sent to all the races and peoples of mankind. This process of educating humanity continued till the time of the Holy Prophet (*Sallallahu alaihi wa sallam*), after whom the door of Divine Revelation was sealed. Thus, according to Islamic ideology, it is Divine Revelation which fed the human civilisation from the beginning and through the different epochs of human history until with the advent of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) mankind attained the stage of maturity and was no more is need of Divine spoon-feeding. The last revealed Book, i.e the Quran Majeed, has retained its pristine purity up to this day and will abide with humanity in this stage of purity up to the Last Day.

The salvation of humanity has always been and will always be grounded basically in Divine Revelation. This does not mean that Islam in any way deprives human reason of its true place in human affairs. Indeed Islam has laid the fullest emphasis on the importance of Reason and on the cultivation of knowledge and all its branches. Side by side

with that, however, Islam also emphasises the limits of human reason. For instance, Islam teaches that human reason is absolutely incapable of solving the Ultimate Problems. In the domain of social problems also Islam holds the view that human reason must commit blunders if it is not guided by Divine Revelation. Moreover, Reason has attained its present state of development basically through its culture and training by Divine Revelation, during the bygone ages.

The fifth basic feature of Islamic ideology is its teaching concerning man and his relation with the world. Islam proclaims that man is the vicegerent (*Khalifat*), of God on earth. Now, what does this term signify? In the first instance, man is to act as the Agent of God in all the spheres of life, whether they refer to morals or economics or politics or any other department of human activity. This great idea opens the door to dynamic spirituality and leads mankind on the road to truly healthy civilisation. Secondly, man has been endowed by God with certain capabilities whereby he can subjugate the natural forces and harness them to his use, thereby participating so to say, in the creative activity of God.

This is a revolutionary idea which Islam introduced in human thought. With this idea Quran Majeed opened wide the gates of scientific and technological advancement for humanity and dealt a crushing blow to nature-worship which had marred the outlook of the idolatrous religions of the world.

The sixth basic feature of Islamic ideology is that it is a thorough-going Democracy. The society which Islam builds is at one and the same time a Spiritual Democracy, a social democracy and a political democracy. It is a Spiritual Democracy because in Islam there is no priesthood, namely a privileged class or dynasty or religious leaders who might act as intermediaries between man and God. All other religions of the world establish priesthood and consequently establish spiritual oligarchy.

The Islamic Society is a Social Democracy because Islam establishes a classless social order in which the standard of preference and superiority is neither tribe nor dynasty nor race nor wealth nor even administrative leadership, but only character.

The Islamic Society is a Political Democracy because it establishes the State on the basis of the formula: "Government of God for the people by the people."

When Islam emphasises the sovereignty of God it means that no human being has the right to rule over other human beings. The head of the state, his cabinet and his parliament all of them are merely agencies elected by the people under the Law of God and the Divine mandate to carry out the administration as Agents and Servants of God and representatives of the people. In the Islamic political order the supremacy on the human level has been given not to person or persons but to Law.

The democracy is built on the principle of Sovereignty of God and the no-party system of Islam. This is because the right of legislation vests in a modern democracy with the people which always means the majority, and in Islam it vests in God which means it is represented in the will of every single individual who is the citizen of the Islamic State.

MIDDLE PATH

The seventh basic feature of Islamic ideology consists in the principle of the "Balance". Islam has laid down the general rule of adopting the middle path in our outlook as well as our action; and this principle manifests itself on different levels. For instance, it is the major shortcoming of all the non-Islamic religions and ideologies that they are one-sided. They sacrifice either this world or the next. Islam, in its turn, strikes a happy balance between the demands of this world and the requirements of the next, thus giving to us that balanced ideology which alone can ensure true and comprehensive success.

Then, Islam is neither a "loose" system nor "rigid" rather, it strikes a balance between the "permanent" and the "changeable" by giving fundamental and unchanging principles and laws in Quran Majeed and the *Sunnah*, and by establishing the institution of *Ijtihad* for effecting adjustments in deference to the changing modes of human problems.

The fundamental and the unchanging principles and laws are for all time because they are based on the fundamentals of human nature, and human nature is unchangable. The modes of human problems do change and vary from group to group,

and hence the principle of flexibility which Islam permits in that domain.

In the sphere of Politics, Islam effects a most healthy balance between the rights of the state and the rights of the citizens, thus avoiding totalitarianism and anarchy both.

In the domain of Economics, Islam resolves the conflict of Capital and Labour by ensuring the genuine rights of both, and thus steers a middle course between Capitalism and Communism.

The eighth basic feature of Islamic ideology is that it is not merely theoretical. The Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) did not confine himself to giving sermons and laying down rules of conduct but also put into practice what he taught. And while his teaching covered every aspect of human life, his practical example covered every field of human activity. Thus Islam has given not only a complete theory of human belief and conduct but also a perfect pattern, and this feature of Islamic ideology is again unique in the known history of mankind.

The ninth basic feature of Islamic ideology is its simplicity. The Creed of Islam — *La ilaaha illallah, Muhammad Rasoolullah* — is the simplest and the most well-defined in the world, and Islam prescribes no mystifying beliefs and no mysterious rites and ceremonies.

The tenth basic feature of Islamic ideology is that it is allied to Reason; namely, instead of demanding blind acceptance on the basis of "Believe in it and you will be saved", the Quran Majeed **makes fervant appeals on page after page to** employ reason in understanding the truth, the beauty and grandeur of its teaching. The same cannot be said of any other religion of the world.

Islam has not only harmonised the roles of Reason and Revelation in the domain of human problems, but it has also laid special emphasis on the cultivated physical sciences — a pursuit which is a scared obligation according to Quran Majeed which, on page after page, makes the most passionate and impressive appeals to investigate the multifarious natural phenomena and thus to realise the Word of God in the Work of God, and also to harness the natural forces for the realisation of human destiny in terms of the Vicegerency of God.

Friday Sermon I

(KHUTBA-I-JUMA by Dr. Israr Ahmad,

delivered in Jami' Mosque Toronto, Canada on Sept. 7, 1979.)

This is to tell you something about the real purpose of Juma', and the real wisdom behind it. In this connection we must first understand the meaning of an *Ayat* (verse), which has been repeated thrice in Quran Majeed. This *Ayat* is the central theme of *Surat-us-Saff* (Chapter No. 61) which precedes *Surat-ul-Juma* in the Book of Allah. The Divine words mean:—

> "It is He, (that is Almighty Allah) who has sent His Messenger (that is Muhammad — (*Sallallahu 'alaihi wa sallam*) with the Guidance (that is Quran) and the true Deen (that is Islam) which the right system, so that he may make it supreme over all other existing systems."
>
> (61:9)

It is absolutely clear that these words denote the purpose of the advent of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) indicating that Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was sent with a revolutionary mission. In other words he was not only a teacher or preacher, but also a revolutionary, who uprooted all wrong systems from the entire Arabian soil, and established the system of Allah in its place. The history of mankind undoubtedly testifies to the fact that the revolution brought about by Prophet Muhammad (*Sallallahu alaihi wa sallam*) was the greatest and the most profound of all the revolutions mankind had ever seen.

ISLAMIC REVOLUTION

How did Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) accomplish this unrivalled task, and what was his basic methodology for achieving it? In fact *Surat-ul-Juma* (Chapter No. 62) deals with this question. Its second *Ayat* (verse) means:

"It is He (that is Almighty Allah) Who has raised among the Unlettered ones, a Mes-

senger from among themselves, (that is Prophet Muhammad — (*Sallallahu 'alaihi wa sallam*) who recites unto them His Ayaats and purifies their souls and deeds; and teaches them the Book and the wisdom." (62:2)

It is clear from these words that the basic revolutionary process of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is based upon and revolves round the Quranic teaching. By his preaching he purifies first the minds and hearts, and consequently the deeds and actions of the people. It should always be remembered that these Divine words are very important as they appear in the Holy Quran at four places, twice in *Surat-ul-Baqarah*, once in *Surat Aale Imran* and once in *Surat-ul-Juma'*.

Now note the beautiful sequence in Quran Majeed. In the beginning of *Surat-ul-Juma* comes the *Ayat* which we have just translated, and in the end comes the order to observe Juma' with all reverence and solemnity. Now see, what is the different between *Salat-ul-Zuhar* and *Salat-ul-Juma*. The four Rakaats of *Salat-ul-Zuhar* have been reduced to two, and in their place two *Khutbas* have been substituted.

KHUTBA

What is the purpose of this *Khutba* (Sermon) There is a *Hadith* in As-Sahih of Imam Muslim, which states that the purpose of *Khutba-i-Juma* (Friday Sermon) is to teach and preach Quran Majeed. In other words, in this *Juma* congregation, and *Khutba-e-Juma* the prophetic mission is to continue for ever and throughout the world. Because this pulpit of Khutba is called *'Mimber-e-Rasool'*; and whosoever stands upon it, has to perform the same duty which the Prophet had performed during his life time. This is because the mission of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was not confined to Arabia only, but it was global in character.

The Islamic Revolution in his life time had occurred only in Arabia, and it was yet to be carried to the four corners of the world. So the Muslim Ummah was entrusted with this mission, and for that purpose the Holy Quran was handed over to the Muslim *Ummah*; and its protection was guaranteed by Almighty Allah.

To summarise all this, it can be said, that the *Juma'* congregation is the weekly meeting of a revolutionary party called "The Party Devoted to Allah's Mission" (*Hizbullah*). Its sole aim and purpose is the teaching and preaching of Al-Quran which is its eternal text-book of guidance.

In the end let me refer to another Ayat of *Surat-ul-Juma* (Ayat No. 5) which states that the Jews were also entrusted with a similar mission after the Prophet Moses (peace be upon him), and for that purpose Torah was handed over to them. But they declined to perform their duty, and did not fulfil their mission; so they were regarded as donkeys carrying a load of books on their backs.

Now my dear brothers and sisters, please ponder seriously: Aren't we doing the same with Quran Majeed? Actually it was a fore-warning for us, lest we should also do the same as the Jews did. And alas! we did the same, and that is why our lot is no better than their's.

So the message of *Juma'* is to turn our faces to Quran Majeed, and fulfil the obligations we owe to the Book of Allah. There is no time now to dwell on this subject in detail. I have written a small booklet on this subject. "The Obligations Muslims Owe to the Quran". Those of you who are interested in this subject, may kindly get it, and read it. May Allah guide us on right path. (Amen)!

Salaat—Sayings of the Holy Prophet

(Sallallahu 'alaihi wa sallam)

1. "Salaat was the first and foremost thing ordained by Allah and it shall be the first and the foremost thing to be reckoned for on the Day of Judgment."

2. "Fear Allah in the matter of Salaat! Fear Allah in the matter of Salaat !!"

3. "Man is nearest to his God when he has prostrated himself before Him."

4. "The position of Salaat in Islam is as the position of head in a body."

5. "*Salaat* is the light of heart, Let those who wish, brighten their hearts (through *salaat*).

6. "Any part of the ground on which Allah is remembered in *Salaat* feels proud over the rest of the Earth."

7. "Two *rakaats* in late hours of the night are more valuable than all the riches of this world. But for fear of hardship to my followers I would have made these obligatory."

8. "Keep offering *'Tahajjud'*. It keeps away from sins, causes forgiveness of sins and improves the health of the body."

9. 'The four *rakaats* before *Zuhar* have the same reward as the four *rakaats* of *Tahajjud*."

10. "Mercy of Allah makes towards a person standing in Salaat".

11. "A person who performs two *rakaats* of *Salaat* in seclusion where nobody except Allah and His Angels see him receives the writ of deliverance from the Fire of Hell."

12. "Allah says, 'O, son of Adam! Do not be helpless in offering four *rakaats* in early part of the day for I shall suffice thee in thy jobs in the rest of it."

13. "If some major sins of a Muslim place him in Hell, the fire would not burn the parts of his body which have touched the ground while he was in Sajdah during his *Salaat*."

14. "Salaat at its early hours is a practice most liked by Allah."

TRUE MUSLIM LIFE

Let us live as true Muslims and demonstrate for all to see the great living force of Islam. The demonstration of this force to the world by the early Muslims in their individual and collective lives was the real reason for the tremendous impact which Islam made upon the non-Muslims of those times and was the true cause of the rapid spread of Islam wherever the Muslims came into contact with other peoples.

The human mind naturally responds to what is good without the necessity of argument or debate. We can only reach what is good in this life and the Hereafter by treading the Path made known to us by our Creator through His Last Messenger (*Sallallahu alaihi wa sallam*).

The social, moral and spiritual discipline which is seen in the life of a true Muslim constitutes true goodness which naturally attracts others.

True Muslims are those who humble themselves in their prayers, who keep aloof from vain words, who love charitable deeds, who tend well their trust and their covenants, who walk upon the earth softly and when the ignorant address them they reply PEACE; who fulfil their pledges to God and man, who when they spend are neither lavish nor niggardly but keep the mean, who fear the Lord and dread an evil reckoning, and who, with the desire to see the face of their Lord, are constant in their trials, and observe the prayers and give alms in secret and openly, and turn aside evil by good.

In the world movement for Islamic revival now being witnessed, there is no more effective way in which each of us in our relatively small community can make our contribution than by truly patterning our lives in accordance with the example provided for us by him who was sent by Allah as a Mercy to all the worlds. Unless Muslims are prepared to revert to that way of life, we cannot hope for the kind of Islamic revival we all long to see.

IMPORTANCE OF IJTIHAAD IN ISLAMIC LAW

A brief look into the development of Islamic Law shows that al-Ijtihaad has been one of the most important sources for the formulation, systematization and development of Islamic Law. This is quite obvious when one realizes that two of the four principles of Islamic jurisprudence directly or indirectly evolved out of *ijtihaad*.

The importance of *ijtihaad* in Islamic Law can be further substantiated by looking into the nature, functions and objectives of the Islamic Law. The *Shariah* has two basic objectives: to regulate relations between Allah the Creator and His creation. This aspect of *Shariah* is known as *al-ibadaat* (rituals of worship), and (ii) to regulate human relations with one another. and this is called in the *Shariah* *al-mu'aamalaat* (human transactions). While *ibadaat* are well-defined, and their mechanism greatly elaborated in Quran Majeed and the *Sunnah* of the Holy Prophet (*Sallallahu alaihi wa sallam*), the mu'aamalaat, mainly due to the different and ever-changing conditions of hu-

man society, were left in some measure to the Muslims themselves to define and organise. This means that it is up to Muslim community to devise suitable means to deal with the problems of human relations. This, however, should be done within the framework of the general guidelines laid down in Quran Majeed and Sunnah.

The main objectives of Islamic *Sharia* are to define and develop the spirit which aims at the establishment of social justice, the guarantee of freedom of religious belief and practice, and the provision for equal opportunities in life to all members of the society. The details as to how social justice is to be established are broadly speaking left to the Muslim society to work out. This is the function of true Islamic *Ijtihaad*.

WHAT IS UNLIKE A MUSLIM

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said (as reported by Hazrat Khuzaifa, (*Razi Allahu 'anhu*), and narrated by the renowned traditionalist Tabraani that —

"One who does not think or act for the moral and material good of the Muslims according to his capacity is NOT one of them.

And that —

"One who does not accomplish any of the following every morning or evening is NOT of the Muslims —

(a) offering good advice for the sake of Allah, or

(b) calling attention to reading and understanding of Quran Majeed, or

(c) striving to promote respect and regard and love for the Prophet of Allah (*Sallallahu 'alaihi wa sallam*), or

(d) works for the general good of the Muslim community.

Destiny and Divine Decree

"Say: Naught befalleth us save that which Allah has decreed for us."' (Al-Quran 9:51).

The position of predestination and fate in Islam is that Al mighty Allah has complete knowledge of what is going to happen in future and how it is going to happen. At the same time He has given freedom of choice to man to select his way of life. Man is thus responsible for the decisions he takes for or against a particular belief; the good or the evil of which is made known to him in Quran Majeed. Divine Decree is thus related to one's belief, and not to one's actions. It is imperative therefore, to understand its implications, otherwise every action of man could be ascribed to Divine Decree. The fact is that--

". . . man can have nithing but what he strives for." (Al Quran 53:39).

We do not know whether success or failure will result from an act before actually performing it. Nor do we know whether the act should be performed or not. Since we are ignorant of the outcome, we must concentrate on the intention behind it and on factors, which could make it a success. Likewise we should avoid impure and impious intentions and factors that would end in a failure.

The other basic point regarding Destiny and Divine Decree, is that of reward and punishment. Is man forced to do an act, good or bad, or is he free in that behalf? The answer is that man is both free and not free. He is governed by forces which are beyond his control as well as those which are under his control. Acts which are beyond his capacity and which he cannot avert fall within the circle that dominates him. This is Divine Decree, and man is not accountable for them; nor will he face any punishment for them. Therefore what cames to pass is an act of God — and man should take it as such.

The circle dominated by man is that in which he acts by his own free will, i.e. choice. He is accountable for such acts, and is rewarded or punished accordingly.

Allah's knowledge of what line of action a particular person will take is a different matter altogether and cannot be made an excuse for the person's evil actions

"Every soul is held in pledge for what it earns". (Al-Quran 74:38).

Say, "The Truth is from your Lord. Let him who will believe and let him who will reject (it)." (18:29)

Belief is entirely a person's own concern. He is given the choice of adopting one way or another (Al-Quran 18:29); though Truth is one and is al-

(Contd. on page 118) col. 1)

Seerat Celebratjons in Japan

The recitation of "Allahu Akbar" and chants of "Saura Hatten Nasr, Wahada, Wahada Islamiah, Zachfan, Zachfan Nahwal Quds" resounded powerfully in the air of 3 centigrade degree of central Tokyo. The celebration was opened with reading Al-Quran and Salaat-o-Salaam together, which was conducted by Prof. Dr. Shawqi Futaki, President of the JAPAN ISLAMIC CONGRESS.

More than 1500 Japanese Muslims and foreign Muslims in Japan gathered out door at Yoyogi Park to celebrate the Birth of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), the 15th century Hijra, and the first anniversary of the Islamic Revolution in Iran, which was for the first time in Japan organized by the JAPAN ISLAMIC CONGRESS.

Participants, among others, were Dr. Kafrawi MA, Secretary-General of the Ministry of Religious Affairs of Indonesia (on behalf of the Minister of Religious Affairs H. Alamsyah), Prof. Osman Raliby, Dewan Da'wah Islamian Indonesia, and Kiyai Tarmuji (M.P.), President of Majelis Da'wah Indonesia.

Prof. Dr. Futaki said in his address: "We are the followers of the Holy Prophet Muhammad (*sallallahu alaihi wa sallam*) in our total life — social, political and economical. It is our duty to preserve our historic heritage, to protect our Muslim rights, and to bring the brotherly aspirations of millions of oppressed Muslims in Palestine, Philippines, Afghanistan and elsewhere".

Prof. Futaki stressed that Muslims in Japan were very much conscious of the problems confronting humanity everywhere, and the increasing number of the Japanese Muslims can be of great help to the Japanese social problems, be the problems of peeroleum supply, or social, economic or moral imbalances.

He said: "I call upon Japanese citizens to join with us in our worldwide network of brotherhood, in our common march for the future prosperity of the Japanese nation and for world peace."

Dr. Kafrawi, head of the Indonesian Muslim delegation, read a speech by Religious Minister H. Alamsyah and said that the recent visit of the JAPAN ISLAMIC CONGRESS delegation to Indonesia contributed greatly to the promotion of Indonesia-Japan Muslim brotherhood, particularly in that the Congress encouraged Indonesian people to pay more attention to social activities and social services as an integral part of Islamic propagation. He said: "Indonesian Muslims have a lot to learn from their Muslim brothers in Japan in the management of social institutions such as hospitals and in health cares", Dr. Kafrawi said. He also expressed respect for the fast progress made by the JAPAN ISLAMIC CONGRESS in the past few years, saying that it is interesting to study and observe that in Japan, a country with advanced technology, spiritual and religious values, especially Islam, could flourish.

The 5-man delegation of Japanese Muslims led by Prof Dr. H. Shawfi Futaki attended, at the invitation of Chamber of Commerce's Secretariat, the first meeting of the General Assembly of the Islamic Chamber of Commerce, in Dakar, Senegal, (February 26-28, 1980.

Dr. Futaki observed that JAPAN ISLAMIC CONGRESS was preparing to establish Japan Islamic Chamber of Commerce headed by Hanahn Komiyama, President of Heiwa Sogo Bank in Tokyo.

The Japan Islamic Chamber of Commerce will transfer the technology and industrial science of Japan to the Muslims all over the world.

(Contd. from page 117 col 3)

ways good and evil is always to ones' deteriment.

"If you do good, you will do good for your own souls; and if you do evil, it shall be against yourselves." (Al-Quran, 17:7)

Allah has given us a code of life and the power of reason to choose between good and evil, and therefore, we are responsible for our actions.

Unity and Love, and not division and hostility, can assure the establishment of a better society, a happier world.

Nature is forced to unlock her doors as Science pries them open with its discovery of the causes and effects of phenomena.

To cause the moral and spiritual revolution which must come to the entire world, Islam must assert itself in today's global realities. It must first introduce itself in practical life to put an end to the present backwardness of the Muslim Ummah.

Sound Ethics

(Al-Hadith)

The Holy Prophet (Sallallahu alaihi wa sallam) said,
"A Muslim is the brother of a Muslim;
"he does him no injustice, nor does he leave him alone (to be the victim of another's injustice):
"and whosoever does the needful for his brother, Allah does the needful for him;
"and whosoever removes the distress of a Muslim, Allah removes from him a distress out of the distresses of the Day of Resurrection;
"and whosoever covers (the fault) of a Muslim, Allah will cover his sins on the Day of Resurrection."

—(Bukhari).

Miscellany

Brazilian lady embraces Islam:. Lady Dr. Farlina Carcia of Brazil was by the grace of God blessed with true faith when she entered the fold of Islam at Jamia' Mansoorah, Lahore, Pakistan, at the hands of Begum Tufail Mohammad. Her Muslim name is Aisha. Dr. Aisha has declared that she took the decision after a comparative study of religions and the day of her conversion to Islam was the happiest day of her life. It was her keen desire to formally announce her decision to accept Islam either in Saudi Arabia or Pakistan. On her arrival in Pakistan she got in touch with the well-known American Muslim lady, Maryam Jameelah, a writer of world repute on Islamic topics. She had all along been a staunch and a stout worker against social evils and stood firmly against the use of intoxicants. (Urdu Daily Jasarat, Karachi of 6th August 1980).

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France coming fast to Islam: Frenchmen are being attracted to Islam faster and in larger numbers than people of any other country in Europe. Hundreds of persons enter the Muslim faith in Paris mosque every year. Most of them are men of letters and or members of the intellegentia. They are attracted to Islamb by the simple teachings of Islam and the lofty example of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

The Paris mosque was built as a monumental tribute to the Muslims who had given lives for France in World War I. The management of the mosque arranges to —

(1) provide facilities to Muslims in France for Hajj and learning of Quran Majeed;
(2) look after destitute and shelterless Muslim women, and
(3) impart lessons in the Arabic language.

(Urdu Daily Jang, Karachi of 4th May 1980)

How Ghazi Ahmad came to Islam?: Ghazi Ahmad (formerly Krishan Lall) was blessed with true faith while he was still in the womb of his mother, wife of a well-to-do Hindu merchant, Jawala Sahai of a village in Jhang a district of the Punjab (Pakistan) as foretold by a Muslim saint Mohammad Hussain Shah Hamdani of the said district.

Ghazi Ahmad became interested in Islam from a very young age and was helped by his school mates with Islamic books. He was further guided into the faith by a religious savant Maulana Abdur Raoof.

At the age of 14, Ghazi Ahmad was honoured with a vision of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) in a dream. The gracious Prophet was extremely kind to embrace him. After being informed of his purpose, the Holy Prophet admitted him to Islam. Ghazi Ahmad had another vision of the Holy Prophet in a dream.

Ghazi Ahmad is a double M.A., M.O.L., B. Ed. and a Gold Medalist, Faazil in Arabic, Persian and Dars-i-Nizami (the traditional Islamic theologian diploma). He is the principal of the Govt. College, Bochhaal Kalaan, in District Jehlum, (Punjab, Pakistan).

A genuine reciprocal desire to **explore each other's minds, to appreciate each other's backgrounds, to comprehend each other's viewpoints, is the first prerequisite for achieving** mutual understanding.

"An age which has split the atom must heal humanity's splits or perish." — (President Eisenhower).

The wise and prudent are not offended by strictures on aspects of their conduct or creed but *weight*—

—what is correct in order to improve;
—what they think mistaken in order to reach understanding; and
—what seems valuable in order to follow.

Spectrum

Humanities: Pre-eminently, the sciences which study man and his relations with other human beings ought to recognize man as standing in a realm dominated by God. Properly speaking, they ought to be based on the Islamic view of man's vicegerancy on earth.

Islam entertains no idea of personal morality or piety which it does not define in community terms. *Islam prohibits monkery and celibacy*; on the other hand, it transcribes its religious and ethical precepts to public institutions which can thrive only if the State itself is Islamic. *Islam defines salvation in terms of the act.*

..**The West claims that its social sciences are scientific because they are neutral. They treat the facts as facts and leave them to speak for themselves.** But in Islam every scientific analysis should endeavour to expose divine pattern in human affairs.

The Islamic social scientist is endowed with the cause of Islam. The divine pattern in human affairs is the object of his constant attention and care as well as hope and yearning. He is not only scientific in the sense of not leaving out the axiological aspects, but is pre-eminently critical of reality in light of the divine pattern.

The Western social scientist cannot afford to be critical of the ultimate purpose or ends of society but only of the means thereto, because of his conscious commitment to description rather than advocacy.

The Islamic social scientist maintains an open and public commitment to the values of Islam, an ideology which lays a rational, critical claim to the Truth. The Truth is none other than the intelligent reading of nature in scientific report and experiment, or the reading of God's revelation in His holy book. God is the Author of both; and both of His works are public, appealing to reason and understanding

Islamization of Education: *The undeniable and most crying need of Islamic education is for human resources.* There are hundred of thousands of M.A.'s and Ph.D's, but only a few among them are those who are even aware of the problem of Islamizing the disciplines; and legions are those whose brainwashing by the West has been so complete as to make them committed enemies of Islamization, or at best, lethargic, indifferent, even cynical observers of the scene, non-moving and immovable. Following are the measures which must be taken to move us from our present day dead centre:

Formation of an association of Islam-committed intellectuals and elites whose purpose should be to spread and intensify awareness that the Muslim intelligentia must gain consciousness of the Islamic mission and translate that mission into directives or living in the various fields of human endeavour.

Training Muslim talent in the vision of Islamizing the various disciplines is the next foremost duty. It must be brought home to it that the studies of Western man and the analyses of Western society by Western men of letters are necessarily "Western" and cannot, therefore, serve as modes for the study of the Muslims.

It was Muslim culture and the remarkable spiritual and social revolution it brought about that raised Islam to world pre-eminence in its time.

We should NOT waste our strength in conflicts amongst ourselves and in internecine tugs of-war which have reduced the glory of Unity to an empty dream.

The Muslims must balance spiritual and material conditions in the right proportion in accordance with the Principles of Perfection which shaped the glories of their past and which are dictated by the Lord of the worlds. In these principles the Ummah will find, not merely its own internal stability, but also the secret of stability for the world and the way to commend it to all mankind.

A MUSLIM'S PRAYER

Ya Allah! Help us to popularise in our country the Arabic language—the language of Quran Majeed revealed to our beloved Prophet Muhammad (Sallallahu 'alaihi wa sallam) the last of the Prophets of Allah and of those who will ultimately be admitted into Paradise.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976.

Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980. From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 238246.

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Freedom Lies in Islam!

The massive invasion of Afghanistan by the USSR in late December provides a portent reminder of the imperialistic nature of 'communist'. It has become axiomatic to regard capitalism and communism as two distinct systems and it has become fashionable to argue that the one guaranteed method of liberating oneself from the bondage of western imperialism is through socialism or communism.

Even more telling and relevant for Muslims will be a study of imperialist behaviour when confronted with Muslims. In the Algerian struggle for independence the whole might of the left and communism united with colonial France against the common enemy — Islam. The state of Israel is financed and armed by western imperialists. The identification of western imperialism with communist groups like the Fidayan-e-Khalq and Ba'amad Newspaper is again a demonstration of the same phenomena.

The realisation that true independence and freedom lies in Islam is the singlemost vital fuel for Islamic Liberation Movements all across the globe. The immediate correlary that imperialism — western or eastern — is the greatest enemy of Islam, does not seem to have sunk into the colonised minds of the self-styled Muslim leaders.

Assistance should be sought from Allah and unless this is realised Muslim servitude to the united might of imperialism -- western and eastern — will persist.

Virtues of Zakat & Warning to the Defaulters

Zakat is mentioned in some 32 verses of Quran Majeed and in most instances it is allied to reference to *Salaat* (daily prayer). This is significant s[illegible] according to the Holy Prophet (*Sallallahu alaihi wa sallam*) '*Salaat* was the first and foremost thing ordained by Allah and it shall be the first and foremost thing to be reckoned for on the day of Judgment."

Zakat is really an expression of devotion to God through the use of one's wealth while *Salaat* is an act of Worship of God through words and bodily action. These are indeed the two basic attributes of a true Muslim.

The Islamic concept of property is that it is owned by Allah. Quran Majeed states:—

"Who has created the heavens and the earth and sends down rain for you from the sky? With it we caused to grow orchards full of loveliness; it is not in your Power to make trees grow in them".

The moral objective of Zakat is to purify the heart of the donor from selfishness and lust for wealth and to develop in him a concern for the needy. At the same time Zakat removes from the recipient envy and hatred of the rich and prosperous. Quran Majeed says:—

"To Him belongs the keys of the heavens and earth; He enlarges or restricts the sustenance to whom He wills, for He knows full well all things." (42:12)

"He has raised some of you in ranks above others that He may try you in the gifts He has given you." (6:165)

The economic objective of Zakat is to control disparities among Muslims. The Holy Prophet (*Sallallahu alaihi wa sal lam*) declares:—

"The generous man is near God, near Paradise, near men, and far from hell, but the miserly man is far from God, far from Paradise, far from men, and near Hell. Indeed an ignorant man who is generous is nearer to God than a worshipper who is miserly."

On the manner of giving Zakat, Quran Majeed states:—

"O you who believe! Do not cancel your charity by reminders of your generosity or by injury, like those who spend their bubstance to be seen of men but do not believe either in God or in the Last Day." (2:264)

The Holy Prophet (*Sallallahu alaihi wa sallam*) also declared:—

"The best charity is that the right hand gives and the left hand does not know of it."

It has been said that a dreadful chastisement awaits those who though liable to pay Zakat, refuse or neglect to pay it. The Holy Prophet (*Sallallahu alaihi wa sallam*) has warned—

"He who possesses gold and silver (i.e. wealth) but does not fulfil the obligations that are attached to the possession of wealth, plates of fire will be prepared for him on the Day of Judgment.

These plates will be heated further in the fire of hell and then his forehead and sides and back will be branded with them. The plates will be branded with them. The plates will be heated up again and again to brand him and this will continue through out the Day of Judgment which equal to 50,000,00 years in this world."

Muslim International Law

Long before Hugo Grotius (the Dutch jurist) work, De Jure Belh ac Pacis, Libri, iii, appeared in 1625, and long before the Geneva Convention conceived of any rules of International Law, the Muslims, (1400 centuries ago), were first and foremost to invent and develop the science of International Law based on the humane principles and key concepts of *Peace* (Al-Quran 8:61), *Security* (4:89-90; 8:72), Justice (5:8; 16:90), *Fraternity* (49.10), and *Tolerance* (2:256-257) enunciated in Quran Majeed elaborated by the Holy Prophet (*Sallallahu alaihi wa sallam*) and developed by the Muslim jurists. It is remarkable to note that Muslim International Law surpassed the rules of present international Law as the former embraced all those moral excellences such as *Fair Play* (4:59: 16:90: 57:25), *Truthfulness* (9::119: 33:24), *Patience* 33:22), *Forgiveness* (10:26; 55: 33:22), *Forgiveness* (10:26; 55. 60), and the like norms of morality and cardinal principles of humanity.

The Shari'ah (Islamic Law) is one of the great, mature and dynamic legal systems prevalent in the globe, applicable to about more than nine hundred million Muslims around the world. Islamic Law is so widespread and worldwide that it is divinely incumbent on every fourth person of the human race. Out of nearly one hundred and fifty (150) member-states of the UNO, some fifty (50) member-states are predominantly Muslims including nearly twenty five (25) member-states which constitutionally recognize Islam as state religion. This international community possessed with excellent rules of international law, therefore, accounts for the tremendous power and education force it exerts in world affairs, international relations and the problems and solutions of the rising generation. The modern eminent authorities and critics testify to the lofty principles and excellence of Muslim International Law.

Professor Count Leon Ostrorog is a legal luminary of world fame. His admiration for Muslim International Law is unbounded. He says:

"... These Eastern thinkers (Muslims) ... elaborated a law of war of which the humane, chivalrous prescriptions would have put to the blush certain belligerents in the Great War; expounded a doctrine of toleration of non-Muslim creeds so liberal that our West had to wait a thousand years before seeing equivalent principles adopted" (Ostrorog, the Angora Reform. London, 1927, pp. 30-31).

Muslims are the inventors of

International Law in the world. The veracity of this statement can be assessed from a brief account of the earliest proponents of the science of Muslim International Law.

(1) **Prophet Muhammad** (570-632 A.C.) : The Prophet of Islam provided under the Divin guidance significant and praiseworthy material towards the development of Muslim International Law as contained in Quran Majeed. The Holy Prophet was the interpreter and the preceptor of Quran Majeed (16.-44), the teacher and the guide of the *Ummah* (the Islamic Community) (3:48), the ruler, the legislator and the judge (4:59). Sunnah, the practices, the precedents and precepts of the Prophet constitute the second important source, after Quran Majeed, of the Muslim International Law. (4:59 and 80; 59:7).

The legal maxims or guidelines of the Prophet are the index of his legal acumen and rationalism that, for instance, can be assessed from the historic charter granted by him to the Christians of Najaran. In his famous Charter to them he pledged:

"To the Christians of Najraan and the neighbouring territories, the security of God and the pledge of His Prophet are extended for their lives, their religion and their property to the present as well as to the absent and others besides:

"'There shall be no interference with the practice of their faith or their observances; nor any change in their rights

"no bishop shall be removed from his bishopric nor any monk from his monastery nor any priest from his priesthood, and

"they shall continue to enjoy everything great or small as hitherto.

"no image or cross shall be destroyed;

"they shall not oppress or be oppressed;

"—they shall not practise the rights of blood vengeance as in days of ignorance;

"—no tithes shall be levied upon them nor shall they be required to furnish provisions for the troops." (Balazuri, Futuhul-Buldaan, p. 68).

The Rightly-Guided Caliphs (632-661 A.C.): The public utterances and instructions of Hazrat Abu Bakr, 'Umar, 'Usman and 'Ali (*Razi Allahu anhum*) the four rightly-guided caliphs and immediate successors of the Prophet, also constitute the principles of Muslim International Law concerning international relations and dealings.

Zayd Ibn Ali (d. 120 A.H ; 737 A.C.). Zayed Ibn Ali Ibn Hussain Ibn Ali is the author of the famous and greatly valued treatise entitled *"al-Majmu"* which contains the general principles of International Law of war and peace as an integral part of Islamic Law.

Imaam Abu Hanifa (80-150 A.H. 699-767). Imaam-i-A'zam as he is known was the founder of the Hanafi school of jurisprudence which is named after him. He was a great jurist as well as a great scholar. *He founded a Legal Academy* comprising of forty jurists and renowned scholars who were his disciples and pupils. Imaam A Hanifa was the Chairman of this august academy, which completed the codification of laws in thirty years. His opinions survived through the compilations made by his jurist-disciples as well as his grandson Ismail Ibn Hammaad.

Abu Yusuf (729-798 A.C.). Imaam Abu Yusuf was a distinguished pupil of Imaam Abu Hanifa and a great Hanafi jurist and held the august post of Chief Justice of Baghdad. His valuable opinions on international law are to be found in his celebrated books *"Kitaab-ul-Khiraaj"* and *"al-Radd Ala Siyar al-Awzaa'i"*.

Muhammad bin Hasan al-Shaybaani (767-820 A.C.) Imaam Muhammad al-Shaybaani, a pupil of Imaam Abu Hanifa, was an eminent Hanifa Lawyer and a prolific writer. He is a contemporary of *Charlemagne*, the great emperor of Europe (710 A.C.). The law of his realm pales into insignificance in the face of the brilliance of the enormous and brilliant work of al-Shaybani. In fact, Europe of that epoch had nothing to offer in the field of law. His remarkable treatises, "al-Siyar al-*Sagheer* (the smaller book on international law) and *"al-Siyar al-Kabeer"* (the bigger book on international law) constitute important landmarks in the annals of Muslim International and privileges;

Law entitling him to be duly regarded as the *"Father of Muslim International Law"*. These works certainly are the proven record of his erudite scholarship which were compiled in the 8th Century A.C long before *Hugo Grotius,* the so-called "Fahter of International Law" who wrote his treatise on international Law *"De Jure Bolli ac Pacis"* in the 17th century A.C. It is noteworthy in passing that Imaam Muhammad al-Shaybani prepared a deluxe edition of his above work, which became so huge that he required a big cart to transport it, in order to present it to the *Caliph Harun al-Rashid.* The Caliph was so pleased that he burst out with the exclamation: "It is a thing of pride of my epoch."

Al-Shaafii' (767-820 A.C.): Imaam Muhammad Ibn Idris al-Shaafi'i was one of the most illustrious Muslim jurists and the founder of the Shaafii' school styled after his name. He was foremost in jurisprudence and methodology of law. *Al-Shaafi'i's* views on Muslim International Law are contained in his celebrated work *Kitaab-ul-Umm,* on which glossaries of varying length have been written.

Ibn Taymiyyah (661-728 A.C.). Imam Taqy el-Din Ibn Taymiyah, a jurist-theologian of Hanbali school, has two important publications to his credit netitled "Iqtidaa'al-Tareeq al-Mustaqeem fi Mu'aamalaat Ahl al Jaheem" and "al-Siyaasah al-Shariyah" which highlight numerous topics of Muslim International Law.

(Based on an article by Prof. Dr. Syed Ahmed Moinuddin Habibi, Legal Adviser, Petromin, Ministry of Petroleum, Riyalh, Saudi Arabia — Courtesy: The Journal Rabitat Al-Alami Al-Islami, Mecca).

Id-ul Azha Greetings

On this happy occasion may we offer you and your family our warmest regards and most sincere greetings for Eid-ul-Azha.

O you who believe, remember Allah with much remembrance, And glorify Him morning and evening. He it is Who sends blessings on you, and (so do) His angels, that He may bring you forth out of darkness into light.

And He is ever Merciful to the believers. Their salutation on the day they meet Him will be, Peace! and He has prepared for them an honourable reward.

The Quran 33:41-44

Marvels of Quran Majeed

By Hasan Ahmad Abideen

Based on the researches of the eminent religious scholar Abdur Razzaaq Nofal.—Editor

(1) The word *'Qul'* meaning "say" as Command from Allah, occurs in Quran Majeed 332 times and the word *"Qaaloo"* meaning "they said", in compliance of the Command, occurs in the same number, that is, 332 times.

(2) Quran Majeed speaks of seven heavens (skies) and the reference to them occurs in seven places — Chapters — of Quran Majeed.

(3) The number of month as mentioned in Quran Majeed is 12 and the word 'month' occurs at 12 places.

(4) The word 'Imaan' (Faith, belief) and the word *'Aamanoo'* (they believed) comes 25 times in Quran Majeed. The former 17 times and the two words occur together 8 times. The word *Kufr'* (disbelief) an antonym of *Imaan* occurs 17 times and its derivatives 8 times.

(5) The reference to angels (the embodiment of good) and Satan (the embodiment of evil) occurs in equal numbers, that is 68 times In the same way the reference to the following is made in Quran Majeed in equal numbers as shown against each—

(a) *'Dunya'* meaning this world of ours and *"Aakhirat"* meaning the next world — 115 times each.

(b) the reference to creation of Adam from 'Sperm' and 'Clay' is mentioned 12 times each,

(6) Some pair of words are mentioned 108 times each.

(d) "Accountability" and "justice and fairness" occur in equal numbers, that is, 29 times,

(e) "Quran" with its derivative and "Islam" with its derivates 70 times, each,

(f) "Sufferings" and "perseverance" occur in equal number, that is, 102 times,

6) Some pair of ords are mentioned twice the number of the first word, as for example—

(a) "*Rahman*" comes 57 times and "Raheem" 114 times.

(b) The word *Fujjaar* (the transgressors) occurs 3 times and the word *Abraar* (the virtuous) comes 6 times.

(c) the word "*Jazaa*" (recompense) comes 117 times and the word "*maghfirat* (forgiveness) twice the number, that is, 234 times.

From the above facts which can be easily verified from physical counting, it is proved that Quran Majeed—

(a) is *not* man-made

(b) is not subject to substitution, change, addition or substraction or tempering of any other sort.

and that Quran Majeed is the eternal miracle, that is, none can produce a like or a substitute of it.

Apart from the above date, there are virtues which are yet unknown and undiscovered.

Courtesy 'Al-Haq' monthly Urdu Journal of Akora Khatak, District Peshawar, Pakistan. The article originally appeared in the Journal of Rabitat - al - Alam - al Islami, Mecca (Saudi Arabia).

Miscellany

Past Record:— To place history of civilization into proper perspective, (Muslim pioneering achievements) one has only to ask such questions as: Who introduced the practical approach to flying? Who first practised surgical operations with scientific instruments? Who wrote a compendium on minerals? Who first taught trigonometry and algebra? Who improved the calendar? Who produced herbal medicines in a systematic way? Who devised the municipal system of government? Who built the first hospital? Who started the first postal service? Who invented scientific guages and instruments? Who designed mosques with perfect accoustic effects, and so on and so forth.

And how many of the following names are known to the average people to be Muslims?— Abdurrahman ibn Wafid al-Lakhmi, Abu Abdullah al-Battani (Albategnius), Abu Ali ibn Sina (Avicenna), Abu Hamid al-Ghazzali (Algazel), Abu Marwan ibn-Zuhr, Abu Ma'shar al-Baladi, Abu Nasr al-Farabi (Alpharabius), ibn-Haitham and Abul Walid ibn-Rushd (Averroes)? The names in parentheses are what the historians call them in Latin versions.

Ugly cine adsl: If we go by the cinema advertisements displayed at the cinema-halls in any country we would get the impression as if we were a sick society. Cinema advertising, as we see it today, is downright obscene and objectionable. What we wonder at is that there has not been any protest from the public, nor from the film press. It is imperative therefore that the authorities should take action, effective and deterrent.

Instead of having the scenic beauty of the films displayed in the advertisements they show heroines and side-heroines. They give a daring display physical features in provocative postures. With the era of trans-continental films, the standard of cinema hoardings lie in dusts.

This debasement of film publicity standards has to be taken seriously.

Empty Slogans: In less than twenty-five years it is increasingly becoming obvious to the masses and the intellectnals that all the slogans of the westernised elite were only facilitating exploitation of their nations by the agents of Eastern and Western capitalism.

Iatrogenesis — iatros (physician) and *genesis* (origins) — thus iatrogenesis means physician originated. The phenomena of iatrogenesis is well-known amongst physicians and is used to indicate those illnesses which are caused by their interference — either physically or with drugs and/or therapy. For the common man this phenomena is increasingly being disseminated in terms like the side-effects of drugs or "there is no safe drug", or "the danger of interfering with organic systems" and so on. Indeed it can now be asserted with a great degree of confidence that the bulk of current research in medicine is now devoted to the alleviation of iatrogenetic disease.

Dietry Habits: If we move on to look at the dietary habits of modern man we find a preponderance of synthesised chemicals being used in growing, processing, preserving, preparing and marketing his daily intake of nutrients.

Materialism: Greed & Haste: Traditional windom has always contended that societies based on materialism and greed are bound to be short-lived. The incompleteness of their world-view must necessarily contain the seeds of their decline. In this sense iatrogenesis can be equated with short-sightedness symbolised in the present context by greed and haste.

Islamic Iran: Islam, which. Imperialism had stifled both militarily and politically in order to dub theIslamic world with whatever colours it wished, has now burst forth in Iran.

State Functions: We believe that the function of the state is to implement the religious law of heaven which balances between the individual and society and which protects society, not by assigning it any Hegelian existence in contrast to the individual, but rather through the estimation of what it expresses on behalf of individual and of the requirement of protection and guardianship of the individuals which it contains.

Islamic Democracy vs Monarchy & Aristocracy: Islamic theory rejects the monarchy, namely the monarchical system, and it rejects the government of any one individual in all its forms. It also rejects government by the aristocracy. However, it accepts a form of government which includes all the positive points in the democratic system in addition to differences which enhance its objective form and guarantee that it does not become corrupted. The nation is the source of authority in the democratic system. It is the place where succession ends and where responsibility before God, the Exalted, stops in the Islamic system. The constitution in its entirety is the creation of man in the ordinary democratic system and it attempts to represent him as well as it can; at typical moments the majority governs the minority. Whereas the parts established in the (Islamic) constitution represent the religious law and the justice of God which guarantees the objectivity of the constitution and its lack of ambiguity

From the point of view of the definition of the relations between the various authorities (within the state), the Islamic state approximates to the presidential system.

Patani: Patani is Muslim dominated southern part of Thailand. Originally it was not the part of Thailand. Historically and ethnically, it was an independent state. In 1786, Thai armed forces illegally occupied it after killing thousands of Muslims and their atrocities are still continued non-stop. There are many reasons for which Thai government does not let this area become an independent state. One of the most important reason is that, the area of Patani is the most healthy, besides the province possesses so many different natural resources. The goverment earns very large income from this area annually.

We are happy to see healthy Patani with rich natural resources. But it makes us very sad, when we see that the Government does not develop the area. It develops other places in every respect!

Foreign Aid: The strategy of growth through foreign aid has miserably failed in Pakistan, as also in Turkey and in a host of other countries.

The Muslim world is trying to come of its own. Pakistsan has gradually moved towards nonalignment and it would be a step backwards to reverse this process.

Pakistan has to acquire military and other technology from other countries and we are eager to get it at a reasonable price. Pakistan did not boycott American supplies. America unilaterally discontinued essential supplies and the nation realised the risks in depending on one major source alone.

Pakistan should seek a new framework of relationship with other countries, including big powers. We want to diversify our sources of supply and to acquire not just finished products, but technologies that should enable us to produce what we need.

The right course for Pakistan and other Muslim countries is to seek collective security and build collective self-reliance The mainstay of this arrangement have to be Pakistan, Iran, Turkey and the Arab world.

——:o:——

Review of Publications

By Khalique Ahmad

(1)

"Western Civilization Condemned by itself" by **Maryam Jameelah**, pages over 1100, size 8VO, Hard bound, Gold embossed, Green and Blue cover. Price not given. Publishers: **Mohammad Yusuf Khan & Sons, Sant Nagar, Lahore (Pakistan).**

The book in two volumes, of about 1200 pages, is a marathon compilation of historic data, basic facts and figures, illuminating notes and quotes, printed in clear bold and bright type (which is now a rare quality) on off white, semi-thick, light weight paper, which makes it so easy to read and turn over the pages.

Only a thinker and writer of the vision and erudition, tenacity and integrity of Maryam Jameela, could ever think of, plan and execute the formidable task of selecting and then presenting in a coherent and convincing manner a panoramic view of human intellectual thought in all its important aspects, from the very beginning to the very latest. What a huge mass of material the learned author must have waded through, over the years, with equally great patience and devotion, to skim and scan, what was before her, to achieve her great humanity — saving purpose. No doubt, *Margaret Marcus* as *Maryam Jameelah* was known in her college days, before she had embraced Islam, had assured even in that young age, the reputation of a "passionate intellectual and insatiable bibliophile". hardly ever without a book in her hand. As she entered adoloscence, she became instensely serious-minded scorning all frivolities. Her main interests were religion, philosophy, history, anthropology, sociology and biology.

To my mind, the studious author must have, as if it were, stood on top of the world to accomplish the stupendous task she had set before herself. With her keen eyes and penetrating insight she must have from her point of vantage scanned the horizon of human history especially of human intellectual vagaries from end to enl. Her cbservant eyes did carefully notice all the landmarks, events and upheavals. storms and deluges that appear prominently on the human landscape.

In her bird eye-view of the global vistas spread out before her, Maryam Jameelah has described the current and cross-currents thathave, at different periods of time, crossed the human mind, smayed the heart, determined the moods and dehuman mind, swayed the heart, medieval and modern times. The book is encyclopaedic in scope, world-wide in range and dimensions, fully seasoned in time, rational in approach, humane in treatment, just and fair in presentation of the material, precise and to the point in description, and above all logical in its conclusions.

Starting from the earliest in human history of civilization — the Greek and the Roman — the book takes the reader on a fact-finding mission of the galleries and galaxies of human fantacies and accentricities in the domain of intellectual creeds, political expedients, if not intrigues, social norms in theory ond practice, ethical attitudes, moral values, philosophical precepts, meta-economic analysis and fiscal policies. On her long march, she lets the reader to love or scorn, admire or deride, the old and the new Masters and Models, agents provacateurs anl entrepreneurs, dictators and tyrants beginning with Plato and his platitudes, Socrates and his none-too wise statements, the theories and philosophy of such as Machiavelli, Voltaire, Darwin, Hitler, John Dewey, Freud, William Vogt, Khurushev, Melford E. Spiro, the last of the wild Indians and the perpetrators of Apartheid.

The above gives the sum total of the first volume. One who goes through it can justifiably feel proud of the vast knowledge and vision gained in the process.

The second volume is devoted to the sore anl painful problems besetting the modern world as mirrored in the new world — North America. It deals with both sides of modern science and technology, the Art and what a menace and a monster it has come to be to distort the mind and corrupt the heart, and to pollute life itself which is fast turning to the mercenary and selfish ends from the earstwhile noble and pious ideals, the passions and violence of the unruly and de-civilized self, the broken homes, Divorce Courts, plight of a common man in one of the world's most prosperous cities, juvenile delinquency, Drug addiction, mental maladies, or-

ganised crime, Prison Houses, Women's life and finally Islam the only solution for all the ills since the ills spring *from one* single evil — disobedience to God and defiance of the Divine Law — hence naturally one cure — that is submission and obedience to God and His law.

The framework of the book is iron-cast and the texts, contents etc. are tacit, terse and truthful, as they come mostly from the Horse's own mouth. It is an excellent book for public men whose duty it is to mould opinion of and provide guidance to the people. The young will do well to read it. It will make them great of mind and heart and urge them to proudly own what Islam has offered them.

At the end of the book there is a very useful list of books on Islamic Movement and its supporters for further study by those who gather greater interest in what the two volumes offer to them.

The author deserves the thanks of the people for presenting them with useful material which could only be gathered over a life time of hard work, study and research. Truly, Maryam Jameelah had made the New York Public Library "her second home" and gifted her newly adopted country and its people with such a monumental and memorable work only for the sake of and in the service of her new Faith — Islam. She "upholds it as the most emotionally and intellectually satisfying explanation to the ultimate truth which alone gives life (and death) meaning, direction, purpose and value."

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(2)

"The Quranulhuda is an elegently brought out magazine exclusively devoted to the propagation of the teaching of the Qur'an and Sunnah on modern lines. It has been coming out regularly during the last four years and enjoys international standing among religious journals of high order. Spotlighting as it does significant aspects of Islam as visualised by leading writers of the day both at home and abroad, it provides valuable documented material opening new vistas of thought. Apart from its extremely attractive get-up, making it a museum piece, it meets an urgent need of the day in providing very healthy, thought-provoking and stimulating material on religion. The "Urdu Edition" of the journal matches and even out does its English counterpart in attractive presentation, adding a new dimension to journalism, presenting sound matter in an attractive form, it provides a rare treat both for the eyes and the heart."

Points from Letters

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From Mr. Fareed Koomson, Lever Brothers, P.O. Box 721, Tema, Ghana.

By our onerous task of revealing past and present religious matters to us, we do not know when we will be able to pay the debt we owe you.

Yours is really a great sacrifice to the whole world and especially to those of us on your free mailing list.

I have observed from you that the first written constitution was made by the Holy Prophet (S.A.W.). Please, can you let me know the fifty-two articles or statements laid down in the constitution? (See Yaqeen International volume 24, page 255 dated March 7 and 22, 1976 — Editor).

The green labelled Yaqeen, gives much delight to the eye and it is another step forward in your progressive march but what grieves me is the fact that our beloved Chairman, Mr. Muhammad Sulaiman E.H. Jaffer, who toiled day and night for it did not have a look at it when it was almost ready for reading.

I greatly sympathize with you and pray that Allah out of His bounty may grant him a place in his beautious garden.

May Allah bless us all! Amen.

—: o :—

From Mr. Muhammad Hasan A. Al-Akhiy, Area Cooperative Office, Biu, Borno State, Nigeria, (Africa).

I am applying for Yaqeen International, The Islamic Teachings and The Message of Islam, for my personal use as well as public use.

I take great interest in learning different aspects of Islam since a long time and have been conveying the message to the people. First when I read Yaqeen of 7th December, 1977, and of the 7th June, 1978, I took a great fancy for Yaqeen. Now Yaqeen of the 7th November, 1979, urges me most to write to you for its beautiful contents and language, then to its sound knowledge that one can get from it.

From Bro. Al-Kabir B. Nurhasan, Secretary-General, Islamic Congress of the Philippines (ICP), Room 112 La Maja Building, 495 Legaspi Street Intramuros, Metromanila, Philippines.

We need your help. If you have some extra books and other reading material, please send us. And if you know some Islamic Organisation, please refer them to us. Alhamlulillah. (The copies of 'Message of Islam' and 'Islamic Teachings' with stray copies of Yaqeen International, have been sent by Sea Mail—Editor)

From Haji Hassan A. Panawidan, Chief Accountant, MSU —Iligan Institute of Technology, P.O. Box 5644, Iligan City 8801, Philippines.

I thank Allah for the knowledge I learn from every page and issue of Yaqeen. My copies are complete since the start of my subscription except two issues I did not receive. Issues for October 7 and 22, 1979, are either lost in transit or missent In view thereof, kindly send me another copies to complete my file (The issue in question was a combined one concerning Hajj — another copy has been sent to you — Editor).

From Al-Hajj G.B.O. Glover, Chief Designer, Tema Textiles Limited, P.O. Box 586, Tema, Ghana (W. Africa).

I write to thank you very much for the regular supply of Yaqeen International (Arabic-English fortnightly), old and stray copies. A fellow muslim brother introduced me to it in 1974.

After constant reading I became inspired by the various articles which were contributed by Muslim scholars. Two years later, to be precise in December 1976, I travelled to Mecca to perform the Hajj.

As a student of Islamic history I find the Journal not only useful but up-to-date in world affairs. I am very proud to say that it is the Yaqeen which has helped to improve my knowledge in Islam. More grease to your elbow.

When I returned to Ghana from the 1976 Hajj pilgrimage we founded the Islamic Education Trust and became the first Chairman of the Trust up to 1978 The Trust is based at Tema and caters for Muslim welfare in Ghana. One of the aims of the Trust is to help teach both Muslims and non-Muslims how to read, write and understand the Holy Quran.

Our problems are two-fold: firstly, non-availabality of foreign exchange and secondly, scarcity of good Islamic books dealing with different subjects. I have stated these financial difficulties to your organisation in my previous correspondence.

I am really grateful to your organisation for the wonderful service rendered to me in sending the Yaqeen by sea mail free of charge for all these years. I have organised a night class for Muslims (converts) in my residence to teach them how to read the Holy Quran, besides I teach them how to pray. I am not a qualified Arabic teacher as such, however I have been a teacher in an elementary school in Accra several years ago before I became a professional textile designer.

In your 22nd June issue of the Yaqeen it has been stated on page 41 that educational or Islamic institutions are invited to communicate with your organisation for free supply of the following books for their own use. "The Message of Islam" by Hazrat Hafiz Muhammad Idris Kandhlavi and "Islamic Teaching" — Ta'limul Islam, Part I.

I should be grateful if you would send me a few copies of the above mentioned books for distribution to those who attend the night class. I believe if the books are received it will offer us an opportunity to read and widen our knowledge about the Islamic religion. (Thank you for your kind letter. The copies of the required books have been sent by sea Mail — Editor)

From Mr. Mohammad Jamal, 12 De Kendren, Side Line Dam., West Coast, Demerara, Guyana, South America.

Assalaamu-'alaikum wa rahmatullahi-wa barakaatuhu:

May the peace and blessings of Almighty Allah be with you. After reading one of your Journal "Yaqeen International" with interest, I have found it very educative. I should also let you know that those whom you are sending this Journal in our country do not wish to part with it. Hence the need for wider distribution.

From Mr. Mohammad Maalim Hassan, Chairman, Garissa Muslim Students' Islamic Society, P.O. Box 84, Garissa (Kenya).

The magazine YAQEEN International which you send to us is of great use to us and therefore we thank you for your kind offer. This generosity indicates your determination towards the uplifting of the Islamic Da'wa and may Allah help you in your efforts.

We are also glad to inform you that we are very happy with the efforts of the Pakistani government to Islamise the country and may Allah guide you to the right path.

Presently we do not have Islamic teachers in our institution and, therefore, we entirely depend on books Therefore we would be grateful if you could help us get the following books:-

(1) Western Civilisation Condemned by Itself by Begum Maryam Jamilah.

(2) Islam Versus Ahl-al-Kitab, by the same author.

(3) Who is Maududi (God be pleased with him).

From Mr. Adjib Sahirin, C/o Mindanao State University, Sulu Development and Technical College, Jolo, Sulu, Republic of the Philippines.

I have read your famous Yaqeen International which you have been sending free of charge to Mr. Alling H. Arsad, my officemaate. It is truly authentic, and this what interest me most.

By and Large, I am a muslim by choice than just by birth. Precisely, we just lack the right magazine to read, and I believe, your famous Yaqeen is the answer.

As a family man, I desired most to be the model of my coming sons and daughters, my good neighbours as a truly muslim, a muslim body and soul.

I will be most honoured if I will be one of the receipients of your famous Yaqeen.

And having read article on the "The Agony of Death", I pray to Allah that He may have mercy upon us all muslimeen.

From Mr. Mohammed Naseem, President (MIYO), Maldivian Islamic Youth Organisation (MIYO), "Feyrugasdhoshuge", Henveyru, Ameer Magu, Male, Republic of Maldives.

We feel happy to introduce to you our new-born Maldivian Islamic Youth Organization (MIYO).

We find the lack of good scholars, preachers and other necessities to substitute good for evil according to the teaching of Islam Realising these defects, and finding no people to serve the needy brothers and sisters we have established this organisation, praying to Almighty Allah to enable us to reach to our noble targets as taught by the Holy Prophet (Peace be upon Him).

We understand that you support all efforts in the way of Almighty Allah. We have a keen interest in a close contact with you and hope for full support from you.

From Mr. S.M.S.A. Hayat, Managing Editor, Quranulhuda, P.O. Box 8677, 28, Qasr-e-Batool, Shahrah-e-Iraq, Karachi-3 (Pakistan).

Assaalm-o-Alaikum wa Rahmatullahi wa Barakatuh.

We feel pleasure in enclossing herewith a copy of the first Urdu edition of the well-known English Islamic journal "Quranulhuda", for your perusal and review in your eminent publication. The Quranulhuda is the only journal of its kind in English & Urdu entirely dedicated to the cause of Islam and propagation of Islamic teachings in the light of the Holy Quran and Sunnah for the guidance of mankind.

From Mr. Mohammad Naseem, President (MIYO), Maldivian Islamic Youth Organisation, "Feyrugasdhoshuge", Henveyru, Ameer Ahmad Magu, Male, Republic of Maldives.

We deeply feel a great happiness to introduce to you our new-born Maldivian Islamic Youth Organiation (MIYO).

We find in our community the lack of good schoars, preachers and other necessities to substitute good for evil, according to the teachings of Islam. Realising this and finding no other means to serve the needy brothers and sisters we established this organization, praying Almighty Allah to enable us to reach our noble targets as taught by the Holy Prophet (Peace be upon him). As we understand that you support all efforts in the way of Almighty Allah, we have keen interest in close contact with you and hope for full support from you. May Allah Bless you.

From Mr. Kitao Ogawa, Director, Public Relations Division, Matsushita Electric Industrial Co., Ltd., Kadoma Osaka 571 P. O. Box 51, Osaka Central 530-91 Japan.

We are delighted to send you a complimentary copy of the PHP Asian edition, a monthly English language magazine printed in Singapore and circulated throughout Asia. PHP, which stands for Peace, Happiness and Prosperity for all, was begun in 1946 by Monosuke Matsushita, the founder and now Executive Adviser of Matsushita Electric Industrial Co., Ltd.

With Peace, Happiness and Prosperity for all in mind, the Japanese edition of PHP has been published for more than three decades and now has a circulation of over 1,300,000. The international edition of PHP in English has been published for the past ten years in the hope of being a forum where peoples of different cultural backgrounds can exchange views and ideas to make a better world for all. It has a circulation of 70,000.

The copy which is mailed by ship separately is the new version of the internaitonal edition. We hope this magazine will become a "bridge of understanding" between Asian cuntries, and a help and inspiration for each individual reader. In recognition of your earnest contribution toward a more "Peaceful, Happy and Prosperous society", we would like to send you the Asian edition of PHP magazine free of charge from this time on.

We wish you all success in your endeavours, and welcome your comments on the magazine.

From Mr. M. Sheriff, Islamic Secretariat, 27, Fareed Place, Colombo 4, Sri Lanka.

I am a very regular reader of Yaqeen International which is reecived at the Library of the Islamic Secretariat. I have improved my knowledge in all matters connected with Islam and have been able to pass on useful information and knowledge to the members of my family and friends, both Muslim and non-Muslim who call on us at home.

The English Translation and English Trasliteration of Quran Majeed, published in Yaqeen International, Chapter by chapter serially is of immense value to all here.

From Mr. Murtaza Hassan Au, Box 86151, Mombasa, Kenya, East Africa.

May the blessings of Allah always be with you. I wish to inform you of the following developments regarding the Islamic world.

(1) The Kuwaiti weekly bulletin Al-Akhbar, an Islamic magazine to which many people subscribed here in Kenya has stopped. We received a single letter saying that it will be published from another source. This has shocked us.

(2) The Milad-un-Nabi celebrations this year were well planned. There is a small Island called "LAMU" where Muslims from Kenya, Tanzania and other off places come to celebrate Mauldi.

We need Financial aid for building Mosques, Madrassas and paying the Missionaries. Can you get us the necessary aid. Islam could spread but Muslims here are poor. You need money for buildings, food, clothes, etc.

I have an idea. If it is realised in practice it would speed up Islamic revival.

The Islamic organisations, financers and governments should send a team of Muslim professional photographers to all places of the world where Islam exists. They should take pictures of Mosques and Muslim monuments, Madrassas and Islamic gatherings for celebration of Idd, etc. Thereafter the same could be screened and shown in different places to Muslim and others.

It would give the Muslims all over the world feelings of love for Islam and its followers, besides so many other advantages.

Kindly put the idea in print in your paper, in your own way, to make it possible to attract attention, that is all I ask. Let us be practical.

Please also send me Yaqeen International.

Hazrat Abu Huraira (*Razi Allahu anhu*) narrated that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is."

POINTS FROM LETTERS

From Waqf Ikhlas, Darussafaka Cad. 72, P.K. 35, Faith, Istanbul, Turkey.

Salaamun Alaikum,

Dear Brother-in-Islam,

We send you some of the books published in various languages and distributed free of charge by our ISIK KITABEVI for the benefit of Muslims all over the world. We would like you to help us serve the cause of promulgating the Ahl-us Sunnah (Sunni) creed:

(1) Please let us know the titles, languages and the number of copies of the books which you have received from us up to now, the ones you have just received included.

(2) We kindly ask you to write in legible English, French, German, Arabic or Persian We cannot read in other languages.

(3) Please write our address in the characters as at the top of this letter. Please do not write our address in another alphabet. It is probable that letters not carrying the address at the top might not reach us. Therefore, we request you to be careful.

(4) Please fill up anad return to us the labels enclosed in the books you receive from us. Write on each of them an address of a worthy dear friend of yours in English, French, German, Arabic or Persian. Please indicate the country in either English or French at the bottom of the address. Please write the language(s). he reads on the back of each label. Please fill one label for yourself so that we can send you other books. You may list more addresses in your letter, too.

(5) Please let any worthy person be informed of our letter and address.

(6) We do not leave any brother who resuests for books without books. We do send books to all of them. But it is beyond our financial capacity to afford all the books demanded. Those Brothers-in-Islam who wish to support our waqf financially in its distributing more books with faster means of transportation freely throughout the world may send their aid to:

WAQF IKHLAS, DARUSSAFAKA CAD. 72, P.K.: 35, FATIH, ISTANBUL TURKEY.

We thank and pray in advance for the honourable brothers who give such support to our serving the felicity of the whole mankind and Islam.

May Allah, who is Rahmaan and Raheem, bless you, us, and all people with joining in the right path! May He protect all of us against being misled by evil people to calamity and torment in this and the next worlds! Ameen.

Note: You may kindly send us your donation in your letter as cheques, travellers cheques or bank-draft (U.S. Dollars, English Pounds, German Marks etc.)

Baslerstrasse 265, Telefon (061) 38 98 56, 4123 Allschwil Basel (Schweiz Isvicre Switzerland).

Assalamu Alaiku,
Dear Sir,

All the religious books published in various languages and distributed free of charge to the whoe world by Isik Kitabevi are available at *Acar Islam Kitabevi in Switzerland,* the address of which is given above. We inform our dear readers that, to buy any of these books, they should apply to Acar Islam Kitabevi and that their order will be supplied immediately by this bookstore. We pray for your felicity in this and the next world.

ACAR ISLAM KITABEVI
BUCHHANDLUNG

Truth is the sustenance of the soul, eternal, impassible, transcendent over winds of change and the transports of self-will.

Many hands make light work.

The urge to love and the need to be loved are among the highest attributes of human nature.

—:o.—

The worship of the One God must decide man's destiny, eradicate the evil consequences of misleading ideas, and raise human culture to pure monotheism.

Life of today is almost "machine-made", and social life that results, shows no evidence of the glory of the spirit of man. in this world."

Moral values are being eroded and the very criteria of morality are fading out of sight.

YAQEEN INTERNATIONAL
(ISSUED UNDER THE AUSPICES OF DARUT TASNIF LTD.)

Volume 29 No. 12

IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

English translation of Quran Majeed with Arabic Text and its transliteration in Roman script is being published in this Journal serially since the 7th June, 1976.

Part 30 to 24 have been published from the 7th June, 1976, to 22nd April, 1980. From 7th May, 1980, the English translation and its transliteration have been started from Part 1 of Quran Majeed.

The intention is to present the Word of Allah in all its pristine glory in the light of the teachings of the Holy Prophet Muhammad (Sallallahu alaihi wa sallam). Constructive suggestions are cordially invited from our readers which may be sent to the Board of Authors Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1. (Pakistan) Phone · 238246.

Editor: **Khalique Ahmad.**
Published by Syed Irshad Ali.

Printed at MATBA DARUT TASNIF Iqbal Mansion, Shahrah-e-Liaquat, Saddar, Karachi-3. (Pakistan) Phone : 516997.

The State—Islamic Concept

According to *Islamic Faith* the social phenomenon, rooted in human life, has been brought up by prophets under divine Revelation. It adopted its correct form and practised its true role under the leadership and direction of the Prophet, and achieved success in the form of Islamic state — a social organisation based on truth and justice. The principal aim of the Organisation was the preservation of the unity of mankind and its progress along the Straight Path. We quote Quran Majeed in this behalf —

"Mankind was one nation. Allah sent them prophets bringing good news and warning them. And with them He sent down the Book with Truth by which they might judge between the people concerning the things on which they differed. None differed about it except those who had been given it after clear evidence had come to them, as an act of rebellion among themselves. Allah has guided by His permission those who believed in Truth concerning what they had differed on. Allah guides whomsoever He wishes to the straight path. (2:213)

Social life needs rules which define truth, emobody justice, guarantee the unity of men within a sound framework. Under the said rules, human capabilities and abilities, which social experience under Divine guidance through the ages, has developed, will come to be devoted to the production of positive results The results of the positive approach will, in turn, restore peace and stability to all and remove dispute and strife.

The prophets of God undertook the role of building the one sound State to be had; and Allah, the Most High, gave them the founding principles of such a State. They continued to persevere, in one form or another for the righteous State. A great number of them undertook direct supervision of the State, like Dawood (David — *'alaihis salaam*), Sulaiman (Solomon — *'alaihis salaam*). Some prophets spent their whole lives striving for it, as was the case with Nooh (Noah — *'alaihis sallam*) and with Moosa (Moses — *'alaihis salaam*). The "Seal of the Prophets" Muhammad (*Sallallahu 'alaihi wa sallam*) crowned the effort of his predecessors by establishing the unblemished State in history. In truth, this State established in Medina, constituted a great turning point in human history and embodied the principles of the righteous State in a unique manner.

Islamic State, founded and run by the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was and proved to be a growing and ever-expanding organism. It began in the first year of the Hijrah within only a few streets of the small city of Medina. But a few years later when he breathed his last, the whole of Arabia and parts of southern Palestine and 'Iraq were under his jurindiction. This comes to almost a million square miles. This was

the achievement of ten years only, that is to say, about 274 square miles were, on an average added DAILY to the Islamic State.!

It is natural that the Muslim people should put more faith in their great historical mission and in Islam as the source of great power. This they must because it was through Islam that the Muslims were able to break the heaviest fetters and smash the satanic manacles. Islam is NOT merely the Message, it is also the Liberator and the Super force, which promises to bring victory for the people in the ranks of the tormented millions.

It is the light of Islam that the vested interests and their "cultured" agents have veiled. They have striven with every means, from military occupation to cultural disfigurement and doctrinal distortion, to deprive and disassociate the Islamic world from this light in order to guarantee for themselves an uninterrupted domination over it.

Islam, which Imperialism had nearly stifled both militarily and politically in order to dub the Isamic word with whatever colours it wished, has now burst forth in many a country

The great Muslim people should hold aloft the torch and exercise their responsibility to give substance to the Islamic concept and build Islamic Republic in the Islamic world, indeed throughout the whole world for the benefit of mankind. At this critical moment in the history of mankind all the peoples of the Islamic world should turn to Islam — the only super power which can liberate the world from materialistic hegemony and secular tyranny. At this time, the peoples of the world stand in need of the Message of Islam and practical demonstration of its principles to put an end to the exploitation of man by man.

For the first time in the history of contemporary Islam, Constitution of an Islamic Republic is on the anvil. When ready the Constitution will be an outstanding and a pioneering effort, its enforcement momentous revolution to shake the conscience of the world. It will *Insha Allah* cause an awakening

CONSTITUTION

Briefy restating the position, the following are the legislative principles of Islamic jurisprudence for drafting the constitution of an Islamic state—

(1) There is no real Authority except that of Allah, the Exalted.

(2) The general succession of the people (to authoity) is on the basis of the rule of consultation which gives them the right to manage their affais for themselves within the framework of Divine guidance.

Islam rejects —

- the theory of force and conquest,
- —the theory of divine delegation of authority to despots,
- —the theory of the Social Contract, and
- —the theory of the State developing out of the family, because, as said at the outset, the Islamic State is a phenomenon brought about by the prophet of Allah under His own guidance.

The function of an Islamic State is to implement the Divine (religious) law which ensures a wholesome balance between the individual and the society, and protects society, not by assigning to it any Hegelian existence in Contract to the individual, but rather through the provision of the requirements of protection and guardianship of the individuals which it contains.

From the point of view of the form of government, the government should be considered legal, that is, it should be limited in the clearest way by law. *Islam holds sway over both the governor and the governed equally.*

Islamic theory rejects the monarchy, namely the monarchical system, and the government of any one individual in all its forms. It also rejects government by the aristocracy However, it accepts a form of government which includes all the positive points in the democratic system in addition to differences which enhance its objective form and guarantee that it does not become currupted. The nation is the source of authority in the democratic system. It is the place where succession ends and where responsibility before God, the Exalted, steps in the Islamic system. The secular constitution in its entirety is the creation of men in the ordinary democratic

(Continued on page 135 col. 1)

The Common Man

How would you like to meet the Common Man, about whom you hear so much? He is the one person about whom the whole world appears to be so solicitous. The universal publicity drive in his favour would have you believe that he is a *persona grata* with every one. The mass of material that is being produced by world organisations, governmental and non-governmental, on and about the Common Man is very impressive indeed. It would be no exaggeration to say that already libraries of books, reports, tracts and pamphlets, bulletins and dossiers, charts and graphs and what-not have been produced dealing with all imaginable aspects of the life of the common man and containing attractive suggestions, plans and programmes for his welfare and happiness.

Just imagine how the highest paid top notches of the world, burn the midnight's oil trying to think of pleasant things about the future of the Common Man and pour their hearts out in wordy sympathy at his present plight. Just consider the mountain high heaps of paper that are being consumed and the wells of printing ink that are being dried by printing presses, roaring day and night, turning out material in praise of the Common Man. Treasure chests are being emptied and the best available talent of the world is being harnessed to the task of placating the Common Man.

Looking at this magnificent panorama of praise and anxious solicitude who would not envy the Common Man? While in midst of this powerful, almost omnipotent propaganda through word of mouth and the skill of pen, one would readily grant that the Common Man should be the happiest man, sitting, as it were, on top of the world in the sunshine of generosity and kindness of the elite, his well-to-do fellow beings. We wish that all this were true and the Common Man was happy

PLIGHT OF COMMON MAN

We cannot do better than to say in the words of Hamlet that the world has been "more than kind" to the Common Man. Although he is the topic of the day, he himself is a non-entity. According to the reports from "authoritative sources" everything possible is being done to make the life of the Common man a life worth living for. But he finds it unbearable! There are magnificent Assembly Halls, with all the lavish and luxurious settings of royal palaces of the olden days, where the misfortunes of the unhappy life of the Comon Man are discussed and debated upon but the man in blood and flesh is on the street having been driven from pillar to post in search of a ' re shelter! He cannot afford two square meals a day! He has no roof over his head nor has he any place to lay down his weary head! This "prince" of the world and "hero" of the day, whose problems get the pride of place on the agenda of the Assemblies of the world, is fighting a loosing battle to keep the wolf away from his door! He is in such a God-forsaken place as he cannot even hope to get the "crumbs from the master's table" who are well looked after and provided with every comfort of life so that they may have the necessary energy to talk of the common man!

The stupendous cost of maintaining world organisations for the welfare of the Common Man, leaves little which could be made available to him for his use! While tons of paper of the finest quality are consumed in keeping record of the anxious words and thoughts of his well-wishers, the quantity of paper which may be had for text books and exercise books for the use of the sons and daughters of the Common Man is very much limited even when he is prepared to pay the price for it! How many of the Common Men can afford to send their children to the school and partake of the advantages of the so-called free education. *While it is accepted as a necessity of life for some that they should change clothes*

(Contd. from page 134 col. 3)

system and it attempts to represent him as well as it can; at typical moments the majority governs the minority. Whereas the facts established in the (Islamic) Constitution represent the religious law and the justice of God which guarantees the objectivity of the Constitution and its freedom from ambiguity.

From the point of view of the definition of the relations between the various authorities (within the State), the Islamic State appoximates to the presidential system.

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thrice a day, the provision of 18 square yards of coarse cloth per capita per annum is still an ideal target in many countries in so far as the Common-Man is concerned! There is an actue shortage of even the elementary requirments of the Common Man! There is, therefore, something seriously wrong somewhere. We do not mean to say that what is being done at present should be stopped or scrapped nor do we suggest for a moment that the great solicitude and anxiety that are being felt and expressed are nothing more than a crocodile's tears. The realisation in actual practice of the urgent need for the amelioration of the conditions of the life of the Common Man is one of the strong points of the modern age but somehow it appears that the noble sentiment is still wrapped in words.

Considering the urgency of the problem, it would be imperative to put the words into practice Much time has already been lost in polishing platitudes and brandishing arguments, the ground has long been laid for the benevolent ideas to take root and spiring up into fruitful results. It, however, seems that vested and inherent selfishness of the affluent or the Big ones are standing in the way and holding up decisive action. They need to rise above their own self and obtain Divine Guidance to be able to do so.

HOW TO SOLVE

Man has tried his best to improve his own lot and the lot of his fellow men. He has not spared himself any trouble. But alas! he has not so far achieved his ideal of peace and plenty for all. *Is it too much to suggest that the noble men who are engaged in this humanitarian task should in real missionary spirit turn to religion and give it a chance?* After all a vast majority of men believes in God and being true to their conviction, they should at last long turn to God and His message. Quran Majeed lays down the guiding principles of equity, justice and social service. It calls upon men to think of their less fortunate fellow beings and to act unhesitatingly for their well-being:

> "*(But it is righteousness) — to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves.*" (*Al-Quran* 2:177).

We feel that it is a great pity that men should continue to grope in the dark and scratch their heads and strain their nerves in the hope of hitting upon something which would stand them in good stead in setting their house in order. It is a surprise to us that they are not sick of making experiments ad nauseam. There is no need for any speculative thought or aciton nor is there any room to take a stand on pride and prejudice. The Book of God (Quran Majeed) is before them. It has been preserved in its original purity. The life of the Prophet of God, Muhammad (*Sallallahu 'alaihi wa sallam*) to whom it was revealed, is also before them like an open book. They may turn to these two sources of Divine Guidance which contain the soundest principles of wisdom in the simplest possible form.

> Say: "*Shall I seek for judge other than Allah? — When He it is Who hath sent unto you (O Muhammad) the Book, explained in detail.*" (*Al-Quran* 6:114).

We appeal to the leaders of the day and men of the hour not to waste their time any more in search of man-made devices but turn to the very fountain of Truth — Quran Majeed — to understand what man is, what should he do and what is required of him!

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A Soulful Message

By M. R. Malik, (London).

What is Islam? It certainly is not a religion like the others. It is a 'Deen' — a complete and comprehensive ideology. It is not only for edification of soul or refinement of human virtues of the recluse type. It is a Divine doctrine, a harmonious whole, that includes a just economic system, a well-balanced social system and a code of civil, criminal as well as international law. It is not blind fanaticism and narrow sectarianism. It does not comprise doctrinal enigmas nor theological dogmas, nor it is a system of blind worship. It is a religion with a definitely rational and practical outlook on life. It is a system of life dealing with all that man can aspire spiritually, physically

individually and collectively. It is a middle course, cutting straight through all the extremes, to the Eternal Truth.

Our Holy Prophet Muhammad (Sallallahu 'alaaihi wa sallam) appeared on the scene when perversion had long become the order of the day. The prevalent revealed religion had lost their strength and spirit and ceased to have any hold on their votaries. In the fifth and sixth centuries the world had moved to the verge of a chaos!

With the light of Islam spreading Divine knowledge and a truly humane civilization, a new era dawned not only in Arabia but also in other parts of the world. But unfortunately for it, Europe remained longest in darkness! Both the Renaissance and the Reformations came in the Christian world only after the torch of knowledge had been lighted in Spain by the Muslims

SIGNIFICANCE OF THE NAME OF ISLAM

Islam has been derived from the root 'Salm', which means peace — a dominant idea in Islam. A Munlim is required to make peace with his Creator as well as His Creatures Peace with the Creator (Allah) implies complete submission to His Will, Who is the source of all purity and piety. Peace with fellowmen implies altruistic service. The Muslims, in submission to the Will of Allah (the Creator) have therefore to devote their life in establishing peace on earth. Islam is pre-eminently an ideology of peace!

WHO IS A MUSLIM?

One who surrenders himself completely to the Will of Allah (God) in thought and action, is a Muslim. Allah (God) is the only sovereign authority for him. One must also accept the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) as the last Prophet and Quran Majeed, the scripture of Islam, as the final Message.

DUTIES OF A MUSLIM

A Muslim is called upon to undertake some important duties, namely: (a) Duty to self, which is self-preservation and self-perfection; (b) Duty to Allah (God) is His worship, and (c) Duty to fellowmen through goodwill towards them.

RATIONALITY OF ISLAM

In Islam, we are commanded to cultivate and perfect our rational faculties. The Holy Prophet (Sallallahu 'alaihi wa sallam) has said: "Man has no better gain than the cultivation of reason to guide him to good, and away from evil." Muslims are instructed not to rely on conjectures for conjectures are no substitute for true knowledge (Al-Quran 10:36). They are also called upon to preach through fair arguments (16: 125), simply because the truth of Islam is self-evident (9:33). Quran Majeed tells us that the worst of the creation are men whose minds are utterly closed to reason (8:21-22).

ORIGINALITY OF MESSAGE

Islam is as old as humanity. It is the Faith of all the Prophets. It contains the essence of the teachings of all the revealed religions which have since been distorted. Thus Islam was the code of life for Adam, No[illegible] Abraham, Moses and Jes[illegible] ('Alaihumus salaam). In t[illegible] days of our Holy Prophet (S[illegible] lallahu 'alaihi wa sallam), t[illegible] teachings were made perfe[illegible] Not only that Islam has been t[illegible] religion of each and every pr[illegible] phet of Allah (God) but also is the religion on which eve[illegible] child is born. The Holy Proph[illegible] has said: "Every child is bo[illegible] a Muslim but his parents ma[illegible] him Jew, Christian or Zoros[illegible] trian".

UNIVERSALITY OF ISLAM

Allah is the Lord of the u[illegible] verse, His guidance cannot [illegible] confined to any one particul[illegible] nation. Allah sent His messe[illegible] gers to all the nations and [illegible] every place. The light of Reve[illegible] lation did lit up the darke[illegible] corners of the earth. Hazr[illegible] Muhammad (Sallallahu 'alai[illegible] wa sallam) was the last proph[illegible] of Islam with the final and co[illegible] plete Message. The Prophet [illegible] the model and Quran Majeed [illegible] guidance for all the people.

UNITY OF HUMAN RACE ESTABLISHED AND DISCRIMINATION RULED OUT

Any distinction between var[illegible] ous classes of mankind cann[illegible] and does not exist in Islam. [illegible] is ultra vires of Islam. The Ho[illegible] Prophet (Sallallahu 'alaihi w[illegible] sallam) in his farewell sermo[illegible] declared: "No Arab is superi[illegible] to non-Arab nor is the blac[illegible] one (negro) superior to th[illegible] white, nor is the white superi[illegible] to the black". The Holy Pr[illegible] phet (Sallallahu 'alaihi w[illegible] sallam) had established frate[illegible] nal brotherhood among th[illegible] Muslims.

CONCEPT OF GOD

Quran Majeed says: All things depend on Him. He begets not and He is not begotten. And there is none like unto Him (He is kithless). (112:2-4)

"Vision comprehends Him not and He comprehends all vision" (6:103)

Allah alone is the real Sovereign, none besides Him has the right to make laws on his own for fellowmen.

QURAN MAJEED

Quran Majeed is the last Book of Guidance revealed for mankind, through the faithful spirit (Angel) Gibriel) to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) so that mankind could be duly warned (26:192-211). Its Message is relevant to all people in all ages. It is a book that will never be out of date.

Quran Majeed relates the original truth as was contained in the various earlier scriptures (5:48). It alone is complete (17:89), with best of the explanations (12:1-3) and explains everything necessary (16:89). It is free from discrepancy (4:82) It contains nothing but the Revelation sent down to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) (53. 2-8). As and when he received the revelation, he communicated the same to his Companions and asked them not only to learn it by heart but also to write it down.

HADITH

The word *Hadith* means literally a communication or a narrative, in general. In the Islamic terminology it stands for the sayings and practices of the Holy Prophet (*Sallallahu 'alaihi wa sallam*). Every believer is required to take the conduct of the Holy Prophet as a model for himself in all affairs of life. Quran Majeed commands us that whoever covenants with the Prophet (*Sallallahu 'alaihi wa sallam*) covenants with Allah (God) (48:10); whoever obeys the Prophet obeys Allah (4:80), and those who love Allah must follow the Prophet (3:31-32) for the Prophets are sent to be obeyed (4:64). The believers are instructed not to act as they please in matters already decided by Allah (33:36). The Prophet is the model and his conduct is the standard for all mankind (33:21)

KALIMAH TAIYYIBAH

The ideological orientation of individual perfection in the matter of Faith is seen in two important declarations to which the Muslims are called upon to subscribe: (a) There is no God but Allah, and (b) Muhammad is His prophet. This testimonial statement embodies the Fundamental Truth to which a Muslim bears witness. This testimony in the vocabulary of Islam is called *Kalima Shahadah*.

STATUS OF MAN

Islam gives a clean slate to man and it is for him to fashion his life in the way he chooses to make or mar his destiny. Islam raised the status of man from being the slave of nature which he had generally become due to his disobedience of Divine Commands. Islam gives him the dignity of being a vicegerent of Allah. No other religion gives him this honour!

Quran Majeed tells us that all things have been created for man. The universe and all its contains have been made subservient to him. He has been made subservient to Allah only!

BROTHERHOOD OF MAN

The Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) said that "No one of you is a believer in Allah until he loves for his brother what he loves for himself." A servant is to be fed and clothed with food and clothing similar to his master.

TOLERATION

Islam was not propagated by the sword. Quran Majeed says: "There is no compulsion in Faith" (2:256). In the light of this statement, it is not just that people, were forced to become Muslims. Islam has been most tolerant. The Caliph of Damascus permitted a Christian saint to publish his famous treatise in defence of images which he was not permitted by the Emperor Leo III. Yet he was not converted to Islam any more than were St. Francis of Assisi in Tunisia, St. Louis in Egypt or St. Gregory Palmas in Turkey. After taking over Jerusalem Hazrat Umar (*Raziallahu 'Anhu*) treated the city's Christian and Jewish inhabitants with great restraint and consideration. He visited the Church of the Holy Sepulchre, which the Christians believed to be the site of Christ's tomb. When the Muslims were called to prayers, he refused to say his prayers in the Christian shrine, fearing that if he did so his zealous followers might turn it into a mosque. He went outside the Church and prostrated himself

towards Mecca on the bare ground. This is the true Islamic concept of toleration!

DAILY OBLIGATORY PRAYERS

Five daily prayers have been made obligatory for the Muslims. The Holy Prophet (*Sallal-lahu 'alaihi wa sallam*) declared that the daily prayer is like ascension to Heaven, as a Muslim in prayer stands in the presence of Allah. The Daily Prayer keeps one punctual and healthy in body and soul. The congregational prayers create in one's mind a collective spirit and a feeling of equality and brotherhood. The excellence of congregational prayer is best projected in Hajj (annual pilgrimage) Hajj and daily Prayers inculcate unity and brotherhood.

PILGRIMAGE

Pilgrimage to Mecca is obligatory once in life for every adult sane Muslim, man or woman if he/she has the means to go to Mecca.

FASTING

Inherent in human nature are angelic qualities as well as the baser ones. The baser urges have to be kept under control so that man may not deviate from the path of piety. One month's fasting is a rigerous exercise to help man in his struggle against baser self. Fasting means not only abstaining from food and drink, it also requires control over passions. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) said, "For every good deed there is a reward but for a fast Allah Himself is the reward."

'IDUL FITR

At the end of the month of Fasting, there is a feast of thanksgiving. On this day, the Muslims offer congregational prayers instead of indulging in merrymaking to provide evidence of the extent to which they have acquired mastery over self.

ZAKAT (ANNUAL POOR DUE)

The observance of daily prayers, fasting and Hajj (pilgrimage) are bodily duties whereas payment of Zakat is a fiscal duty. Zakat is a kind of charitable duty and its object is the sharing of wealth with the poor and the needy. It is a compulsory duty for all *Nisaab* holders for the benefit of the nation as a whole. Zakat adds a new dimension to the concept of Islamic social obligations and social service. Quran Majeed has beautifully explained the philosophy of the Zakat in one simple verse: "You cannot come near righteousness unless you give up that which you love most". (3:92)

LIFE AFTER DEATH

Belief in a future life and accountability for one's actions in this life are the two important articles of the Islamic Faith. Islam promises a life beyond this physical world. According to Islam death is not the end of man's life; it only opens the door to another higher form of life.

ISLAM IS MODERN

Islam does not need to be modernised. It has always been modern. With its emphasis on reason and toleration it is today as capable of making its contributions to the advancement of man as it was in the earlier centuries. With its emphasis on knowledge it is fully capable of meeting the needs of modern society.

We invite you to think over the Message of Islam. If it pleases God to accept it, you will be saved. If you disbelieve, the sin of denial on the part of your family will also be on your head. We have delivered the Message. Save yourself. Save your children. Save your family by proclaiming: *'There is no god but Allah (God) and Muhammad is His Messenger'.*

May Allah help you. Amen!

Book Review

By Khalique Ahmad

"Minaz-zulu-maati ilan Noor" (Aik nau Muslim Key Qabool-i-Islam ki Daastaan), by Al Haaj Ghazi Ahmad, M.A. M.O.L., B.Ed. (Gold Medalist, Fazil-i-Arabi-Persian, Islamyat and Darsi-i-Nizami, size 8VO, pages 152, Hard Two-tone Green cover Price Rs. 12|00 per copy; Publishers: Al-Maktaba 'Ilmiyya 15, Lake Road, Lahore.

The Arabic Title of the book is from a verse in chapter 2 of Quran Majeed. It forms part of the majestic verse No. 257 known as 'Aayat-ul-Kursi' (verse of the Throne).

The Title translated into English means; "From Darkness into the Light". The Urdu subtitle means "The Story of a new convert to Islam".

The glossy and shining light green two-tone hard cover of the book is the first symbolic sign of the beauty and merits of the contents. The book shows the "green light" to those who are still outside the fold of Islam, while for the Muslims, it brightens their minds and hearts by shedding light into the innermost recesses of their soul. The learned and devout author has accomplished by one stroke of pen many a jobs and rendered a multi-purpose service in writing this book.

The book fills one with inspiration and admiration. It is full of sighs of grief and of relief. Reading it, one's eyes are filled with tears of joy as well as of deep anguish. The graphic account by the author in the first person of how he came to embrace Islam, is most fascinating as well as most absorbing. In his green years, the author had the courage and determination to stand steadfast against the whole of his community, let alone his family. The sufferings he had patiently borne, the physical and mental tortures he as a teen age boy manfully endured and above all the heart-melting appeals for mercy from a loving mother and the brutal treatment of his stone-hearted father he withstood, are worthy of a strong, a mature and a courageous person in full control of the "unruly and unpridictable self".

The other feature of the book is that it spot-lights the enviable spirit of love of and sacrifice for Islam which the Muslims have, however, down-trodden, far-flung and poor they may be. There is no dearth among them of the true and genuine lovers of the Faith.

The third important feature of the book is that in short paragraphs towards the end, it describes the salient features of Islam, and their relevance to modern times and the modern man.

The book is of such missionary (tablighi) importance as must be freely circulated amongst friends and aliens and also translated into as many languages as possible.

There are more than a dozen other books by the author. We wish him a long, gainful and prosperous life. Amen!

What "ISM"

To talk of "isms" in Islam is to betray a gross ignorance of the purpose and object of Islam as a religion. Islam is a comprehensive religion. It is the One Charter for man to guide him through his earthly existence.

There are many do's and don'ts but one should remember that there are many pitfalls on the way and that Islam is the religion for the whole of mankind for all times to come. It is not a tall talk as human nature is the same everywhere and the basic instincts also continue unchanged. They may appear in different shapes and forms but the root cause is the same. The outwardly difference catches the eye of the superficial observers and they run with the idea of different "isms".

We should be proud of a code of life which is a complete answer to all the requirements of humanity rather than feel embarassed by the lack of understandings on the part of the shortshighted critics though they may be in majority. Islam means Peace and is not Peace the greatest gift of God for the people on this earth? We should therefore, talk of Islam day and night to drown all talk of war We could do no better in this matter than to make the Word of God known to as many people as we can. For the Book of God is its own testimony and is sure to convince and influence all seekers after true and real peace.

People have tried various methods to bring peace to the world. There are already proposals for a World Govt. and for a World Assembly. We would suggest a study of Islam in this connection as Islam is the religion for the whole of Universe and it merits earnest consideration to form the basis of a world organisation. Islam has suffered very much at the hands of bigots of the medieval ages and the modern man because of his love for research and truth owes a duty to Islam to clear its fair name from all the blemishes. He could make a beginning by undertaking a study of the Quran.

Modern Civilisation's biggest error has lain in treating Faith (religion) as an individual's private affair, unrelated to daily life.

When we learn to value our past success properly, we shall free our hearts of the inferiority complex.

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The Tree of Knowledge

'Ilm in Arabic means knowledge. Here are its various branches in which Muslims excelled in the olden days:

'Ilm-ul-Adab: The science of philology by which one guards against errors in the language with respect to words and with respect to writing.

'Ilm-ul-Akhlaaq: The science of ethics and morals.

'Ilm-ul-Aktaaf: The science of divining future events by the shoulder blades of sheep by the ancient Arabs, in the same way as by the science of Palmistry in our time.

'Ilm ul-Asmaa': The knowledge of the names, titles or attributes of God.

'Ilm-ul-Falak: The science of Astronomy.

'Ilm-ul-Faraaiz: The law of Inheritance.

'Ilm-ul-Fiqh: Jurisprudence. The knowledge of all subjects connected with practical religion.

Fiqh: In the first place, Fiqh deals with the five pillars of Islam: (1) the recital of the creed (**Kalima**), (2) the daily obligatory Prayers, (3) Fasting in Ramazan, (and otherwise) (4) Zakat, mandatory annual alms giving and (5) Hajj pilgrimage to Mecca (at least once in life by those who can afford it).

In the second place Fiqh deals with all questions of Jurisprudence such as marriage, divorce, inheritance, sale, evidence, partnership, warfare, etc.

'Ilm-ul-Hadith: The science of the Traditions of the Holy Prophet — **Sallallahu 'alaihi wa sallam**).

'Ilm-ul-Handasah: The science of Geometry.

'Ilm-ul-Hikmah: The science of Philosophy.

'Ilm-ul-Hisaab: The Science of Arithmetic.

'Ilm-ul-Ilaahiyaat: A knowledge of divinity.

'Ilm-ul-Kalaam: Scholastic theology. It is also known as 'Ilm-ul-'Aqaa'id, the science of the articles of belief.

'Ilm-ul-Lughaat: The science of Lexicography.

'Ilm-ul-Mantiq: The Logical science.

'Ilm-ul-Masaahah: The science of mensuration

'Ilm-ul-Misahah: The science of music.

'Ilm-ul-Usool: The science of the "roots", or fundamentals of the religion of Islam as revealed to the Holy Prophet (**Sallallahu 'alaihi wa sallam**), namely, of Quran Majeed, Ahaadees, **Ijmaa'**, and Qiyaas.

'Ilm-ul-Yaqeen: Certain knowledge; a knowledge of the truth.

'Ilm-un-Najoom: Astrology. "The science by which are discovered the events both of the present and of the future by means of the position of the stars.

'Ilm-ul-Nabataat: Botany. The knowledge of the use of herbs.

'Ilm-ul-Raml: Geomancy. A pretended divination by means of lines on the sand (**raml**).

'Ilm-ur-Riyazah: The science of Mathematics.

'Ilm-ush-Shi'r: Poetry.

'Ilm-us-Sihr: The science of magic.

'Ilm-us-Seemiya: Natural magic, cheiromancy, palmistry.

'Ilm-ut-Tabi'i: The science of natural philosophy.

'Ilm-ut-Tajweed: (Also called **'Ilm-ul-Qiraah**) . The science of reciting Quran Majeed correctly

'Ilm-ut-Tasawwuf: The mystic or contemplative science.

'Ilm-ut-Tawaarikh: (or **'Ilm-ut-Tarikh**). The science of chronology, history.

'Ilm-ut-Tibb: The science of Medicine.

Iranian Library scheme: Iran is to build one of the world's most modern and biggest national libraries and has invited international architects to design it. There is a cash award of 14,000, rials (about 200,000 US dollars) for the best design. An equal amount will be shared between the second and third winners in the competition.

Spectrum

Islam — is the religion, which means Complete Submission to the Will of God. Entire submission to Allah, the Beneficent, the Merciful, Lord of the worlds, is made possible through following the Islamic faith which is best described in the verse quoted below —

"This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion." (*Al-Quran* 5:4)

Submission to the Divine Law and acting in accordance with Divine Commandments is the action itself and relates to matters of practice. It is the practical side of man's life. Islam means worshipping of none but Allah, keeping up Prayer, paying Zakat, Fasting in the month of Ramazan and the Pilgrimage to Mecca. These are the Fundamental Principles of Islam.

Imaan — Faith — means to believe in. It is the acceptance by the word of mouth and by heart, of the Islamic principles. It provides the basis of action. *Imaan* is first a matter of conviction, and governs the theoratical side of man's life.

In detail, *Imaan* means heartfelt belief in Allah, the Angels the Revealed Books, the Prophets, the day of Resurrection, Predestination and Life after death; these are the Cardinal Articles of Faith. One who professes *Imaan* is called a Mu'min (man of Faith).

Muslim is a person who believes in and declares:—

"La ilaa ha illallaah, Muhammadur-rasoolullah."

(There is no God but Allah and Muhammad is the Prophet of Allah).

Quran Majeed — is the last and the compete Code of religion — revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Sunnah — is the Commands and practices of the Holy Prophet (*Sallallahu alaihi wa sallam*).

The Oneness of Allah

"Allah is one. Allah is He on Whom all depend. He begets not, nor is He begotten. And none is like Him." (*Al-Quran* 112:1-4)

This *Sura* (Chapter) proclaims the absolute Oneness of the Divine One. He is indivisible, eternal, infinite. He has neither a beginning nor an end. He is not created by anyone, but He created all. We have need of Him, but He has need of none

He is the Almighty, All-knowing, All-Just, the Cherisher of the worlds, the Patron, Guide, Helper, the Merciful, the Compassionate. He is everywhere. He is knower of all things. None other can do that which is ascribable only to God, and none can be likened to Him.

Quran Majeed says: "Worship God (the Creator and the Master); ye have no other God but Him. It is He who hath created you from the earth and settled you therein ......" (11:61).

Quran Majeed declares that there is One and Only God, Who is Most Supreme and the Creator of man and the entire universe around him.

The Angels: Belief in angels is one of the basic principles of Islam, but a Muslim does not worship any angels, because they are the servants of Allah and themselves worship Allah. They are the spiritual creatures of Allah, ever obedient to His Will and Commands. They are created from *"Noor"* (light) and have no material bodies but can assume any form.

There are many angels whose names and functions are only known to God, but some of them are mentioned in Quran Majeed. Gabriel (Jibraeel) is the angel whom Allah has chosen to communicate His revelations and deliver the Divine messages to His Prophets. It was through Angel Gabriel, who is also called the Faithful Spirit, that Quran Majeed was revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi ma sallam*). The other three Principal angels are Uriel ('Izraa'eel), Rapfael (Israfeel) and Machael (Mikaa'eel).

The Arabic word for angels is *"Malaaikah"* plural of *"Malak"* (angel).

God declares His will to the angels, and they are the executors of Divine Will in which they have no choice.

"And when your RABB (Creator and Sustainer) said to the angels: Verily, I am going to create a vicegerent on earth; they said: Will you set up therein one who will make mischief and shed blood whereas we celebrate your

Holiness with praise, and celebrate your purity. Said He: Indeed I know what you know not. (Al-Quran 2:30)

Man is meant to rule the forces of Nature (Al-Quran 31:20), and to whom therefore the power of vicegerency is delegated. Man has a superiority over the angels on account of his great gift of knowledge of things.

"And when thy Lord said to the angels: I am going to create a mortal of sounding clay, of black mud fashioned into shape. So when I have made him complete and breathed into him of My Spirit, fall down making obeisance to him." (15:28-29)

The angels are not gifted with the knowledge of things which was only given to man (2:31): and the gift of knowledge is the greatest gift of God (2:269)

Man is destined to hold the highest place in the whole of creation. Being entrusted with such power, man could use it rightly or wrongly (18:29). God knew that man could abuse the power given to him, but He also knew that man could turn the gifts of God to the best use as well.

"And when we said to the angels: Bow down to Adam, they bowed down except IBLEES (Belial). He (Iblees) refused and waxed proud, and became one of the deniers." (2:34)

Iblees, the proud one, also called Satan and the deceiver was one of the Jinns (18:50) He transgressed; and being disobedient, allures others to do things which remove them farther off from the Divine One.

The Prophets of Allah: During the different time of human history, Allah sent down His Messengers for the guidance of mankind. A Muslim believes in all the Prophets some of them are mentioned in Quran Majeed by name as under:—

Adam, Idrees, Noah, Hood, Swaleh, Ibraheem (Abraham), Ismail (Ishmael), Ishaq (Issac), Yaqoob (Jacob), Yusuf (Joseph), Ayyoob (Job), Shuaib, Moosa (Moses), Haroon (Aaron), Loot (Lot), Yoonus (Jonas), Al-Yesa, Zulkifil, Dawood (David), Sulaiman (Soloman), Ilyas (Elias), Zakaria (Zacharias), Yahya (John) Isa (Jesus) and Muhammad the last and the 'real' of Prophets (*alaihimus salaam*).

—:o:—

Directive Principles of State Policy

In January 1951, at a Conference held at Karachi, the accredited 'Ulema of all shades and opinions and of different Muslim Sects and groups, formulated the Basic Principles for an Islamic State. These were received well by the Pakistani public.

In January 1953, another Conference was held at Karachi, which recommended unananimously the following Directive Principles of State Policy, after considering the Report of the Basic Principles Committee appointed by the Constituent Assembly of Pakistan.

1. The teaching of the Holy Quran and religion of Islam be made compulsory for every Muslim and such improvement be introduced in the system of education that may enable the Muslims to mould their lives in accordance with the Holy Quran and the Sunnah.

2. All kinds of intoxicants gambling and prostitution be completely prohibited through legislation

3. Arrangements be made for codification and enforcement of all such commandments of Quran Majeed and the Sunnah as are enforceable in the form of laws. However the laws regarding the personal matters of Muslims shall be made in the light of the Quran Majeed and the Sunnah as understood by the different sects of Islam. No one sect will be bound by the interpretation of the other. No such laws shall be made which may be inconsistent with the rites of any section or create obstruction in the performance of its religious duties

4. The difference in the pay of high and low servants of the State should be reduced to moderation.

5. The State should give due consideration at the time of appointment and selection of the Muslims servants of the State, besides their educational qualifications, experience and other requisites, to the Islamic way of life and the following of Islamic culture.

6. In the training of the Muslim servants of State, whether they be civil or military, proper arrangements for their moral, and religious education

(Contd on page 144 col 1.)

Up Against Drink

"Be not drunk with wine but be filled with the Spirit".

Consumption of alcoholic beverages proliferates social ills, daily producing sinister perversions in manners and morals, and in religious, psychological and medical health.

Doctors attending the 24th International Congress for Combating Alcoholism in France issued the following statement concerning the effects of alcohol on human mind and spirit:

"20% of women and 60% of men entering hospitals are alcohol addicts: "70% of mental patients and 40% of venereal patients were so afflicted as a consequence of misuse of alcohol."

The former French President Poincare who was also the Head of the *Anti-alcohol Society*, stated in a book on World War *"French youth! Your biggest enemy is drink!* "Do more than skirmish with Germany *Take up arms against drink!"*

The drink which appeases one's plate is a deadly poison. It ages one prematurely and robs one of half of one's lifetime, vulnerable to the attacks of rendering one's body far more disease and infirmity of all kinds.

The Premier of the U.S.S.R. declared: "Alcohol has caused an increase in the crime level, a rise in absenteeism from factories, and a fall in production such as the State must perforce undertake a far more severe campaign against this."

(Contd from page 143 col. 3)

be made, so that the moral standard of the servants of the State be as high as their educational standard.

7 All facilities should be provided to the Muslim servants of the State in carrying out their religious duties and following their Islamic culture.

8. The propagation of atheism and infidelity and the desecration or ridicule of the Holy Quran or the Sunnah be forbidden through legislation.

9. The Quran and the Sunnah will be the chief sources of the law of the State.

Talki g Points

The world is in shambles today, locked at from Palestine to the Philippines.

The most delicate and touchy places in the prism of the world are in Asia, Africa and Latin America, the countries of Third World, our world.

Let us also not forget that to unleash *World War III*, which will naturally be much more disastrous than the previous ones, we do not need a mad man to start it.

The patronising tones of the Super Powers is getting irksome.

Do we have the courage to point an accusing finger towards our own faults and failures?

So long we had the great institution of the *'Khilafah'*, even in its weakest days, it served as the Symbol of World Muslim Unity. With the turn of the Islamic Century the leaders of the world of Islam, should effectively revive that centralisation of the Ummah.

NATO plays with war. It wants it and prepares for it.

The emphasis of the Soviet global strategy is still in Europe; and its policy of southward thrust directly serves its global strategy.

Why do leaders and the led — seem so helpless.

The intellectual and cultural elite have no will.

A life and the career of many attractions and distractions.

Culture of 1914; ideas clashed violently in World War I; and right across the entire map in the Second World War.

Intellectual mind: Classicism, idealist pessimism, anarcho-syndicalism and the irrationalist social generationalism.

Nothing is so indicative of the ending power of the U.S. in the world as the failure of the present Administration "rescue operation". It symbolized, the end of an era.

No bombs could destroy the people's will.

'Third World' is the land of "martyrdom".

The Islamic path is precisely the way to a more equitable and human global society; a new world order. On this right road of history, no aggressive power can resist the historical trend for self-determination and national liberation, be it in Iran, Palestine, the Philippines or Afghanistan.

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IN THIS ISSUE

ENGLISH TRANSLATION OF QURAN MAJEED

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Quran Majeed

Meaning with Explanatory Notes

(With this article we inaugurate a series devoted to learning and teaching of Quran Majeed —Editor).

In the name of Allah, the All-Compassionate, the Most Merciful.

THE OPENING CHAPTER OF QURAN MAJEED — AL-FAATIHA

Introduction: This Chapter was revealed in Mecca before the Hijrat of the Holy Prophet (*Sallallahu 'alaihi wa sallam*)

Manner of Recitation of Quran Majeed

Before commencing recitation, one is required to pronounce with faith and devotion two formulas: The First formula is — what Quran Majeed itself ordains, namely, "Before you start reciting the Quran, seek protection of Allah against Satan" (Chapter 16:98).

"I seek protection with Allah from Satan the accursed". This brings the reciter to the protective care of Almighty Allah and guards him against misgivings which are essentially whispered by the Satan. It enables the reciter to give complete and unbiassed attention to the Book to understand and draw true guidance from it.

The second formula to be recited is —

"In the name of Allah, the All-Compassionate, the Most-Merciful". Since this formula is repeated by the Muslims most often in daily life, its significance and advantages are given in detail.

The words of the formula indicate that it should be recited before making a beginning of or starting anything lawful; invoking of Allah's name ensures His grace. Quran Majeed tells us that when Prophet Noah (*'Alaihis salam*) boarded the Ark he said that his stepping into the Ark, and his sailing in and disembarking from it, are all in the name of Allah (11:41). The Prophet Solomon's (*Alaihis salaam*) letter to the queen of Sheba was prefixed with this formula. (27:30)

In Chapter *'Alaq* (No. 96) Allah commands—

"Read in the name of your RABB (Creator and Sustainer) Who created. (96:1).

The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has been quoted as saying that actions of man not beginning in the name of Allah will not have ultimate and lasting success. History bears full testsimony to this fact.

The Chapter — Al-Faatiha:

This is an exquisite prayer which has no parallel in any other religious scripture. It contains the basic teachings of Islam in just seven short verses. The first four verses are in praise of Allah Almighty through His most important and predominant Attributes. The Last three verses contain a prayer which is as complete and comprehensive as one would wish it to be for invoking the choicest blessings.

The first four verses describe the finest quintessence of the Oneness and Uniqueness of Allah, He being the final Dispenser of Justice; the remaining verses disclose man's duty of worshipful and loving devotion to Allah beseeching the right and straight path in life namely, the path of those on whom He showers His blessings and not of those who go astray or incur His wrath.

For a careful and useful study of Quran Majeed the contents of this Chapter need first be explained in some detail

The Name: In the saying of the Holy Prophet (*Sallallahu 'alaihi wa sallam*) several names of this Chapter have been mentioned denoting its status and importance For instance —

(i) The Opener (Al-Faatiha): Hazrat Ibn-i-Abbaas (*Razi Allahu 'anhu*) says that this name is appropriate being the opening chapter of Quran Majeed.

(ii) The Healer (Ash--Shifa): According to a saying reported by Darmy this chapter is a panacea for all ailments. Muslim saints have commended recitation of this Chapter in different ways for the purpose which are based on Quran Majeed and tradition of the Holy Prophet (*Sallallahu alaihi wa sallam*).

(iii) The Treasure (Al-Kanz): The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has described it as a priceless gift given to him from the Heavenly Throne.

(iv) The Mother of Quran (Umm-ul-Quran): Since it contains the basic teachings of Quran Majeed, as described earlier, hence the above name is most befitting.

(v) Instruction to Supplication (Ta'limul-Masalaa): Allah Almighty has taught man in this chapter how to make a supplication to Him.

(vi) The Prayer (As-salaat): According to one of the Sayings of the Holy Prophet (*Sallallahu* 'alaihi wa sallam), Allah Almighty revealed to him (*Hadith-i-Qudsi*) that when a man in prayer recites this chapter each of its verses invoke an answer from Him.

Other Virtues of the Chapter:

Allah says in Quran Majeed — "And We have bestowed on you seven verses which are recited repeatedly, and the Great Quran". (15:87)

Religious scholars are agreed that the verses in point are the seven verses of Chapter *Al-Faatiha*. These verses are recited in each and every *Rakaa't* of daily obligatory and other prayers (*Salaat*).

Hazrat Abu Huraira (*Razi Allahu anhu*) quotes the Holy Prophet as saying —

"By Allah Who holds my life, there is nothing to stand comparison in beauty and excellence with the Opening Chapter, either in the Tora, or the Bible or the Psalms of David — nor any other chapter in the Quran itself."

The significance of the three Holy Names of Allah in the second formula mentioned in the beginning is summed up below.

The name **Allah** signifies the One and Unique Omnipotent God Who is the Creator, Nourisher and Sustainer of the Universe Whose proper name it is. There is a general misconception, specially in the West that Allah is the God of Muslims in the same way as Jehovah is the God of the Jews; Bhagwaan that of the Hindus etc. It is not so. Allah is the One and only One God, Supreme and Sublime, Who is the Master and Maker of all and every thing that ever existed or will ever come into existence. Before the advent of the Holy Prophet (*Sallallahu 'alaihi wa sallam*), the Arabs believed in Allah as the Supreme Creator. All the gods and godesses worshipped by them were regarded as personifying His favourites authorised to dispense favours or give punishment on His behalf — Verse 3 in Chapter Zumar, (39) refers:

"They worshipped their gods and godesses only so that they brought them close to Allah'.

Religious scholars are unanimous in regard to the fact that this name signifies the Majesty of Allah in all its splendour while all other names are attributive. The great Imam Abu Hanifa (*Rahmatullah 'alaihi*) believed that this name (Allah) is also the *ISM-i-'AZAM*, the Great Name, and if repeated with full devotion and complete faith in Allah's omnipotence, according to certain prescribed formula, it would produce miraculous effects.

Ar-Rah-maan and Ar-Ra-heem:

"**Ar-Rahmaan**" is His unique

attributive name. In Quran Majeed and in the entire Arabic literature this attribute has only been used for Allah alone. There is a verse in Quran Majeed to this effect —

"Call on Allah or call on Rahmaan", (17:110).

In Quran Majeed the attribute "*Raheem*" has been used for the Holy Prophet but not "*Rahmaan*". (9:128)

Shah Waliullah (*Rahmatullah 'alaih*), one of the foremost divines of Islam of the Indo-Pak sub-Continent (late 17th Century C.E.) has explained that although both the adjectives belong to the superlative degree, "Rahmaan" indicates a much higher degree of mercy. These two names of Allah signify a multitude of aspects of His Munificence and Mercy.

'Al-Ham-du-lil-lah" is the phrase most often repeated by a Muslim, and it means: 'All the praise belongs to Allah'. The phrase besides being the expression of homage to Allah's Supreme Majesty, is as described by Hazrat Ibne Abbaas (*Razi Allahu 'anhu*) the finest form of thanksgiving.

Quran Majeed itself has used the phrase as an expression of gratitude to Allah, for example—

"And they said all praise is for Allah who sent down guidance to us" — (7:43).

And from the lips of Hazrat Ibrahim (*'alaihis salaam*) —

"All praise to Allah Who has given me, in old age, Ismael and Isaac. Surely my RABB answers prayers". (14:39)

In the above two verses 'praise' is synonymous with gratitude. The phrase "All praise to Allah" relates to all His attributes for which thanks are due to Him. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) says that when we say "*Al-Ham-du-Lil-laah*", our virtues start dominating the vices.

Rab-bil-'Aa-la-meen: RABB literally means the Lord, the Master, the Possessor and One Who nourishes and brings up. (Raghib, Lane). The name RABB when attributed to Allah covers a vast range of Divine attributes. However, the name may, for practical purposes be understood to stand for One Who nourishes, brings up and provides all that is necessary. It implies —

—Allah's control and overlordship over all that is in the universe, as also

—the One Who provides guidance to all that is created.

Maa-li-ki-Yau-mid-deen: The Only One to have Final Authority on and the Sole Master of the Day of Judgment, as elucidated in another verse quoted below—

"Kingdom on that day is Allah's. He will judge between them". (22:56)

Again verses 17, 18 and 19 in chapter 82, explain further as follows —

"And what do they know what the Day of Judgment is? Again, what do they know what the Day of Judgment is? (It will be) the day when no soul shall have power (to do) aught for another: for the Command, that Day, will be (wholly) with God."

The question will be asked on the Day of Judgement —

"Whose is the dominion to day " The answer will be:

"That of God, the One, the Irresistible". (40:16)

Iee-yaa-ka-na'-bu-du ("You alone do we worship"): The word "Na'-bu-du" comes from the trilateral root "Abd" and it means "We worship". To understand the full implications of worship "*Ibaadat*" in the Islamic sense we have to keep in mind that "*'Ibaadat*" includes all the shades and aspects of the meanings essentially signified by "*'Abd*". The English translation of '*'Abd*" as a "servant" or "bondsman" is only partly correct. '*Abd*" is one who submits to his master, here the Creator and Sustainer in all respects and in willing, loving and heartfelt obedience. "*'Ibaadat*" in Islam encompasses completely a man's (*'Abd-i-Allah's*) attitude, approach and practice, the whole way of his life, formal worship, though essential, being only a part of it.

Ih-di-naa-si-raa-tal Mus-taqeem. "Show us the right path" Shah Abdul Qadir of Delhi (*Rahmatullah 'alaihi*) one of the great scholars of Quran Majeed has translated this verse as "Keep us on the right path". It means that the path should be one to take us to the correct goal. In another place Quran Majeed formulates a supplication thus—

"O Creator and Sustainer, do not let our hearts go astray after you have put us in the right". (3:8)

Si-rat-e-Mustaqeem is the straight path which is also the shortest way between any two points. It stands for the way to be adopted in one's life in all its aspects — moral, social and communal. Harrat Jabbir (*Razi Allahu 'anhu*) says that it denotes the path of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).

Si-raa-tal-la-zee-na An-'am-ta-'a-lai-him. (The path of those on whom You have bestowed Your blessings.) The blessed have been described in Quran Majeed as the prophets, the righteous by nature, the martyrs and the pious. (4:69)

Ghai-ril-Magh-doo-bi 'A-lai-him Wa-lad-daal-Leen:

Magh-doob: Those who attract the wrath of Allah. They are the rebels who do not believe in Allah and do not accept the guidance sent by Him.

Zaal-leen: Those who swerve from the right path or go astray.

In short the prayer is that the worshipper should be shown the path of those who receive Allah's blessings and not of those who incur His displeasure or go astray.

Ameen: Abu Zuhair (*Razi Allahu 'anhu*) has quoted the Holy Prophet (*Sallallahu 'alaihi wa sallam*) that when this chapter is over, the reciter and the listener should say *Ameen'* which means "*be it so*". *Ameen*, however. is not a part of the chapter.

Lessons from Karbala

The lesson of Karbala presents a lasting solution and a complete answer to the most intricate question of our life, namely, why do the good and the innocent suffer the harsh and gruesome tragedies in life? Why was Hazrat Imam Husain (*Razi Allahu anhu*) and his people, with all their boundless devotion to Allah, made to suffer the ordeal that reached its climax in their cold-blooded murder? Had they not the best right to enjoy the wholesome pleasures of life?

The direct answer is, they had to suffer and sacrifice the most, to uphold the noblest ideal, Islam, the dearest thing in life, be saved.

But no doubt the law of compensation works. The good ones, having suffered the worst for the holiest cause, were awarded with Eternal Bliss in Paradise. Hazrat Imam Hussain (*Razi Allahu anhu*) told his supporters,

"Lift up your eyes and behold! The doors of Paradise are open for you. Its places have been tastefully decorated. My friends who have just perished, are in the company of the noble Prophet; likewise my father, Ali. These and the angels are restlessly waiting to receive you."

We see how the martyrs have earned eternal glory in this world for their great sacrifice. As the saviours of Islamic principles, they will be remembered till Eternity.

The Prophet's life is full with examples of sufferings, cheerfully borne, in the cause of Allah. At the time when he could command anything and every thing, he chose to lead the same humble life as in his earlier years. High ideals of life are achieved only through sacrifice. The higher and nobler the ideal, the harder the struggle and greater the sacrifice. The path of true greatness is not paved with ease and pleasure, but with suffering and sacrifice. The Holy Prophet (*Sallallahu alaihi wa sallam*) and his worthy adherents kept a constantly noble attitude towards life, involving sufferings and sacrifices of all kinds.

Imam Husain's martyrdom should be a source of a perennial inspiration to all; and should make us accept our petty difficulties hardships with good grace. Let us try to imbibe the lesson of Karbala for patience, fortitude, self-reliance, and complete faith in Allah.

In fact, peace of mind can be had, despite calamities, through the belief that Allah sees all, knows all and controls everything. These foremost Attributes of Allah, the Beneficent, the Merciful should have practical significance for us. His guiding Hand will certainly take us safely through the darkest times of our life. What was it that so marvellously sustained the holy company at Karbala? Verily, the great spirit of and the strong faith in and devotion to Allah. What a solemn serenity, prevailed in that holy camp during the terrible tragedy. What a great lesson for us!

Life is a mixture of pleasure and pain. Sufferings and sorrows are close associates of happiness. Let us endure in good faith all

the trials and tribulations of life supported by firm faith in Him. Islam's attitude towards life makes one bold and practical.

The golden rules of Islamic conduct and the Islamic routine of daily prayers, fasting, alms-giving, Hajj (the annual pilgrimage), inculcate in a Muslim the spirit of sacrifice. His life is dedicated to the cause of Allah. The life example of the Holy Prophet (*Sallallahu alaihi wa sallam*) is perfect and is a mirror of Islamic teachings.

Islam's view of death is unique. It teaches one how to face death courageously in the belief that all created beings must return to their original source as in the verse —

"Verily unto Him we belong, and verily unto Him we return." (2:156)

The martyrs at Karbala nourished their souls with prayers and supplications.

In Islam life is the greatest gift of Allah, if it is lived in right earnest. It is one's worth while to struggle hard to lead a noble life. There is, of course, a world beyond, where the good, the patient live in Eternal Bliss.

Through virtuous suffering of its followers Islam has triumphed over all.

Sufferings patiently borne are the glory and beauty of life. The deepest thoughts have their origin in the saddest events. To make life better for others, the Prophets of Allah willingly embraced a life of suffering.

Hazrat Imam Husain (*Razi Allahu aonhu*) is the prince of martyrs, his sacrifice, supreme as it was, saved Islam from an irreparable and grievous loss. May Allah's choicest blessings be ever with him! Amen!

Hazrat Imam Husain

(*Razi Allahu anhu*)

&

Virtues of Jehaad

The greatest service done to Islam and the Muslims by the venerable Imam Husain (*Razi Allahu anhu*) is the leseson of *Jehaad*. He kindled the spirit of sacrifice for all times to come in the hearts of the Muslims. His noble example and his unique sacrifice shall be celebrated in the proper manner to give heart to the Muslims till the last day!

Jihaad is a wide ranging effort. It is most importantly and urgently required to rid the existing Muslim Society of indiscipline, inefficiency, and a host of other evils on the one hand and to improve its consistency and its staying power. The spirit of *Jihaad* can create in us the urge for mobilisation of our resources, development of science and technology (one cannot fight a war with bullets supplied by the enemy) and, above all, the reorientation of the system of education and of training to develop ideological sharpness in the younger generation of Islam based on the proved strength and motivation of Islam.

It is related on the authority of *Hazrat* Abu Huraira (*Razi Allahu anhu*) that the Holy Prophet (*Sallallahu alaihi wa sallam*), said—

"Those who wage *Jihaad* or perform *Hajj* or *Umra* are the guests of Allah. When they pray their prayers are listened to by Him: when they request for deliverance, they are pardoned."

The three categories of the believers enumerated here are very dear to Allah.

Emphasizing the significance of *Jihaad*, the Holy Prophet said:

"Next to Imaan is *Jihaad*."

"Of all actions, *Jihaad* is the noblest."

"Eternal good consists in one's offering oneself for *Jihaad*."

"No person who dies wishes to return to this world but the martyr who longs to return to the world so that he may again become a martyr."

Mujaahids have been described by the Holy Prophet as "the people of Allah and ordered to ride forth, they have the garden as their reward."

According to Quran Majeed "Fighting is enjoined on the believers, irrespective of the fear of death. It is in fulfilment of duty towards Allah and a means of nearness to Him." (2:216)

Jihaad ensures the glory of Islam and its abandonment is a source of disgrace to the Musalmans. The purpose for which *Jihaad* is to be restored is a real service to humanity. The latter is not possible without the former. The believers, who are enjoined to fight in the way of Allah, have been defined in Quran Majeed (Chapter 3, Verse 110) as "the best *Ummah* raised up for the benefit of humanity: they enjoin what is right and forbid what is wrong — the highest ideal. *Jihaad* is the means by which this highest ideal can be realised.

Jihaad being divinely imperative, can be waged in accordance with the conditions prescribed by Allah The believers are ordered to fight against those "who made war upon them on account of their faith (22:40), and drove them forth from their homes." Quran Majeed again commands:

"Those who fight you, fight against them and drive them out from whence they drove you out." (2:191)

And what better cause of *Jihaad* can there be than to fight against those who have driven out the Muslim Arabs from their home lands in Palestine and drive the enemy out from whence they have fraudulently driven out our brother Arabs. The believers have made a pledge with their Lord to fight in His Way with their persons and property. So, in the words of Quran Majeed, "they slay and are slain". (9:111)

Philosophy of Sacrifice

Truly speaking success in life comes through sacrifice. The more sacrificing is the more successful. The pious and the noble suffer heavily and that's why their memory is cherished long after they are gone. To sacrifice is therefore to win over in situations where nothing else would prevail.

Sacrifice is the price paid to keep alive noble traditions and to set a pace for still higher ends. Life without sacrifice becomes selfish and is thus not worth living.

Sacrifice enhances the joys of life. To accumb to one's instinct for impulsive pleasures is to kill the joys which result from "high thinking".

Sacrifice is the means to show one's love and win over the respect of others.

In history, Imaam Husain (Razi Allahu anhu) offered the supreme sacrifice because of his supreme love for Allah in accord with his supreme stature. He could not do otherwise. He and his followers were inexorables attracted to the noble end by the force of their extraordinary spirit of sacrifice They fought on principles and laid down their lives for those principles. While they are no more, the principles continue to flourish and so does the spirit of the martyrs. For men of Truth, there could have been no better purpose of their mortal life than to make it immortal by being true to their words.

Another notable feature of the whole episode of sacrifice is that there is not the least element of egoistic emotions or inimical insinuations. The Imam and his followers faced the terrible ordeal with utmost care not to lose sight of their principles and demonstrated throughout their struggle of life and death an attitude of complete submission to Allah. In the darkest moments of despair, they held fast to their normal sentiments of praise for and prayer to Allah. This fact alone proved beyond doubt their sacrifice was supreme.

Umar Bin Al-Khattaab

(Razi Allahu anhu)

How did he Embrace Islam?

Sword in hand, a man of thirty five years, of powerful built and fiery temper, had come out of his house to strike the death blow to Islam. His grim countenance and rapid strides coupled with his well-known animosity for Islam caused concern to a passing Muslim, Naim bin Abdullah, who enquired of him the reason for the unsheathed sword. He was told that it had been drawn to exterminate the founder of Islam. The man had thought of clashing with destiny but it was not to be A Prophet had prayed for the guidance of that very man and destiny had marked him for playing a vital and leading role in the establishment of Islam.

The man was Umar. Naim suggested to him that instead of entertaining such high ambitions he might try to bring his own house to order for his sister and brother-in-law had abandoned the religion of their ancestors and accepted the new faith. Stung by the taunt and the shocking news, he directed his steps to the house of his brother-in-law where Khabbaab was reciting a verse of the Quran. Hearing him approach, silence fell on the assembly, Khabbaab hid himself in a corner of the house and the sister concealed the parchment on which the verse was written. Umar asked them to bring out the parchment and on their re-

fusal to do so, he threw down his brother-in-law and began belabouring him. The sister intervened but she was so violently pushed off that dashing against the floor her head started bleeding profusely. Thoroughly roused she definitely stated, "Umar, do your worst. We are not going to relinquish Islam and we assert that there is no god but God and Muhammad (*Sallallahu alaihi wa sallam*) is His servant and messenger."

Umar was shaken and desired that verse of Quran be read to him. When he heard—

"Lo!, even I, am Allah. There is no God save Me; so serve Me and establish worship for My remembrance." (20:14)

His mind was made up. Accompanied by Khabbaab he went to Arqam's house where the Prophet (*Sallallahu alaihi wa sallam*) was staying. In his excitement, Umar had forgotten to sheath the sword. The Prophet (*Sallallahu alaihi wa sallam*) enquired of him the reason for the drawn sword. Umar was ashamed and said he had come solely for the purpose of embracing Islam.

A full throated cry of 'God is Great' by all those present greeted the statement. It was the sixth year of the Prophethood. Till now the hostility of the Quraish had limited the number of adherents to fifty-one — forty males and eleven females — and imposed the necessity of exercising caution to the extent of saying prayers in private only. Umar's entry in the fold changed the situation entirely. Characteristic of his boldness and courage he publicly announced his conversion to Islam, said his prayers in the Ka'aba and defied the opposition of the Quraish. For the public declaration he received the title of *Farooq* from the Prophet.

The Hand of God

Material embellishments do not lead to moral edification. It is a proven fact and so is the saying that 'the way to hell is paved with good intensions'. But most men either mistakenly or complacently take material comforts as a base for satisfaction and strain themselves to the utmost to possess somehow as many of them as possible. That's why we find them in love with affluence and influence, wealth and power, as a means to social eminence which according to them are a key to all kinds of gratification; but to those who know the truth, it is plain and simple self aggrandisement!

To err is human and so it is to excel. It is inherent in man to search for more and more and to soar higher and higher. He has accordingly changed both the surface and the skyline of his earthly abode in his quest for a better and a higher living. There are graphic accounts in History and grand monuments in ruins scattered all over which tell us how generation after generation of men have tried to excel each other in the art of living and then fallen to depths deeper than those ever touched by their predecessors. It is not wrong to try to earn name and fame for one's self but too much indulgence with these is bad — for over the cliff there is a precipice — and pride goeth before a fall!

SUPER HAND

To exert oneself to make a mark is not only perfectly human but also divine. The impulse for progress is befitting the status of man in the scheme of things of God's creation. But alas! man's attention has of late been monopolised, by the physical phenomena, the material things in his immediate surroundings; hence the emphasis on and importance of wants in a man's life. To correct the imbalance and to maintain a healthy equilibrium, a Super Hand is necessary. The Super Hand is that of God — the Almighty Allah and it reaches us through Religion. The most important function of Religion is to strike a balance in man's life to make it possible for him to break it even, to enable him to serve man and God at the same time. This is what Islam does for man. It contains the necessary checks and balances to guide and control him in his life.

Like any other set of disciplinary restrains conducive to best results, the tenets of Islam are restrictive in respect of harmful practices and permissive of the beneficial ones. Islam gives ample leeway to an individual to develop his self for his own good and for the service of his fellowmen but stops him altogether from stepping into uncongenial practices and pla-

ces. It is just the same with other legal systems in force in this world. Even the best (or the worst)' of the so-called permissive society has a list of Do's and Don'ts and it is quite a long one too! There is nothing fetish about it to make men turn away from what is harmful or unlawful for them.

Islam is the target of uncalled for criticism because it is most emphatic in its contents and character and in the application of the curbs. To those who understand that the curbs are to preserve their freedom, have no quarrel with Islam and those who want to have their own selfish way, they abhor it just like an outlaw because he has no respect for any established code or authority. Resistance to Islam is therefore, quite comparable to, let us say, contempt for authority. Who in his senses could choose to adopt this kind of an attitude after having been explained the truth?

Due to present materialistic tendencies which are thriving like parasites on a healthy body, and because of the preponderance of selfish and/or vested interests, the moral forces, which are obviously altruistic, are unable to hold their own without constant support and succour from some Divine source — the Super Hand. The trial of strength between the moral and material forces being on unequal terms in every respect, it should be quite right for us to utter a brief warning that 'all that glitters is not gold'. In this matter, it is every one's duty to do justice to one's self and to one's sense of intelligence. If one is not self-centered or altogether indifferent to his vital interests, he will not let go such an opportunity slip through his hands as of making the satisfaction from it, of which we have talked about in the beginning

SPIRITUAL SATISFACTION

Spiritual satisfaction is the only meaningful and lasting satisfaction Don't we see that those who have so much in hand still feel aggrieved and 'pine for more' while those who have only a little feel appeased? Grandeur does not beget grandeur, it is the reverse which is true. Simplicity has its own splendour and is the source of real satisfaction. Simplicity does not mean abject denial or stoical abstemiousness In essence it is selflessness which imparts glamour to simplicity. By remaining simple and living a simple life one can do so much for general good as will bring him dividends higher than those which the amassed treasures could ever offer him. The former is like a running brook — tidy and clean and life infusing, the latter is like a cesspool of stagnant water — most dangerous to life

It may be argued that in our times public and private charities are on the biggest and the most organised scale. Yes, very much so. But intentions count: and every deed has its own repercussions and off-shoots born out of the intention behind it. The charities of our times have come to be a kind of political merchandise. They are without any devotional thought or care The result is that they go into undesirable channels and are put to unmerited use, some times misappropriated; and very often have 'uncharitable' strings attached to them! Charities which flourish are the ones which are given away for the love of God and His creatures.

In Islam riches and all kinds of wealth are considered a social burden and a great moral responsibility. It was for this reason that they were poured in voluntarily in the coffers of *Baitul-Maal* (the Government Treasury for charitable purposes) for relieving the rich and the poor of their respective burdens They are neither to be buried under the ground, nor locked up in iron safes and lockers nor spent on lavish luxuries for personal aggrandisement. The more the riches, the heavier they are on the soul of man What use has he, therefore, of such assets which may ultimately deaden his soul?

SAFETY OF SOUL

The teachings in the Quran and in the sayings of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) are to ask men to beware of the burden — some riches and powers, which they gather so eagerly but later on perish under their weight When the soul of man is crushed under the unsupportable burden of wealth and power, it groans. Its cries can be heard in the skies when the supersonic aircrafts spit fire on the innocent population down below; and on the ground — when the guns bark and book dispensing death and destruction indiscriminately; in the streets and homes where murders are committed in cold blood; and finally in the

(Contd. on page 153) col. 1)

The Day of Gathering

"And give warning of the Day of Gathering, wherein is no doubt. A party will be in the Garden and (another) party in the burning Fire." (Al-Quran 42:7) *Yaum-ul-qiyamah* or the day of Great Rising or the Resurrection, also called the Day of Meeting; is the day on which Allah will bring the dead to life to judge each person according to his (good or bad) deeds on earth.

"He who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it" (Al-Quran 99:7-8)

"And we will set up a just balance on the Day of Resurrection, so no soul shall be dealt with unjustly in the least. And if there be the weight of a grain of mustard seed, We will bring it. And sufficient are We to take account Al-Quran (21:47)

The book of deeds which man will find on the day of Resurrection is nothing but the record of the deeds he has done during his earthly life.

The Day of Judgement, also spoken of as the Day of Decision or the Day of Reckoning, when Allah will reward those who have led a righteous life and pleased Him, by sending them to Heaven — an eternal abode of peace and happiness; and punish those who have disobeyed His Commands and incurred His displeasure by committing sins and foul deeds, by consiging them to Hell — a place of torture, pain and agony.

"This day every soul (every person) is rewarded what he has earned. No injustice this day! Surely Allah is Swift in Reckoning." (Al-Quran 40:17)

"And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful. And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages." (Al-Quran 7:8-9)

Remember that every good deed bears fruit ten fold and even seven hundred fold; and every evil deed breeds an evil consequence!

(Contd. from page 152 col. 3)

cells behind the high prison walls which have become the fastest breeding grounds for all kinds of delinquents.

In a materialistic society the self or body of man is pampered at the cost of the spirit within him We can see how comforts of all kinds are aglore in the wealthier countries of the world and at the same time how aggrieved are the men there, as if they were bereaved of their souls. Thus lust for power, for luxuries, for unlicensed liberty gallops faster, speaking in the spiritual sense, than the wildest of forest fires. It consumes the cardinal virtues, kills the incentive for good, drives a man mad with satanic frenzy and finally brings him to an ignoble end. Wealth and power are therefore, by no means a blessing but a curse if not fully kept under control with the help of the Super Hand we mentioned earlier, and by the strong arm of the Religion.

The Prophet's Eloquence

The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) was a paragon of virtues. Like his other qualities, his manner of speech was both endearing and impressive. When it came to eloquence, he had rarely an equal. The sayings and sermons of the Holy Prophet are the treasure house of wisdom as well as of eloquence. They are perfect in style and studded with literary gems of transcendent beauty. See how the Prophet once spoke to his companions -

"O my people! May be (you think) that —

death was destined for others and that Rights and Obligations also devolved on others.

"As if those who die and are put away were only casual absentees and would return to us soon.

"May be we were to stay alive for ever to help ourselves with the legacy of those whom we lower in their graves.

"May be we are totally debarred from learning any lessons and protected against all grievous predicaments."

The Prophet continuing his sermon said —

"Blessed is one whose faults deter him from exposing the faults of others.

"Blessed is one who expends his hard earned wealth in the way of Allah, seeks the company of the wise and the learned, and mixes without reservation with the poor and the humble.

"Blessed is one who has ennobled his character, purified his heart and spared his fellow beings from any possible harm coming to them from him.

"Blessed is one who spends his wealth and abstains from lose talk and is facile in following the Sunnah and is averse to practices outside the Sunnah.

"O my people Provide for yourselves in advance By God. the hour of death will come to each one of you and everyone of you will leave behind his flock untended.

"Then God, the Sustainer, will put you questions — direct and straight —

"Didn't My Messenger come to you?

"Didn't he convey My message to you?

"Didn't I provide you with wealth and fame? What provision did you make for yourself?

"The man will look to his right and to his left and will find nothing. Looking ahead he will see nothing but Hell.

"One who can afford to protect himself should do so now even by means of a piece of date fruit. And one who cannot afford even that much should seek protection by speaking a few good words, for one good deed will fetch reward equal to 70 or 700 times.

"May peace be with you and Mercy of Allah and His Blessings."

THE TRUE PROPHET

(Sallallahu alaihi wa Sallam)

The life of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) contains numerous instances which are an eloquent testimony of his truthfulness. Truth was the outstanding quality of his character and his Message. Strengthened and supported by Truth, he faced his enemies with solemnity and dignity and treated them with generosity. Here are some of the historical events which would hearten anyone, who cares to go through them, to take to the path of Truth

In the battle of Uhad.—A.H. 2 the Holy Prophet (*Sallailahu alaihi wa sallam*) lost four of his teeth, suffered injuries on his head and face, two of the rings of his helmet pierced into his cheek, but he prayed for forgiveness for his enemies.

On the day he was in Taif in the 7th year of prophethood, which was according to the Holy Prophet himself the most trying and the worst of the days, he was pursued by a gang of hooligans throwing stones at him from all directions, calling him names. He was bleeding from head to foot, his footwear got drenched in blood and would not come out when he wanted to make ablution because of coagulation of blood, even then he made the same prayer, that is, sought forgiveness for his enemies.

The people of Mecca, who had before forcing him to leave his beloved city through Hijrah, in the 13th year, had shut him up in the 3rd year of prophethood, in a narrow vale with his tribe including the old and the infants and put a blockade so that not a single grain could reach them came rushing to him in Medina, when they found themselves in the grip of the severest of famines, and he readily consented to pray for them. And he repeated the same prayer, asking for forgiveness.

Again he came to the rescue of the people of Mecca when the Governor of Yamama, Hazrat Samama (*Razi Allahu 'anhu*) after embracing Islam, had cut off all supplies of foodgrains to them. They rushed to him again and at their request the Prophet asked the Governor to lift the embargo. The supply of foodgrains was restored to the people of Mecca who were still the worst of his enemies.

CONQUEST OF MECCA

On the day of conquest of Mecca in AH 8, in the courtyard of Masjid-ul-Haraam, those standing before him included such persons as used to drag his followers on the burning desert sand; those haughty and proud ones who had taken a vow to put him to death and to destroy all traces of his faith and his followers, as well as those who were thirsty for his blood. They were all there. There were also ten thousand swordsmen ready to fall upon them at the slightest hint from the Holy Prophet The Holy Prophet asked them

with a dignity befitting a Prophet, "Have you any idea of what I am going to do with you?" A death like silence fell on them, their faces turned pale as they had no doubt in their mind that they will certainly be put to death. The Holy Prophet (*Sallallahu alaihi wa sallam*) spoke to them again. He said: 'I will treat you in the same manner, as my brother Yoosuf (Joseph — may peace be on him) treated his brothers, I tell you like the truthful Yoosuf that today there is nothing against you and you are not called upon to explain anything. May God, High and Mighty forgive your sins. He is verily the Most Merciful."

At the time of migration from Mecca to Medina, the Muslims had left their hearth and homes in tact which were taken possession of by the Quraish. After the conquest of Mecca, the Muslims thought they should get back their properties. In fact a brother of Zainab (*Razi Allahu anha*) one of the wives of the Holy Prophet, made bold to make publicly a demand for restoration to him of his house. This is what the Prophet said to him. "If you give up your claim for your house, I promise you a castle in Heaven". Zainab's brother withdrew his claim. All those who wanted back their properties thus came to know that the Prophet did not like it and accordingly gave up their claims.

While camping at a site in Hudaibia, the Quraish hatched a conspiracy to murder the Holy Prophet and deputed 80 of their men who stealthily broke into the Muslim camp. They were caught and brought before the Prophet. He forgave them all and set them free.

Another stooge of the Quraish 'Umair bin Wahab, came to Medina to avail himself of an opportunity if one became available, of murdering the Holy Prophet. Hazrat 'Umer (*Razi Allah anhu*) spotted him, snatched his sword from his hand and took him to the Holy Prophet. When questioned he faltered but confessed the truth when the Holy Prophet himself told him how he had conspired with his friend Safwaan to kill him (the Holy Prophet), the reward for him being that his debts would be cleared by Safwaan and that he (Safwaan) would also maintain his family. The man fell at the feet of the Holy Prophet and embraced Islam. He was entertained well and his son was ordered to be set free.

Similarly Abu Sufyaan had deputed a beduin on the promise of a handsome prize to murder the Holy Prophet. The man entered the mosque of the Holy Prophet where the Prophet was talking to a tribal delegation. When the Prophet saw the man, he said that he had come to kill him. He was held and searched, a dagger was found on his person. The Prophet asked him to speak out the truth and when he made a clean breast of everything, he was promised full protection and was told that he was free to go wherever he liked. The man embraced Islam then and there being highly impressed by the kind treatment meted out to him by the Prophet.

We could give more of such instances but we believe the reader has by now got the point.

Before we conclude we would like to give an account of the Prophet's entry into Mecca after the Muslims had taken it from the Quraish. It was a triumphant entry of the victors. One would have expected according to the customs and the standards of the time, that the pride, pomp and show and the display of power by the victorious side would know no bounds. They would enter the city with such might and let loose such terror as would make everyone tremble in his shoes. But the Prince of the realm of Prophethood displayed such courtesy, humility and forbearance that know no precedent and at once won the hearts of the people. Sheikh Abdul Haq Muhaddis of Delhi, a world renowned traditionalist describes the manner of the Prophet's entry into Mecca as follows:—

"The Prophet, after posting three of his parties on the three sides of the city, took a bath, put on his arms and rode on camel back in the company of his selected companions. In this triumphant moment, what came to his mind was the difficult and perilous time of his migration from Mecca when in the self same city, his enemies had in pursuance of their decision to kill him, laid a night-long seige round his house. And how he had to leave his own beloved city in an utterly helpless manner to take shelter in a cave by the name of Saur. Now Allah had blessed him with full control and power over the city. At this the Prophet's heart was filled with the deepest sense of gratitude and the first thing

that he did was to bow his head before his Lord, while still on camel back, then he recited in a loud and audible tone, the chapter of Quran Majeed entitled "The victory".

On entry into the city of Mecca, the first matter to engage his attention was the case of an innocent person named Junaidi bin Akwa, who had lost his life through a sheer mistake on the part of the Muslims. The Holy Prophet first of all sent a ransom of 100 camels to his heirs and relatives entitled to it under the Shariah (Islamic law) and then he announced general amnesty.

There were only 16 persons in the populous metropolitan city of Mecca who had been charged with serious crimes and it was decided to sentence them to death. But soon thereafter as many as 13 of them were given pardon and only 3 were put to death. Two of these three were those who had gone to Medina, enjoyed the protection of the Holy Prophet and then had fled away after committing several murders. The third one Huvairas bin Naqeez was the most callous and notorious torturer of the Prophetfs helpless and innocent companions.

In the big city like Mecca and on a triumphant entry with the most bitter background and memories, just imagine only 3 persons were given capital punishment! One can imagine for himself the gracious and extremely kind nature of the Prophet's treatment for the vanquished in those days of extreme ferocity and unrestrained bloodshed.

Those who were pardoned included such as Wahshy, who had slain Hazrat Hamza (*Raziallah anhu*), the uncle of the Holy Prophet, the wife of Abu Sufyan who chewed the raw liver of Hazrat Hamza and the son of Abu Jahal, the bitterest enemy of the Holy Prophet of all the pagan Quraish. On the second day, the Holy Prophet thought of the sons of Abu Lahab who had always maltreated the Holy Prophet. The youngmen had run away in sheer panic and hid themselves. They were traced out and were treated kindly. This made them embrace Islam on the spot.

The time of the victorious march into Mecca was such as could be a fit occasion to settle all the old scores and take revenge to one's heart's content. Abu Sufyaan, the leader of the Quraish, was mortally afraid of it On being told by Sa'd bin 'Ibadah, that it would be a terrible day of severe reckoning and the streets of Mecca would turn red with streams of blood

and it would be the day when the pride of the Quraish would be humbled, Sufyan became extremely terrified and approached the Prophet to tell him what he had heard from Sa'd bin 'Ibadah and asked the Holy Prophet whether he had ordered a general massacre. In the next breath he appealed to him in the name of God and for the sake of his ties with Quraish to forgive the Quraish and not to take my revenge The Holy Prophet at once consoled him and told him that it will be so — the Quraish will be forgiven and no revenge will be taken. Then the Holy Prophet ordered that the Standard be taken away from Sa'd bin 'Ibadah, who was carrying it as the Officer Commanding the Operations as it appeared to Him (the Prophet) that Sa'd was likely to be overpowered by his feelings and might commit revengeful acts. Hazrat Sa'd bin 'Ibadah was the Premier Chief of the tribe of Khazraj and had been a victim of untold sufferings at the hands of the Quraish of Mecca. But the Holy Prophet declared that "the day was the day of Mercy and Not of reckoning or revenge"! He assured that all those were safe who would seek protection in the house of Abu Sufyan, in their own house behind closed doors or would throw down their arms. Despite all this, the people feared general massacre and extreme bloodshed and that they would be given exemplary punishment for their misdeeds. But nothing of the kind happened. The Holy Prophet saw to it.

ANSARS

Some of the Ansars thought that the Prophet had been overtaken by love for his people and his native city and would decide to stay in Mecca and part company with them. The Holy Prophet called the Ansars to dispel their fear and apprehension and addressing them said, "the Truth is that I am a bondsman of Allah and His Apostle. I had migrated towards you for the sake of Allah. Be sure that I will live and die with you." The Ansars said with one voice, "O Prophet of Allah, what we had thought was also for the love of Allah and His Apostle." Thereupon, the Holy Prophet assured them that Allah had accepted their explanation.

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QURAN MAJEED

Meanings & Explanatory Notes — II

In the name of Allah, the All-Compassionate, the Most-Merciful.

SOORAT - AL - BAQARAH, (Chapter No. 2), (Revealed in Madinah)

Introduction — (Sequence of the verses and chapters of Quran Majeed):

Soorat-al-Faatiha (Chapter No. 1) was revealed in Mecca before the Holy Prophet's (*Sallallahu alaihi wa sallam*) migration to Madinah, *Soorat-ul-Baqarah* was revealed in Madinah. Yet, in Quran Majeed the latter immediately follows the former. It is an arrangement of Quran Majeed that *Soorah* (Chapters) revealed in Mecca and those revealed in Medinah occur in it intermittently. We have to remember here that, as willed by Allah Almighty, the arrangement of verses and chapters of Quran Majeed is different from the order in which they were originally revealed from time to time. There is the consensus of Muslim Scholars regarding the fact that the verses and chapters of Quran Majeed are arranged exactly as they are in Lauh-i-*Mahfooz*, eternally Preserved Record. Immediately on revelation of a verse or a chapter, the Holy Prophet (*Sallallahu alaihi wa sallam*) used to assign, under Divine Guidance, the proper place in Quran Majeed, for the verse(s) or the Chapter(s) concerned. This is supported by a *Hadith* cited by Hazrat Jaabir (*Razi Allaau anhu*).

Apart from the belief that the present sequence of verses and Chapters in Quran Majeed is as per Allah's Will, we notice that juxtaposition of *Soorat-ul-Baqarah* to *Soorat-ul-Faatiha* is the most appropriate in as much as it is in answer to the supplication made in *Soorat-ulFaatiha*. In the First Chapter one prays to Allah for Right Path, and the Right Path is shown to him in the Chapter following it.

Distinctive virtues of Soorat-ul-Baqarah:

The Holy Prophet (*Sallallahu alaihi wa sallam*) has said that *Soorat-ul-Baqara* contains verses which embody the fundamental teachings of Quran Majeed (Mishkaat — Chapter on the Cardinal Virtues of the Quran Majeed).

The Holy Prophet (*Sallallahu alaihi wa sallam*) has also said that one who frequently recites and ponders over the meanings of *Soorat-ul-Baqarah* and of the Chapter following it — Chapter No. 3 *Soorat Aal-i-'Imraan* — gains Allah's favours Those who do not study the Chapters remain unawares of what they are missing. On the Day of Judgement, these *Soorahs* will provide protection to those who recited them and followed them in their wordly life, against the overwhelming odds of the Day. (Mishkaat — Chapter on the Cardinal virtues of Quran Majeed).

Hazrat Abu Hurairah (*Razi Allanu anhu*) quotes the Holy Prophet (*Sallallahu alaihi wa sallam*) as saying that Satan does not (dare) enter the house where *Soorat-ul-Baqarah* is recited.

There is a verse (No. 255) in *Soorat-ul-Baqarah* which extolls Allah's praises in a unique manner and is called ***Aayat-ul-Kursi*** (the verse of the Throne). The recitation of this verse and verses No. 256 and 257 and 284 to 286 of the *Soorat-ul-Baqarah* attract many favours from Allah for the reciter. Hazrat Abdullah Ibn-i-Masood (*Razi Allahu anhu*) quotes a tradition that if one who recites these verses at night before going to bed, these will ward off from the reciter, the evil spirits and their mischievious influence.

Verse No. 1. *Alif-Laam-Meem*: There are the three letters of the Arabic Alphabet. Such letters are prefixed to some of the *Soorahs* and are termed *Horoof-i-Muqatta'aat* (separate or segregated letters; not to be read jointly). They are recited separately and *not* jointly and that is why they are called segregated letters. There are 29 *Soorahs* of Quran Majeed which have such letters prefixed to them — sometimes singly, sometimes in twos, threes, fours or fives, and in pairs too.

Commentators of Quran Majeed have tried to explain variously the meanings and/or the significance of these letters but none of their findings are supported by consensus of religious scholars. At best one can say that they may be symbols or code letters and their meanings have been kept a secret between Allah Almighty and His Messenger, the Holy Prophet Muhammad (*Sallallahu alaihi* wa sallam). Quran Majeed says—

"And He revealed to His servant whatever He (wished to) reveal (53:10)

Verse No. 2 — *Zaali-kal-kitaab-o-Laa-Raiba Feeha*: This is the Book, (there is) no doubt in it".

The word *"Raib"* has been used here in the most comprehensive sense, that is to include—

(a) *There is no doubt* that this book has been revealed by Allah. This view is supported by the Quranic verses;—

"If you are in doubt of what We revealed to Our *'Abd* (servant) then bring a *Soorah* like it and call your witnesses (supporters) besides Allah if you are truthful" (2:23).

"Verily this is a revelation from the Lord of the worlds." (26:192)

(b) *There is no doubt* about the entity and the veracity of the Arch-Angel Gabriel who brought the revelation to the Holy Prophet (*Sallallahu alaihi wa sallam*). Quran Majeed is a witness to this:

"The trustworthy spirit has come down with it." (26:193)

(c) *There is no doubt* about the trustworthiness of the Holy Prophet to whom the Book was revealed:

"The book has been revealed (direct) to your heart so that you may become the warner," (26:194), asd

(d) The book itself is *free from all doubt.*

Verse No. 2 — *Muttaqueen*: Those who refrain from evil or guard themselves against everything evil. The term also denotes those who are God-fearing, the pious, the righteous, the virtuous.

In short *"Taqwa"* signifies the natural inclination in man which enables him to adopt or accept virtue and abstain from evil. One who loses this capacity, through disuse, loses also the path of good.

The verse clearly states that Quran Majeed provides Guidance to "Muttaqueen". There are other verses with the same import, for example,—

"Most surely, in this there is a lesson for him who fears." (79:26)

"And We reveal in the Quran that which is a healing and a mercy to those who believe; but those who transgress, it causes to them nothing but adds loss upon loss." (17:82)

Quran Majeed has its blessings for those who will study it reverently and carefully and not for others. The latter are more likely to be misguided through their own reflections.

We quote three verses from Quran Majeed describing the grades of *Taqwa* and the blessings in store for *Muttaqueen*.

"....Allah sent down His tranquillity to His Prophet (*Sallallahu alaihi wa sallam*) and the believers and made them

hold fast the command of self-restraint (*Kalima-tut-Taqwa*) and well they were entitled to it and worthy of it. And Allah has full knowledge of all things." (48:26)

Kalima-tut-Taqwa here means the 1st *Kalima* of Islam:

"There is no God but Allah and Muhammad (*Sallallahu alaihi wa sallam*) is His Messenger."

In other words one who pronounces the *Kalima* with complete faith and acts on it, is one of the *Muttaqueen*.

(2) "And if the People of the town had but believed and adopted *Taqwa*, we should indeed have opened out to them blessings from Heaven and earth.." (7:96)

After reciting *Kalima* and embracing the religion revealed to and perfected for the Holy Prophet (*Sallallahu alaihi wa sallam*) one should adopt the conduct of *Mutaqeen*. If they were to prove by their attitude and actions, that they are *Muttaqueen*, Allah will shower His blessings on them.

(3) "But if you are constant and do the right (that is adopt *Taqwa*) not the least harm will their cunning do to you; for Allah encompasses all that they do." (3:120)

The lesson is that the quality of perseverance in trials and tribulations is *Taqwa*.

Verse No. 3 — *Al-la-zeena Yomi-noona bil Ghaib*: "Those who believe in matters or things hidden (from them)".

Imaan means belief. This Islamic term stands for complete faith in the Divine revelation to and teachings of the Holy Prophet (*Sallallahu alaihi wa sallam*). Not only one should announce orally one's acceptance of the Faith but should also have faith in his heart of heart. *Imaan* also demands actions according to the dictates of the Faith in willing submission to and in accordance with the Will of Allah and *Sunnah* (the practice) of the Holy Prophet (*Sallallahu alaihi wa sallam*). All the three aspects of *Imaan* or Faith are to be present in a true Muslim or *Momin*.

We know that men from Quraish — the tribe of the Holy Prophet (*Sallallahu alaihi wa sallam*) and others did believe him to be the "trustworthy" and "truthful" person (*Al-Ameen*) and *As-Saadiq*) (*Sallallahu alaihi wa sallam*); yet they did not accept the Faith preached by him (*Sallallahu alaihi wa sallam*). His loving uncle Abu Taalib many times admitted that the religion preached by the Holy Prophet (*Sallallahu alaihi wa sallam*) was the Divine one but did not accept the same formally. Similarly the Jews and the Christians, called the People of the Book in the Holy Quran, recognised the Holy Prophet (*Sallallahu alaihi wa sallam*) as the great prophet predicted in the Torah and the Bible, yet they did not accept him and his teachings. Their rejection was due to their intransigance and the fear that their hegemony might be broken because of the new Faith. Similarly acceptance of the teachings of the Holy Prophet (*Sallallahu alaihi wa sallam*), without heartfelt faith therein cannot be called *Imaan*.

Verse No. 3 — *Ghaib*: In Arabic grammar the word *Ghaib* is an 'infinite' but has been used in the sense of a 'past participle' to denote things which are "hidden, unseen or invisible".

In the soora in question, the word stands for concepts which one cannot normally apprehend by one's five senses, nevertheless they are to be accepted as part of the Faith.

In short, the whole-hearted acceptance and compliance with all the teachings and guidance vouchsafed to humanity by the Holy Prophet (*Sallallahu alaihi wa sallam*) come in the purview of *Imaan-bil-ghaib*.

It was Muslim culture and the remarkable spiritual and social revolution it brought about that raised Islam to world pre-eminence in its time.

We should NOT waste our strength in conflicts amongst overselves and in internecine tugs of-war which have reduced the glory of Unity to an empty dream.

The Muslims must balance spiritual and material conditions in the right proportion in accordance with the Principles of Perfection which shaped the glories of their past and which are dictated by the Lord of the worlds. In these principles the Ummah will find, not merely its own internal stability, but also the secret of stability for the world and the way to command it to all mankind.

Islam — The Safe Anchorage

"The Religion before God is Islam (submission to His Will): nor did the People of Book dissent therefrom except through envy of each other after knowledge had come to them". (3:19)

Religion is an all-time Foundation; once united in religion, it is rarely that friends of today turn into foes of tomorrow. Those strung together in religious ties do not change their loyalties with the change of fortune.

Religion is also an all-weather Fortress — many a storms and tempests of greed and passion, avarice and malice that arise and strike at it have their fury broken into froth. And the winds of change when they assail it on all sides have likewise to lose their fuss and fluster and turn back.

Religion is for all, and not for the chosen few. It does not (and how can it?) offer a holiday on earth — a life of ease and luxury. It has to enforce the strictest of disciplines to ensure peace and prosperity for all. It has to put down its feet very firmly indeed on all forms of exploitation — practices started in society by the 'clever set' to rob both Peter and Paul to fill their own pockets. For instance, Religion serves the best interests of the common man when it declares that gambling and the so-called 'games of skill' should stop and that the accursed system of charging interest on loans should be abolished. It is clear that the two prey upon human weaknesses — the former incites and then exploits the latent greed, and the latter capitalizes on situations of unexpected distress or unmerited gains.

JUSTICE FOR ALL

Religion is hereoic in as much as it calls for justice for all; even a commoner may seek redress against a king. It needs to build up strength of body and mind Hence it prescribes drills and exercises, both physical and mental, to be performed with regularity and constant devotion There is thus nothing unusual about religious precepts and practices, cunningly dubbed as 'dogma'.

Religion is elevating. It ennobles the human endeavour, even the humblest of acts and thoughts through purity of intention. It turns man into a pedestal of dignity and nobility.

Religion is matchless and has no equal. It is complete in itself and exclusive in its merits. It leaves no room for one to look elsewhere for what he needs is a life of peace with honour.

Religion is thus all important — the sheet anchor of human society. Since nothing is free or automatic in this world of ours, Religion too has its price and procedures. We should not grudge them, much less go against Religion which guarantees our safe conduct in this world. What more one may ask for if he were really interested in his welfare?

It is, however, a matter of fashion to talk against Religion, otherwise there is hardly any sense in such a venture. To talk religion is now-a-days a taboo, but there is no gain without pain! Men shall continue to talk of Religion, till the day it reigns supreme once again. The 'clever set' of which we made a mention is active every where. It is skimming the substantiality of man and woman to enrich and adorn itself. Don't you see how it is defrauding its fellow beings of every thing valuable in person or purse? It clamps down on every thing worth while and decamps with its ignoble profit even before the poor entrepreneur is able to make any profit for himself. Let it suffice to say that the dishonest rich cannot bring about an honest reformation — they can only create and contribute to the general chaos and unrest in the name of 'service' for their own selfish ends. The world is now far richer than it was at the close of the last century and it isn't the better for it! The standards of old have been snatched away from our hands, and as it were, we have been made to hold on to the strings like pantomime actors to play the rolls which are quite unintelligible to our reason and ill-becoming to our status. What makes us do that? The reason lies both within and outside our self. The self is a weaker vessel, unless fortified by the spirit, it gets tossed about in a sea infested with all kinds of carnal desires with only the Sirens to guide! What we mean and refer to is the ever rising tempo of the din and noise of the contemporary way of life which is all too conducive to incite and excite what is not so noble in us. The flesh can

hardly stand the firy passions and it would burn, unless of course properly covered and shielded. "The cover is being removed and the shield is being cast away through a subtle device of besieging us with what is pleasing to the senses and denying to us what is enduring for the soul. It is the oldest device which brought about the fall of Adam from the Heaven to the dusty ground. If all this goes on unchecked there will be another fall — this time from the frying pan into the fire! It is no exaggeration — there is an end to everything. How long the irresponsible 'merrymaking' on one side and the sobs and sighs on the other, can endure without disturbing the balance and bringing a fall.

ANOTHER DELUGE

It is not at all a cheap fun that humanity is being invited to indulge itself in. One with insight can see that those who fall a prey to this kind of enjoyment are out to destroy themselves and the world. It would be befitting to call to memory in this context Noah's Deluge. The mountain-high waves of water that fell in torrents from the skies and the mass of water which gushed out from the bowels of the earth had drowned and carried away everything except Noah's ARK which glided swan-like on the mighty waves. Another deluge is brewing and is in sight; it is of the sins of mankind. The irony of fate is that sinful acts are made to appear to us, under the enticing spell of the 'clever set', as life's nectar and the delight of our hearts! When sins have come to be the 'salt of the earth', how long will it endure? All those with a grain of sense should look for the ARK and board it for safety. There is going to be an end. There is an hereafter. There will be the fullest accounting. Why waste time? Come one and all to the ARK of Safety — the bastion of stability, the heaven of protection — that is, to the realm of Islam.

Islam is the ship of Destiny and is anchored in your heart if you care to look for it Don't waste time like Noah's (fourth) son, only to be swallowed by the merciless waves of the sea of sin which is howling like a thousand hungry wolves to devour humanity. It has done so in the past as mentioned in the old scriptures and in the Holy Quran.

"When we decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly." "How many generations have We destroyed after Noah?" (17:16-17).

"And giveth the glad tidings to the Believers who work deeds of righteousness that they shall have magnificent reward;"

"And We have made Hell a prison for those who Reject (all Faith)."

"Every man's fate We have fastened on his own neck:

On the Day of Judgement We shall bring out for him a scroll, which he will see spread open."

"(It will be said to him), read thine (own) record: sufficient is thy soul this day to make out an account against thee." (17:9, 8, 13 & 14)

It is hoping against hope that life comes to an end with death! How can one enjoy so much and give no account? The good is to be matched with good and evil with evil, Nemesis is sure to follow and quite soon! So come to the Anchorage and be saved.

Modern universities seem to spend almost all their efforts on analysis, with little time or concern for, or competence with, synthesis.

The trend of thought prevailing today is more interested in the unity of mankind than in the oneness of God.

Life is a unity and it admits of no fast and hard dichotomy of "the material" and "the spiritual". An imbalance between the two spoils every attempt for success.

One has to satisfy the normal needs of one's flesh in order to achieve the goal of one's spirit.

Natural science is the key to the mastery of the world.

"You Take Me With You"

"You take me with you," — said the Prophet Muhammad (*Sallallahu alaihi wa sallam*). When the spoils of the battle of Hunain, with the tribe of Hawaazin in A.H. 8, were being distributed among the Muslim army, some of the Medinite Ansaar felt that the Meccan Quresh Muhaajireen had been more generously treated. The whispers of dissatisfaction eventually reached the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*). He called them (the Ansaars) together, and said —

"O' men of Ansaar, is it not true that you were in the dark and through me God guided you towards light?"

The Ansaar replied, "Verily, God and His Prophet did us a great favour."

Then the Holy Prophet said: "Were you not torn by enmities and hostilities among yourselves and did I not give you unity and peace?"

They said, "Verily, we are indebted to you for many favours."

Then the Prophet said, "Were you not poor and God through me made you rich?"

They said, "Verily, God and His Prophet have been kind to us".

Then the Holy Prophet (*Sallallahu alaihi wa sallam*) said, "You could say to me in reply— "We accepted your word when all others rejected it.

"We gave you shelter when there was none to stand by you;

"We gave you aid when you were helpless; and, if you were to say all this to me, O' men of Ansaar, I shall add my affirmation to your words and testify to their truth."

"So, O' men of Ansaar, make your choice. Would you not prefer that the others take with them goats and what else has come to our hand in this battle and you take with you instead, Muhammad (Sallallahu alaihi wa sallam) for the rest of my days!"

On hearing his words, it is related, the Ansaars broke into tears and wept profusely. (Narrated by Hazrat Anas (Razi Allahu anhu) — Bukhari and Ibn-i-Maajah.)

The "Peace Now" Movement

Israel's "Peace Now" group fights Begin and holds Dialogue with Palestinians.

The civic movement began with a letter addressed to Prime Minister Begin in March 1978 from 348 Reserve Officers who called for Begin to take an opportunity for peace. Two years later, *"Peace Now"* rallies and demonstrations attract as many as 250,000 people, *about 20 percent of Israeli adults.* A private research institute conducted a survey on 1,200 Israelis and 65 percent of them said they support the attitude and policy of the "Peace Now" movement.

The *"Peace Now"* movement first attracted attention when 100,000 people held a rally before Prime Minister Begin left for the United States for the Camp David talks. At that time they asked Begin to bring back a formula for peace. The movement, however, is gradually shifting its attitude from "asking" to "criticizing" the government.

A "Peace Now" leader says, "The West Bank of the Jordan and the Gaza Strip are not our territories and they must be returned (to the Arabs) to secure peace. To build settlements while negotiating Palestinian autonomy will only reduce the trust of Palestinian Arabs toward Israel.

The Government's settlement policy is not supported by the world. There is no other way for Jews and Palestinian Arabs but to co-exist.

The "Peace Now" movement is not alligned to any political party. As the Israeli elections approach, its influence on Israeli political circles is growing and it has begun to be seen as a movement that cannot be ignored in the process of searching for a Middle East peace.

The European Community in its declaration rebuked Israel for its latest defiant acts and also called for the recognition of the rights of Palestinians to self-determination. The EC declaration symbolizes an acute sense of crisis.

Arab Countries: If things are left as they are, Arab countries are likely to become more distrusted of the United States, which might shift the focus of attention away from Afghanistan, thus leaving the possibility

of greatly impairing America's national interests.

Any protests from the West Bank Arabs, ranging from guerrilla action to stone throwing by children, is met by the military government with the sternest measures. Curfew of twenty three hours a day for weeks together resulting in loss of un-attended crops, the beating up of the children found playing outside their homes during curfew, destruction of standing crops of wheat, barley and olives and wholesale breaking of doors and windows of Arab houses are every day occurrences. The object is to uproot the old inhabitants to make room for the Zionist settlers and repeat the *fait accompli* solution which is about all the "legal" basis of the existence of the so called State of Israel. This is going on at such a pace that the saner elements among the Israelis themselves who hope for a peaceful coexistence through an amicable settlement of the problems have strongly protested at these crimes against humanity.

The acceptance of the Knesset's right to declare the whole of Jerusalem as Israel's capital implies the acceptance of its authority to legislate about Arab territories acquired through aggression — a clear violation of a basic provision of the charter of the United Nations Organisation.

Lust for the brilliance of materialism sets limits to men's thinking and robs them of the ability to go deep into moral and spiritual questions.

Search for God

Professor Sir Alister Hardy, a British zoologist of considerable renown and distinction, set up in 1969 in Manchester College, Oxford, a Unit under the name of "The Religious Experience Unit", to —

(1) collect first-hand accounts from those who had in some way been made aware of "a benevolent non-physical power which appeared to be partly or wholly beyond and far greater than the individual self;"

(2) study the said experiences to see what could be learned from them, and

(3) make known the result of the study to the public.

Sir Alister Hardy, the Director of the Religious Experience Unit from 1969 until 1976, has produced a detailed report in the form of a book, "The Spiritual Nature of Man" (published by Oxford University Press). The book contains a detailed examination of the material collected by the Unit. It is a serious study of religious (as opposed to superstitious) phenomena and experiences. "The Spiritual Naturt of Man" contains an account of the first 3,000 experiences out of a total of 4,000 collected by the Unit, of people "making contact with the Divine — God.

The religious experiences detailed in the book are described as —

(1) "Sensory or quasi-sensory experiences: (2) Auditory, (3) "Supposed extra-sensory perception", (4) "Cognitive and effective elements".

There are chapters on "Visions", "Healing", "Guiding", "Precognition", "Awe, Reverence. and "wonder".

The interest in finding out why and how some people experience "God" while fully conscious at moments of need, personal tragedy or when earnestly desireed even by non-believers, began in 1902, in Britian, when William James published "The Varieties of Religious Experience".

In 1972, Sir Alister Hardy, with Arthur Koestler and Robert Harvie, published "The Challenge of Chance", following the book of Arthur Koestler "The Roots of Coincidence". It sought to find a firm basis in chance beyond the purely mathematical or synchronical.

Other books by Sir Alister include, "The Divine Flame" and "The Living Steam". In these books, he has put forward a coherent case for a philosophy which will combine scientific and divine phenomena by regarding each as part of the other.

(Contd. on page 168 col. 3)

NOTES & QUOTES

God's Grace and Mercy are always first.

Quran teaches the Truth.

Praise the Beautiful Names of God.

God's gifts are for all, but not the same for all!

Plots of the wicked end in shame and the Penalty comes in unexpected ways.

Gates of Evil are many, but the goal of God is peace.

Be faithful in intent and action.

Service of God is duty to man.

Truth will last, and falsehood doth perish.

Highest knowledge must be sought with patience.

Be not impatient but wait in Faith.

There is but One God and One Truth.

Take life seriously and receive God's Message.

Evil is conquered by virtues.

Repent while there is time.

Every deed has its fruit.

Be a witness of God amongst men.

Eschew evil: pay not evil back in its own coin.

Avoid excesses, rash vows, drinking, gambling and superstition.

Cleanliness, purity, truth obedience and other virtues lead to glorious spiritual Fellowship.

Evil and mischief may spread but God will restore the balance in the end.

Fear nothing, maintain the right and guard against Hypocrites and Deserters.

Fret not; God's Light will shine.

God's commands are not irrational taboos but based on moral law.

God's revelation is not for man's distress but for man's guidance.

There is no escape from the pollutions of the world, the flesh and the devil except by a resolute concentration of attention on God. This is the rock on which to build the house of life. All else is shifting sand.

Turn of Islamic Century Celebration Through Open-Air Salaat

(Extracts from Speech by Al-Haji Prof. Dr. Shawqi Futaki, President of Japan Islamic Congress — February 16, 1980 A.C.—Editor)

On the occasion of the commencement of the 15th Century of Hijra, I am very pleased to welcome you, Brothers and Sisters from overseas to celebrate together here with Japanese Muslims the first Hijra, the most historic and positive migration of our Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*).

As we approach the great century of the 15th Hijra, we are witnessing the upsurge of Islam everywhere in the world, and conscious Muslims around the world are strengthening more and more the very essence of our faith; Ukhuwa Islamia.

It is our duty to preserve our historic heritage, to protect our Muslim rights, and to bring about the brotherly aspirations of millions of oppressed Muslims in Palestine, Afghanistan, the Philippines and elsewhere.

Here in Japan, our task is first and foremost to follow the way of Almighty Allah and carry on our duties as Muslims for expanded Da'wah activities throughout Japan. This is also a historic mission for mutual enrichment of Islamic civilization and Japanese culture.

Islam is the religion of peace, social justice and freedom. The message of Islam is given to all humanity, irrespective of color, sex, creed or nationality. When one realizes the universal truth, and the existence of the absolute power of God, then one can embrace Islam and join us by confessing: *"La Ilaha Illallahu Muhammad-ur-Rasulullah"*.

Muslims in Japan, as well as around the world, are very conscious now of the problems confronting humanity everywhere today. Islamic values are very much compatible with Japanese cultural traditions, and a new era for Japan, the new Japanese society of the future would be enormously enriched by the Islamic values and heritage. I call upon millions of fellow Japanese citizens to be awakened by Islam as soon as possible and to join with us in our worldwide network of brotherhood, in our common march for the future prosperity of the Japanese nation and for world peace.

It is high time for Japan as a whole to re-appreciate the position of Japanese Muslims in long-term national interest and prosperity.

As human beings, as Japanese, and as Muslims, we call upon all those whom it may concern in Japan and in the world to liberate themselves from the obsessed, prejudiced minds and stereotyped, implanted views of Islam and Muslims.

Let us once again renew our sense of purpose on this occasion on the 15th Hijra Century, and in the light of the historic Islamic revolutionary Hijra by Japanese Muslims in the modern industrial world, and let us carry on our call for Islamic unity and solidarity.

SPECTRUM

Quran Majeed is not a book of Science. If at all it is a book of moral science or rather moral sciences. The Quran is the word of Allah, the Creator of all, including the human mind.

Nothing invented or created by man is more than a discovery of what was already created by that Creator Himself. So there cannot, logically as well as really, be any inconsistency between His word and His creation.

Islam made a unique social and economic c ontribution when it prohibited interest about 1400 years ago. Controversies have since raged in certain quarters, deliberately or otherwise, that Islam does not prohibit simple interest and that word *"Riba"* used in the Holy Quran (2:275-76, 78, 3: 130, 4:161 and (30:39) is synonymous with the word "Usury" which means interest at exorbitant rates. This is a fallacious concept. There is nothing to uphold this viewpoint. Islam does not differentiate between interest and usury and, after all, why should it do so when both of them mean the same thing It matters little, whether the rate of interest is lower or high which are relative terms and there is no hard and fast rule to measure them.

The definition of usury, as per Oxford dictionary, is: "Practice of lending money at exorbitant interest, specially at higher interest than is allowed by law". Now, what is interest? It is: "Money paid for use of money lent or for forbearance of debt". Interest is, therefore, a predetermined amount paid by a person to his lender irrespective of the fact whether or not any profits accrued to the borrower by virtue of the loan. This concept academically known as interest, is evidently opposed to that liberal principle of Islam of charity including Qarz-i-Hasanah (2:245), which is the corner stone of Islamic economic structure.

The institution of interest has been emphatically prohibited in the Holy Quran. (2:275-76, 78, 3:130, 4:161 & 30:39) It is an article of faith with the Muslims not to give or accept interest.

"The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) said that curse be upon the receiver and the giver of interest and upon the scribe of the interest and upon the scribe of the interest document and the witnesses thereto who are all alike." (Muslim)

The faith of the Mussulman is concentrated in a single word, Islam; devotion, resignation of his own will to the supreme Will. That word was not limited by the Holy Prophet Mohammad (*Sallallahu alaihi wa sallam*) to his own followers, it was used ungrudingly of his Judaic and Christian predecessors There is no other fitter word for the religion of the human race. If there is any one word in the Western language which can translate it fully, it is the word religion itself: and that word needs interpretation for ears untrained in Latin speech. The word Islam unfolds itself for use, as for the followers of (the Holy Prophet) Mohammad, (*Sallallahu alaihi wa sallam*) into two great and inseparable aspects of life; prayer and work. Pray and give alms, said (the Holy Prophet) Mohammad (*Sallallahu alaihi wa sallam*), almsgiving in his widest interpretation of it, conceived with admirable wisdom relatively to the simple wants of his time, covering the whole field of doing good to men.

Islam, or in the English tongue, devotion — the devotion of our life to the highest, the bringing of our own will in accordance with the supreme Will: This is the word that sums up the lives of pious men in every age and every country. They have framed for themselves an ideal, a model, a pattern of what their life should be.

They have done their utmost to make that a reality. In other words they have prayed and they have worked. (John Henry Bridges — additions in brackets are ours—Editor).

THE CALL OF QURAN MAJEED: Of a surety there hath come unto you from Allah a light and a Book luminous. There with Allah guideth those who follow His good will unto the way of safety and bringeth them forth out of darkness into light by His leave and guideth them unto the right path. (5:15-16)

THE EARLY ARABS — THEIR TERRITORIAL. RELIGIOUS AND LITERARY EXPLOITS: The immense success of the Arabs in the lifetime of the Holy Prophet (*Sallallahu*

alaihi wa sallam) and after his demise, was little short of a miracle. In the course of a few years, the greater part of Asia was converted to Islam; and the Muslims, joining together, formed a force which nothing could withstand. All northern Africa was speedily taken. Spain was subdued; and had not the conquests been checked by Charles Martel, at the battle of Tours, fought in A.C. 732, France and probably all Europe afterwards, would have flown the Crescent.

In all Muslim conquests, the great and paramount object of the Muslims — Arabs and others — was to establish the religion of Islam. Mosques in hundreds rose in every place over which they passed, and Quran Majeed was left there as a legacy to guide future generations to salvation.

In consequence of the blessings of Islam, the Arabs, from an unknown and barbarous race, became a civilized, polished and learned people; and Arabic — wide. It became the great vehicle of liberal arts and science. The Companions and other immediate successors of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) highly valued knowledge under the impact of Quran Majeed and the teachings of the Holy Prophet. As the Muslim dominions extended, they proved themselves to be the most zealous patrons of learning of every kind.

The shining force of Islam's doctrines should be made to meet the crying needs of man.

Miscellany

Saudi Arabia donated US$ 500,000 (M$ 1.2 million) for the Islamic Missionary Council for South-East Asia and the Pacific region on March 25, 1980. The Saudi Ambassador to Malaysia, Mr. Mohammed Al-Hamad Al-Shubaili, handed over the cheque to Perkim's President, Tunku Abdul Rahman. The money, the first and the largest contribution from the Saudi Arabian Government ,is to be used for the Council's activities. The Council was set up by the Regional Da'wah Conference held in January in Kuala Lampur. It was organised by Perkim and Rabitah al-Alam al-Islami.

The Tunku said some of the money would be used to help meet expenses incurred in organising the conference.

The charter (prepared by Perkim) is expected to be ready for adoption in a few months' time. The Tunku is the chairman of the committee which is also represented by members from Indonesia, Japan and Rabitah (World Muslim League).

No visa for Albania: WAMY secretary-general and director of the Mecca-based Institute of Muslim Minority Affairs, Dr. Ahmad Bahafzallah has been refused an entry viza to Albania by the country's communist regime. Albania is a predominantly Muslim country, but is ruled by a mysterious communist regime mysterious even from marxist standards.

Quran in Polish: The first-ever translation of Quran Majeed in the Polish language is to be published in Poland this year. The planned publication is yet another sign of the interest the resurgence of Islam from Morocco to Bangladesh has aroused in non-Muslim countries, particularly in Europe.

Islamic Chamber of Commerce: For the first time in history, 42 Islamic states have gathered to work out the overall framework for business cooperation among themselves.

1—The first General Assembly of the Islamic Chamber of Commerce, held in Dakar, Senegal, from Feb. 25-29 attracted the attention of business and commercial sectors throughout the world The Chamber, originally launched two years ago in Karachi, Pakistan, by leading representatives of business and industry in Islamic states, came to Dakar to finalise details of its foundation.

It is interesting to note that the *Isamic Chamber* is yet another development in the Muslim world. It joins other Muslim institutions such as the Organisation of Islamic Conference (OIC) (corresponding to the U.N. amongst Islamic states), the Islamic Development Bank (corresponding to the World Bank amongst Islamic states) and the International Islamic News Agency (to counter the Zionist-dominated Western news agencies), all of which have been established in recent years

The Islamic Chamber is a specialised organ of the Organisation of the Islamic Conference which was formally established by the Kings and Heads of State and Governments of the Muslim countries from Mauritania to Indonesia to represent their de-

dication and determination to preserve Islamic values as well as to achieve solidarity, fruitful cooperation and socio-economic progress of the Muslim world. The Charter of the Islamic Conference adopted in March 1972 at Jeddah, Saudi Arabia, is indeed the source of inspiration and guidance for the Islamic Chamber.

Among other objectives, the 42 members of the Islamic Chamber of Commerce are to strive towards the gradual realisation of an Islamic Economic Community.

Islam, the fastest growing religion in U.K.: Islam is "beyond doubt" the fastest growing religion in Britain, according to Sunday Telegraph. In a special report, the paper said the number of Muslims in Britain, including foreign residents was much more than the total number of Jews in the country estimated at about 450,000.

In 1975, there were one million Muslims in Britain. Today, they are estimated to be 1.5 million, and are still growing. The report was published to mark the birthday of Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*).

4,500 embrace Islam in Lahore (Pakistan):

About 4,500 people living in different areas of Lahore — the Punjab capital, embraced Islam during the last five years. Of them, over 1,200 embraced Islam during the last year. Courtesy-Islamic Herald — Vol. 4, No. 9 & 10 — ISSN 0126-852 x).

Points from Letters

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Assalaamu alaikum wa rahmatullah wa barakatuhu.

May the Blessings of Ramazan spread throughout the world bringing Peace and joy into the hearts of humanity uniting all in the love of Allah and for His Prophet (*Sallallahu alaihi wa sallam*).

I have just been shown a copy of Yaqeen International of September 7 and 22, 1978, (Vol. 27, Issue No. 9 & 10). This particular issue was the special Hajj Number. It is so wonderful and informative.

Inshallah, I hope to hear from you soon. May Allah assist you in this work.

Talking Points

It is not much fun being the son nof a famous man but to have been able to survive the glare of fame!

The rule should be to turn every disaster into an asset.

100 per cent kosher (*Halaal*) is being real, genuine and of bonafide intents.

Old age is a distinct falling away of excitement.

Upper-middle class culture loves assumption of superiority far more than the superior aptitudes which the culture once produced:

Fear is one aspect of the upper-class predicament, the other is weariness.

"For Officers and other ranks:" the tragedy is that nobody remembers "the other ranks!"

There is Horror of death as long as one lives! After one dies and has become, simply, "the body", although it is the soul which survives.

Some of us have hidden depths, even of mystery. Some are multiple men: the five-star eminents.

Everybody moans about the collapse of standards, the loss of order, discipline, respect.... What a set of rats they are, what a phenomenon of insufferable attitude!

The accute tensions of life are the product of an acute mind.

Modern philosophy can neither serve as a reservoir for storing talent for future use, nor even as a graveyard for dumping those who have already outlived their utility.

The seeds of adult success are planted, or at least possessed, in youth.

"Remittance children" that is somebody of means and possibly status was farming out the offsprings on a poorer family.

The words too have their eyes and ears to stare us in our face and to record our whispering thoughts.

"Dearie me today" we murmur when the woes of the world weigh most heavily upon us.

Peas are "musical fruit" for one with imagination.

The ascetic is one swimming in the gravy of self-pity, wry and dry with self-reserve.

Talent without self-awareness takes itself for a genius!

Self-knowledge is chastened by the fact that it falls short of genius.

It is —

It has to be

The living who provide

Comfort for the dying, such

It is

Youth pulses through the strangled artery of its adolescence.

Knowledge tries to fascinate the fair minded.

When the well of emotion dries up, live off curiosity.

Inquisitiveness is very much one of cat's nine lives.

We learn from those who themselves go on learning.

—: o :—

Signpost to Blessing and Happiness

We all know that life cannot be lived right without a guide. The Truth as revealed by God through His Prophets, can be our sure guide in life. Hence our hope lies in finding the truth through the Divine source.

Religion points to many a signpost on the road to the God-appointed destination. Religious living keeps one on that road, which is one's way to blessing and happiness.

According to the Divine guidance life does not end with death, but is continuous and eternal. Eternity demands principles which are unchanging and unchangeable. These prin- the tenets, commandments and laws of a true religion. Divine guidance offers man plenty of freedom of thought, of action and for application of the Divine Law to matters of social necessity.

The safe and reliable stronghold in all the chances of mortal life is the Divine guidance.

Islam as the perfected version of Religion takes all the elements and aspects of human nature into account. It can serve better a man's interests. It draws him upward toward the spiritual domain without cutting his roots in the material world. The price it demands is purity and chastity without denying the self what it needs.

(Contd. from page 163 col. 3)

Two other writers, namely J.M. Cohen and J.F. Phipps, drawing heavily on the Unit's material, published in 1979 "The Common Experience". It was part of a wider survey of encounters with the "benevolent non-physical powers".

William James had come to the conclusion that —

"It would seem as though transmundane (beyond this world) energies, God, will produce immediate effects within the natural world to which the rest of our experience belongs."

Sir Alister Hardy's conclusion is much more cautions and is as follows —

". . . the main characteristics of man's religious and spiritual experience are shown in his feelings for a transcendental reality .. a feeling that 'Something Other' than the self can actually be sensed; a desire . to have a private I-Thou relationship with it, communicating through prayer...."

Sir Alister exhorts the non-believers, the agnostics and the atheists, "who having studied the record of experience (in his book), are now prepared, with profound sincerity, to attempt the quest for a period of, say, at least six months; it might perhaps be a prayer beginning something like this: God, if there is a God, help me to find you, and having found you, help me to have the strength and courage to do what I feel to be Thy will."

Sir Alister's invitation is worth a try for the non-believers. They won't be any worse off even if they achieve nothing than what they are today!

QURAN MAJEED

English translation being published serially by Darut Tasnif Ltd —Board of Authors, P.O. Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1, since 7th June 1976, to elicit constructive suggestions.

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Fine *Madd*   آ = ãa   وٓ = õo   یٓ = ẽe

Bold *Madd*   اۤ = ãã   وۤ = õõ   یۤ = ẽẽ

Part 24 Chapter 40	Fa-man Az̲-la-mu 24 Al-Mu‘-min 40	فمن اظلم ۲۴ المؤمن ۴۰
17. This day every soul shall be awarded	17 *Al-yau-ma tuj-zaa kul-lu naf-sim-*	اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ
what he has earned.	*bi-maa ka-sa-bat.*	بِمَا كَسَبَتْ ؕ
No injustice shall be done on that day.	*Laa z̲ul-mal-yaum*	لَا ظُلْمَ الْيَوْمَ ؕ
surely Allah is swift to reckon.	*In-nal-laa-ha sa-ree-‘ul-ḥi-saab.*	اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۞
18. And warn them of an inevitably approaching day,	18 *Wa an-z̲ir-hum yau-mal-aa-zi-fa-ti*	وَاَنْذِرْهُمْ يَوْمَ الْاٰزِفَةِ
when hearts shall come up choking to the throats.	*i-z̲il-qu-loo-bu la-dal-ḥa-naa-ji-ri kaa-z̤i-meen*	اِذِ الْقُلُوْبُ لَدَى الْحَنَاجِرِ كٰظِمِيْنَ ؕ
For the wrong-doers	*Maa liz̤-z̤aa-li-mee-na*	مَا لِلظّٰلِمِيْنَ
there shall not be any friend, and nor any intercessor will be heeded.	*min ḥa-mee-minw-wa laa sha-fee-‘iny-yu-ṭaa‘*	مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ؕ ۞
19. He knows the treacherous eyes	19 *Ya‘-la-mu khãa-i-na-tal-a‘-yu-ni*	يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ
and what the hearts conceal.	*wa maa tukh-fiṣ-ṣu-door*	وَمَا تُخْفِى الصُّدُوْرُ ۞
20 And Allah decides with justice;	20 *Wal-laa-hu yaq-ḍee bil-ḥaqq.*	وَاللّٰهُ يَقْضِىْ بِالْحَقِّ ؕ
and those whom (the unbelievers) call besides Him,	*Wal-la-z̲ee-na yad-‘oo-na min doo-ni-hee*	وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ
decide not anything.	*laa yaq-ḍoo-na bi-shai’*	لَا يَقْضُوْنَ بِشَىْءٍ ؕ
Surely Allah is the All-Hearing, the All-Seeing.	*In-nal-laa-ha hu-was-sa-mee-‘ul-ba-ṣeer.*	اِنَّ اللّٰهَ هُوَ السَّمِيْعُ الْبَصِيْرُ ۞

Part 24 Chapter 40	Fa-man Az-la-mu 24 Al-Mu'-min 40	فمن أظلم ٢٤ المؤمن ٤٠
SECTION 3	**RU-KOO' 3**	
21 Did they not go about in the earth	21 *A-wa-lam ya-see-roo fil-ar-di*	أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
so that they could see what was	*fa-yan-zu-roo kai-fa kaa-na*	فَيَنظُرُوا كَيْفَ كَانَ
the end of those who were before them?	*'aa-qi-ba-tul-la-zee-na kaa-noo min qab-li-him*	عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ
They were stronger than them in might	*kaa-noo-hum a-shad-da min-hum quw-wa-tanw-*	كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً
and (left firmer) traces on the earth	*wa aa-saa-ran fil-ar-di*	وَآثَارًا فِي الْأَرْضِ
yet Allah seized them for their sins;	*fa-a-kha-za-hu-mul-laa-hu bi-zu-noo-bi-him*	فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
and for them there was not any one to save from Allah	*Wa maa kaa-na la-hum-mi-nal-laa-hi minw-waaq*	وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ ۝
22 That was because	22 *Zaa-li-ka bi-an-na-hum*	ذَٰلِكَ بِأَنَّهُمْ
their messengers used to come to them with clear signs	*kaa-nat-ta'-tee-him ru-su-lu-hum bil-baiy-yi-naa-ti*	كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ
but they disbelieved so Allah seized them	*fa-ka-fa-roo fa-a-kha-za-hu-mul-laah.*	فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ
Surely, He is Mighty giver of severe punishment	*In-na-hoo qa-wee-y-yun sha-dee-dul-'i-qaab*	إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝
23 And indeed We sent MOOSA (Moses)	23 *Wa la-qad ar-sal-naa moo-saa*	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ
with Our signs and clear testimony	*bi-aa-yaa-ti-naa wa sul-taa-nim-mu-been*	بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ۝
24 to FIR'AUN (Pharaoh), (and also to) HAAMAAN	24 *I-laa fir-'au-na wa haa-maa-na*	إِلَىٰ فِرْعَوْنَ وَهَامَانَ
and QAROON (Korah), but they said: A sorcerer, a liar.	*wa qaa-roo-na fa-qaa-loo saa-hi-run kaz-zaab.*	وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ۝
25 And when he came to them with Truth from Us,	25 *Fa-lam-maa jaa-a-hum bil-haq-qi min 'in-di-naa*	فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِندِنَا
they said: Slay the sons of those who believed with him	*qaa-luq-tu-loo ab-naa-al-la-zee-na aa-ma-noo ma-'a-hoo*	قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ

Part 24 Chapter 40	Fa-man Az-la-mu 24 Al-Mu'-min 40	فمن اظلم ٢٤ المؤمن ٤٠
and let their women alive.	*was-tah-yoo ni-saa-a-hum*	واستحيوا نساءهم
And the unbelievers' plot is not but in error.	*Wa maa kai-dul-kaa-fi-ree-na il-laa fee da-laal*	وما كيد الكفرين الا في ضلل
26 And said FIR'AUN (Pharaoh): Let me be that	26 *Wa qaa-la fir-'au-nu za-roo-nee*	وقال فرعون ذروني
I may kill MOOSA (Moses) and let him cry to his RABB.	*aq-tul moo-saa wal-yad 'u rab-bah.*	اقتل موسى وليدع ربه
Indeed I fear that he will change your religion	*In-nee a-khaa-fu aeny-yu-bad-di-la dee-na-kum*	اني اخاف ان يبدل دينكم
or he will spread disorder in the earth.	*au aeny-yuz-hi-ra fil-ar-dil-fa-saad*	او ان يظهر في الارض الفساد
27 And said MOOSA (Moses) Indeed I take refuge with my RABB and your RABB	27 *Wa qaa-la moo-saa in-nee 'uz-tu bi-rab-bee wa rab-bi-kum-*	وقال موسى اني عذت بربي وربكم
from every arrogant	*min kul-li mu-ta-kab-bi-ril-*	من كل متكبر
who believes not in the Day of Reckoning.	*laa yu'-mi-nu bi-yau-mil-hi-saab.*	لا يؤمن بيوم الحساب
SECTION 4	**RU-KOO' 4**	
28 And said a believing man	28 *Wa qaa-la ra-ju-lum-mu'-mi-num-*	وقال رجل مؤمن
from the people of FIR'AUN (Pharaoh) who used to keep his belief hidden:	*min aa-li fir-'au-na yak-tu-mu ee-maa-na-hoo*	من ال فرعون يكتم ايمانه
Will you slay a man because he says, My RABB is Allah;	*a-taq-tu-loo-na ra-ju-lan aeny-ya-qoo la rab-bi-yal-laa-hu*	اتقتلون رجلا ان يقول ربي الله
and has come to you with clear signs from your RABB.	*wa qad jaa-a-kum bil-baiy-yi-naa-ti mir-rab-bi-kum*	وقد جاءكم بالبينت من ربكم
And if he be a liar, then against him shall rebound his lie,	*Wa eny-ya-ku kaa-zi-ban fa-'a-lai-hi ka-zi-buh*	وان يك كاذبا فعليه كذبه
and if he be truthful (then) some of that which he promises you shall befall you	*Wa eny-ya-ku saa-di-qaeny-yu-sib-kum ba'-dul-la-zee ya-'i-du-kum.*	وان يك صادقا يصبكم بعض الذي يعدكم
Surely, Allah guides not him	*In-nal-laa-ha laa yah-dee*	ان الله لا يهدي

Part 24 Chapter 40	Fa-man Az-la-mu 24 Al-Mu'-min 40	فمن أظلم ٢٤ المؤمن ٤٠
who is a transgressor, a liar.	*man hu-wa mus-ri-fun kaz-zaab.*	مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝
29. O my brethren! Today the kingdom belongs to you	29. *Yaa-qau-mi la-ku-mul-mul-kul-yau-ma*	يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ
(you are) dominating in the earth,	*zaa-hi-ree-na fil-ar-dı*	ظٰهِرِينَ فِي الْأَرْضِ
but who will help us	*fa-maieny-yan-su-ru-naa*	فَمَنْ يَنْصُرُنَا
against Allah's punishment should it reach us.	*mim-ba'-sil-laa-hi in-jāā-a-naa.*	مِنْ بَأْسِ اللّٰهِ إِنْ جَاءَنَا
Said FIR'AUN (Pharaoh):	*Qa-laa fir-'au-nu*	قَالَ فِرْعَوْنُ
I show you not but what I see,	*māa u-ree-kum ıl-laa māa a-raa*	مَا أُرِيكُمْ إِلَّا مَا أَرٰى
and I guide you not except on the way of goodness	*wa māa ah-dee-kum ıl-laa sa-bee-lar-ra-shaad.*	وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ۝
30 And said he who believed:	30 *Wa qaa-lal-la-zee aa-ma-na*	وَقَالَ الَّذِي آمَنَ
O my brethren! Surely, I fear for you (the dawn of a day)	*yaa-qau-mı ın-nēe a-khaa-fu 'a-laı-kum-*	يٰقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ
like the day of other (transgressing) tribes:	*mıs-la yau-mıl-ah-zaab.*	مِثْلَ يَوْمِ الْأَحْزَابِ ۝
31 As had to face the people of NOOH (Noah) and ADD (Ad) and SAMOOD (Thamud)	31 *Mıs-la da'-bı qau-mı noo-hınw-wa 'aa-dınw-wa sa-moo-da*	مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
and those who came after them.	*wal-la-zee-na mım-ba'-dı-hım*	وَالَّذِينَ مِنْ بَعْدِهِمْ
And Allah wishes not injustice for the 'IBAAD (servants).	*Wa mal-laa-hu yu-ree-du zul-mal-lıl-'ı-baad.*	وَمَا اللّٰهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Muhammad Adil
Professor Hafiz Dr.,
M.A., LL.B., Ph.D.

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QURAN MAJEED

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Part 24 Chapter 40 Fa-man Az̧-la-mu 24 Al-Mu'-min 40 فمن اظلم ٢٤ المؤمن ٤٠

English	Transliteration	Arabic
32 And O my people! Indeed I fear, for you	32. *Wa yaa-qau-mi in-nẽe a-khaa-fu 'a-lai-kum*	وَيٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
a day of calling and crying,	*yau-mat-ta-naad*	يَوْمَ التَّنَادِ
33. a day when you will turn showing your backs,	33 *Yau-ma tu-wal-loo-na mud-bi-reen.*	يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ
for you there shall be no protectors from Allah;	*Maa la-kum-mi-nal-laa-hi min 'aa-ṣim.*	مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ
and whom Allah leaves astray,	*Wa maieny-yuḍ-li-lil-laa-hu*	وَمَنْ يُّضْلِلِ اللّٰهُ
so for him there is no guide.	*fa-maa la-hoo min haad.*	فَمَا لَهٗ مِنْ هَادٍ
34. And indeed YOOSUF (Joseph) came to you	34. *Wa la-qad jãa-a-kum yoo-su-fu*	وَلَقَدْ جَآءَكُمْ يُوْسُفُ
before this with clear signs,	*min qab-lu-bil-baiy-yi-naa-ti*	مِنْ قَبْلُ بِالْبَيِّنٰتِ
but you remained in doubt about that which came to you.	*fa-maa z̧il-tum fee shak-kim-mim-maa jãa-a-kum bih.*	فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ
At length when he died,	*Ḥat-tãa i-zaa ha-la-ka*	حَتّٰىٓ اِذَا هَلَكَ
you said: Never shall Allah send	*qul-tum laieny-yab-'a-s̤al-laa-hu*	قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ
any messenger after him.	*mim-ba'-di-hee ra soo-laa.*	مِنْ بَعْدِهٖ رَسُوْلًا
Like this Allah keeps astray	*Ka-zaa-li-ka yu-ḍil-lul-laa-hu*	كَذٰلِكَ يُضِلُّ اللّٰهُ

English	Transliteration	Arabic
him who is a transgressor, a doubter, (and)	*man hu-wa mus-ri-fum-mur-taab.*	مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ۝
35. those who quarrel about the signs of Allah	35. *Al-la-zee-na yu-jaa-di-loo-na fee aa-yaa-til-laa-hi*	الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
without any authority which they might have received	*bi-ghai-ri sul-taa-nin a-taa-hum*	بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ط
Greatly disliked is (such conduct) by Allah	*Ka-bu-ra maq-tan 'in-dal-laa-hi*	كَبُرَ مَقْتًا عِندَ اللَّهِ
and by those who have believed.	*wa 'in-dal-la-zee-na aa-ma-noo.*	وَعِندَ الَّذِينَ آمَنُوا ط
Like this Allah sets a seal	*Ka-zaa-li-ka yat-ba-'ul-laa-hu*	كَذَٰلِكَ يَطْبَعُ اللَّهُ
over the heart of all proud, arrogant people.	*'a-laa kul-li qal-bi mu-ta-kab-bi-rin jab-baar*	عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝
36. And said FIR'AUN (Pharaoh):	36. *Wa qaa-la fir-'au-nu*	وَقَالَ فِرْعَوْنُ
'O HAAMAAN; Build for me a lofty tower	*yaa-haa-maa-nub-ni-lee sar-hal-*	يَا هَامَانُ ابْنِ لِي صَرْحًا
that I may reach the avenues—	*la-'al-lee ab-lu-ghul-as-baab*	لَّعَلِّي أَبْلُغُ الْأَسْبَابَ ۝
37. the avenues of heavens,	73 *As-baa-bas-sa-maa-waa-ti*	أَسْبَابَ السَّمَاوَاتِ
that I may have a look at the God of MOOSA (Moses),	*fa-at-ta-li-'a i-lāa i-laa-hi moo-saa*	فَأَطَّلِعَ إِلَىٰ إِلَٰهِ مُوسَىٰ
for of course I believe him to be a liar.	*wa in-nee la-a-zun-nu-hoo kaa-zi-baa.*	وَإِنِّي لَأَظُنُّهُ كَاذِبًا ط
And like this for FIRAUN (Pharaoh)	*Wa ka-zaa-li-ka zuiey-yi-na li-fir-'au-na*	وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ
his evil deeds were made charming and he was barred from the (right) path.	*soo-u 'a-ma-li-hee wa sud-da 'a-nis-sa-beel.*	سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ط
And the planning of FIR'AUN (Pharaoh) was not but in (the direction of) ruin.	*Wa maa kai-du fir-'au-na il-laa fee ta-baab.*	وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝

SECTION 5 **Ru-koo' 5**

English	Transliteration	Arabic
38. And said he who believed: O my brethren! Follow me,	38. *Wa qaa-lal-la-zee aa-ma-na yaa-qau-mit-ta-bi-'oo-ni*	وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ
I will show you the way of goodness;	*ah-di-kum sa-bee-lar-ra-shaad.*	أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۝

English	Transliteration	Arabic
39. O my brethren!	39. *Yaa-qau-mi*	يٰقَوْمِ
Indeed the life of this world is a (temporary) enjoyment,	*in-na-maa haa-zi-hil-ḥa-yaa-tud-dun-yaa*	إِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا
and indeed the Hereafter, that is the everlasting abode.	*ma-taa-'unw-wa in-nal-aa-khi-ra-ta hi-ya daa-rul-qa-raar.*	مَتَاعٌ وَّإِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ
40. Whoso has done an evil,	40 *Man 'a-mi-la saiey-yi-a-tan*	مَنْ عَمِلَ سَيِّئَةً
so he shall not be recompensed but with the like of it;	*fa-laa yuj-ẓāa il-laa mis-la-haa.*	فَلَا يُجْزٰٓى إِلَّا مِثْلَهَا
and whoso has done good,	*Wa man 'a-mi-la ṣaa-li-ham-*	وَمَنْ عَمِلَ صَالِحًا
either man or woman, and he is a believer,	*min za-ka-rin au un-s̱aa wa hu-wa mu'-mi-nun*	مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ
so these (people) shall enter the Paradise,	*fa-u-lāā-i-ka yad-khu-loo-nal-jan-na-ta*	فَأُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
they shall be provided therein without count.	*yur-ẓa-qoo-na fee-haa bi-ghai-ri hi-saab.*	يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ
41 And O my brethren! what has happened to me (that) I call you to deliverance	41. *Wa yaa-qau-mi maa lēe ad-'oo-kum i-lan-na-jaa-ti*	وَيٰقَوْمِ مَا لِيْٓ أَدْعُوْكُمْ إِلَى النَّجٰوةِ
while you call me towards the Fire	*wa tad-'oo-na-nēe i-lan-naar*	وَتَدْعُوْنَنِيْٓ إِلَى النَّارِ
42. You induce me that I should disbelieve in Allah and associate with Him	42. *Tad-'oo-na-nee li-ak-fu-ra bil-laa-hi wa ush-ri-ka bi-hee*	تَدْعُوْنَنِيْ لِأَكْفُرَ بِاللّٰهِ وَأُشْرِكَ بِهٖ
that of which I have no knowledge,	*maa lai-sa lee bi-hee 'il-munw-*	مَا لَيْسَ لِيْ بِهٖ عِلْمٌ
and I call you towards the Mighty the Forgiver.	*wa a-na ad-'oo-kum i-lal-'a-ẓee-ẓil-ghaf-faar.*	وَّأَنَا أَدْعُوْكُمْ إِلَى الْعَزِيْزِ الْغَفَّارِ
43. Undoubtedly that to which you call me,	43. *Laa ja-ra-ma an-na-maa tad-'oo-na-nēe i-lai-hi*	لَا جَرَمَ أَنَّمَا تَدْعُوْنَنِيْٓ إِلَيْهِ
can be invoked neither in the world	*lai-sa la-hoo da'-wa-tun fid-dun-yaa*	لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا
and nor in Hereafter,	*wa laa fil-aa-khi-ra-ti*	وَلَا فِي الْاٰخِرَةِ
and surely that our return will be unto Allah,	*wa an-na ma-rad-da-nāa i-lal-laa-hi*	وَأَنَّ مَرَدَّنَآ إِلَى اللّٰهِ

	English		Transliteration	Arabic
	and that the transgressors are destined for Fire		*wa an-nal-mus-ri-fee-na hum aṣ-ḥaa-bun-naar.*	وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحٰبُ النَّارِ ۝
44.	So, soon you shall see what I tell you,	44	*Fa-sa-taz-ku-roo-na māa a-qoo-lu la-kum*	فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ط
	and I entrust my affair to Allah.		*Wa u-faw-wi-ḍu am-rēe i-lal-laah*	وَأُفَوِّضُ أَمْرِيٓ إِلَى اللّٰهِ ط
	and surely Allah is the Observer of His 'IBAAD (servants)		*In-nal-laa-ha ba-ṣee-rum-bil-'i-baad*	إِنَّ اللّٰهَ بَصِيرٌۢ بِالْعِبَادِ ۝
45	So, Allah saved him (Moses) from the evil (consequences) of what they plotted	45.	*Fa-wa-qaa-hul-laa-hu saiey-yi-aa-ti maa ma-ka-roo*	فَوَقٰهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوا
	and closed in upon the people of FIR'AUN (Pharaoh)		*wa ḥaa-qa bi-aa-li fir-'au-na*	وَحَاقَ بِاٰلِ فِرْعَوْنَ
	the evil chastisement,		*sōō-ul-'a-zaab.*	سُوٓءُ الْعَذَابِ ۝
46	the (chastisement of) Fire to which they shall be exposed morn and eve,	46	*An-naa-ru yu'-ra-ḍoo-na 'a-lai-haa ghu-duw-wanw-wa 'a-sheey-yaa*	اَلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ع
	and the day when the Appointed Hour will come,		*Wa yau-ma ta-qoo-mus-saa-'ah*	وَيَوْمَ تَقُومُ السَّاعَةُ قف
	(shall be said). put the people of FIR'AUN (Pharaoh) into the severest of punishment.		*Ad-khi-lōō aa-la fir-'au-na a-shad-dal-'a-zaab.*	أَدْخِلُوٓا اٰلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝
47	And when they will argue in the Fire (of Hell).	47	*Wa iz ya-ta-ḥāāj-joo-na fin-naa-ri*	وَإِذْ يَتَحَآجُّونَ فِي النَّارِ
	then the weak shall say to those who had waxed proud.		*fa-ya-qoo-luḍ-ḍu-'a-fāā-u lil-la-zee-nas-tak-ba-rōō*	فَيَقُولُ الضُّعَفٰٓؤُا لِلَّذِينَ اسْتَكْبَرُوٓا
	Surely, we were your followers,		*in-naa kun-naa la-kum ta-ba-'an*	إِنَّا كُنَّا لَكُمْ تَبَعًا
	so could you remove from us		*fa-hal an-tum-mugh-noo-na 'an-naa*	فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا
	some of the Fire?		*na-ṣee-bam-mi-nan-naar*	نَصِيبًا مِّنَ النَّارِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

M... Adil Muhammad Ismail

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Fine *Madd* آ = āa وٓ = ōo یٓ = ēe

Bold *Madd* آ = āā وٓ = ōō یٓ = ēē

Part 24	Chapter 40 Fa-man Az-la-mu 24 Al-Mu'-min 40	فمن اظلم ٢٤ المؤمن ٤٠
48. Those who had waxed proud shall say. Verily, we are all in it	48 *Qaa-lal-la-zee-nas-tak-ba-rōo in-naa kul-lun fee-hāa*	قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ
Indeed Allah passed judgement among the 'IBAAD (bondmen)	*In-nal-laa-ha qad ha-ka-ma bai-nal-'i-baad*	اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ
49 And those in the Fire shall say	49 *Wa qaa-lal-la-zee-na fin-naa-ri*	وَقَالَ الَّذِيْنَ فِي النَّارِ
to the guards of Hell. Beseech your RABB	*li-kha-za-na-ti ja-han-na-mad-'oo rab-ba-kum*	لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ
that for one day He may ease the punishment for us	*yu-khaf-fif 'an-naa yau-mam-mi-nal-'a-zaab*	يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ
50. They (the guards) shall say Did not your messengers come to you with signs?	50 *Qaa-lōo a-wa-lam ta-ku ta'-tee-kum ru-su-lu-kum bil-baiy-yi-naat*	قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ
They shall say Yes	*Qaa-loo ba-laa*	قَالُوْا بَلٰى
(Then the guards) shall say. Then you beseech!	*Qaa-loo fad-'oo*	قَالُوْا فَادْعُوْا
and praying of the unbelievers shall be only in vain	*Wa maa du-'āā-ul-kaa-fi-ree-na il-laa fee da-laal*	وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ
SECTION 6	**Ru-koo' 6**	
51. Indeed, We help Our messengers and those who believe,	51 *In-naa la-nan-su-ru ru-su-la-naa wal-la-zee-na aa-ma-noo*	اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا
in the life of the world	*fil-ha-yaa-tid-dun-yaa*	فِي الْحَيٰوةِ الدُّنْيَا
and on the day when the witness will arise (to testify),	*wa yau-ma ya-qoo-mul-ash-haad*	وَيَوْمَ يَقُوْمُ الْاَشْهَادُ

63. Like this stray away those	63. *Ka-zaa-li-ka yu'-fa-kul-la-zee-na*	كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ
who deny the signs of Allah	*kaa-noo bi-aa-yaa-til-laa-hi yaj-ḥa-doon*	كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ۝
64. Allah is He Who	64 *Al-laa-hul-la-zee*	اَللّٰهُ الَّذِيْ
made the earth for you a stable place	*ja-'a-la la-ku-mul-ar-ḍa qa-raa-ranw-*	جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا
and the sky a roof,	*was-sa-mā-a bi-nā-anw-*	وَّالسَّمَآءَ بِنَآءً
and shaped you then made your shapes nice	*wa ṣaw-wa-ra-kum fa-aḥ-sa-na ṣu-wa-ra-kum*	وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ
and provided you with good things	*wa ra-za-qa-kum-mi-naṭ-ṭay-yi-baat*	وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ
That is Allah your **Rabb**	*Zaa-li-ku-mul-laa-hu rab-bu-kum.*	ذٰلِكُمُ اللّٰهُ رَبُّكُمْ
so blessed is Allah the **Rabb** of the worlds	*Fa-ta-baa-ra-kal-laa-hu rab-bul-'aa-la-meen.*	فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝
65 He is Ever-living, no God is there but He,	65 *Hu-wal-ḥai-yu lāa i-laa-ha il-laa hu-wa*	هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ
so beseech Him devoted purely to His bidding	*fad-'oo-hu mukh-li-ṣee-na la-hud-deen.*	فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ
All praise is for Allah, the **Rabb** of the worlds	*Al-ham-du lil-laa-hi rab-bil-'aa-la-meen*	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

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Muhammad Adil
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One *Madd*   آ = āa   وٓ = ōo   یٓ = ēe

Bold *Madd*   آ = āā   وٓ = ōō   یٓ = ēē

66. Say: Verily I am forbidden	66 *Qul in-nee nu-hee-tu*	قُلْ اِنِّىْ نُهِيْتُ
to worship those whom you invoke	*an a'-bu-dal-la-zee-na tad-'oo-na*	اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ
besides Allah	*min doo-nil-laa-hi*	مِنْ دُوْنِ اللّٰهِ
since clear signs have come to me from my **Rabb**,	*lam-maa jāā-a-ni-yal-bay-yi-naa-tu mir-rab-bee*	لَمَّا جَآءَنِىَ الْبَيِّنٰتُ مِنْ رَّبِّىْ
and I am bidden to submit	*wa u-mir-tu an us-li-ma*	وَاُمِرْتُ اَنْ اُسْلِمَ
to the **Rabb** of the worlds	*li-rab-bil-'aa-la-meen.*	لِرَبِّ الْعٰلَمِيْنَ ۝
67. He is Who created you from dust	67 *Hu-wal-la-zee kha-la-qa-kum-min tu-raa-bin*	هُوَ الَّذِىْ خَلَقَكُمْ مِّنْ تُرَابٍ
then of a sperm-drop, then of a blood-clot,	*s̤um-ma min-nuṭ-fa-tin s̤um-ma min 'a-la-qa-tin*	ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
then delivered you as an infant,	*s̤um-ma yukh-ri-ju-kum ṭif-lan*	ثُمَّ يُخْرِجُكُمْ طِفْلًا
then (lets you grow) that you may come of age to full strength	*s̤um-ma li-tab-lu-ghōo a-shud-da-kum*	ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ
then to become old men	*s̤um-ma li-ta-koo-noo shu-yoo-khaa*	ثُمَّ لِتَكُوْنُوْا شُيُوْخًا
and there are some of you who are caused to die before it	*Wa min-kum-maieny-yu-ta-waf-faa min qab-lu*	وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ
so that you reach the appointed term,	*wa li-tab-lu-ghōo a-ja-lam-mu-sam-manw-*	وَلِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى
and that you may learn.	*wa la-'al-la-kum ta'-qi-loon.*	وَّلَعَلَّكُمْ تَعْقِلُوْنَ ۝

68	He is Who gives life and causes death;	68 *Hu-wal-la-zee yuh-yee wa yu-meet*	هو الذي يحي ويميت
	and when He decrees a thing	*Fa-i-zaa qa-daa am-ran*	فإذا قضى أمرا
	then surely about that He only says: Be, and it becomes	*fa-in-na-maa ya-qoo-lu la-hoo kun fa-ya-koon*	فإنما يقول له كن فيكون

SECTION 8 **Ru-koo' 8**

69	What! Did you not see those who dispute	69 *A-lam ta-ra i-lal-la-zee-na yu-jaa-di-loo-na*	ألم تر إلى الذين يجادلون
	in the signs of Allah	*fee aa-yaa-til-laah*	في آيت الله
	whither are they turned away	*An-naa yus-ra-foon*	أنى يصرفون
70	Those who denied the Book	70 *Al-la zee-na kaz-za-boo bil ki-taa-bi*	الذين كذبوا بالكتب
	and that with which We sent Our messengers,	*wa bi-maa ar-sal-naa bi-hee ru-su-la-naa*	وبما أرسلنا به رسلنا
	so, soon they shall know (the conse quences of it)	*Fa-sau-fa ya'-la-moon*	فسوف يعلمون
71.	When carcans (iron collars) shall be about their necks,	71 *I-zil-agh-la-a-lu fee a'-naa qi-him*	إذ الأغلل في أعناقهم
	and (also) chains,	*was-sa-laa sil*	والسلسل
	they shall be dragged	*Yus-ha-boon*	يسحبون
72.	into the boiling water.	72 *Fil-ha-mee mi*	في الحميم
	then they shall be thrown into the Fire	*sum-ma fin-naa-ri yus-ja-roon*	ثم في النار يسجرون
73	Then shall be said to them	73 *Sum-ma qee-la la-hum*	ثم قيل لهم
	Where are those that you used to associate (with God)	*ai-na maa kun-tum tush-ri-koo na*	أين ما كنتم تشركون
74	besides Allah	74 *min doo-nil laah*	من دون الله
	They shall say: They have strayed away from us.	*Qaa-loo dal-loo 'an-naa*	قالوا ضلوا عنا
	but nay before this we have not called upon anything	*bal-lam na-kun-nad-'oo min qab-lu shai-aa.*	بل لم نكن ندعوا من قبل شيئا
	Like this Allah lets the unbelievers stray	*Ka-zaa-li-ka yu-dil-lul-laa-hul-kaa fi-reen*	كذلك يضل الله الكفرين

English	Transliteration	Arabic
75. This is because you exulted	75 *Zaa-li-kum bi-maa kun-tun taf-ra-hoo-na*	ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ
in the earth unjustly,	*fil-ar-di bi-ghai-ril-haq-qi*	فِي الْاَرْضِ بِغَيْرِ الْحَقِّ
and that you were elated-insolently	*wa bi-maa kun-tum tam-ra-hoon*	وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۝
76. (Now) enter the gates of Hell to remain therein for ever	76. *Ud-khu-lōo ab-waa-ba ja-han-na-ma khaa-li-dee-na fee-haa*	اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا
Wretched is the abode of the arrogant!	*Fa-bi'-sa maṣ-wal-mu-ta-kab-bi-reen*	فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝
77. So be patient, indeed Allah's promise is true	77 *Fas-bir in-na wa'-dal-laa-hi haqq*	فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ
And whether We show you some of that which We have threatened them with	*Fa-im-maa nu-ri-yan-na-ka ba'-dal-la-zee na-'i-du-hum*	فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ
or We call you (to Us) (before punishing them in any case) to Us they shall be returned.	*au-na-ta-waf-fa-yan-na-ka fa-i-lai-naa yur-ja-'oon*	اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ۝
78 And indeed We sent messengers before you,	78 *Wa la-qad ar-sal-naa ru-su-lam-min qab-li-ka*	وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ
among them are some which We have related to you	*min-hum-man qa-ṣaṣ-naa 'a-lai-ka*	مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ
and among them are some which We have not related to you.	*wa min-hum-mal-lam naq-ṣuṣ 'a-laik*	وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ
And it was not for any messenger	*Wa maa kaa-na li-ra-soo-lin*	وَمَا كَانَ لِرَسُوْلٍ
to come out with any sign except by Allah's command	*aeny-ya'-ti-ya bi-aa-ya-tin il-laa bi-iz-nil-laah.*	اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ
Then, when came Allah's command,	*Fa-i-zaa jāā-a am-rul-laa-hi*	فَاِذَا جَآءَ اَمْرُ اللّٰهِ
decision was pronounced with justice,	*qu-di-ya bil-haq-qi*	قُضِيَ بِالْحَقِّ
and there the liars were the losers.	*wa kha-si-ra hu-naa-li-kal-mub-ṭi-loon.*	وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ۝

SECTION 9	Ru-koo' 9	
79. Allah is He Who made the cattle for you	79 *Al-laa-hul-la-zi ja-'a-la la-ku-mul-an-'aa-ma*	اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعَامَ
that you may ride on some of them and some of them you may eat	*li-tar-ka-boo min-haa wa min-haa ta'-ku-loon*	لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ
80. And therein are benefits for you,	80 *Wa la-kum fee-haa ma-naa-fi'u*	وَلَكُمْ فِیْهَا مَنَافِعُ
that on them you may arrive (to satisfy)	*wa li-tab-lu-ghoo 'a-lai-haa*	وَلِتَبْلُغُوْا عَلَیْهَا
a want (that is) in your hearts	*haa-ja-tan fee ṣu-doo-ri-kum*	حَاجَةً فِیْ صُدُوْرِكُمْ
and you may be borne about upon them and upon the boats.	*wa 'a-lai-haa wa 'a-lal-ful-ki tuḥ-ma-loon.*	وَعَلَیْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ
81. And He shows you His signs,	81. *Wa yu-ree-kum aa-yaa-ti-hee*	وَیُرِیْكُمْ اٰیٰتِهٖ
so which signs of Allah will you deny.	*fa-aiy-ya aa-yaa-til-laa-hi tun-ki-roon*	فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ
82. Did they not go about in the earth	82 *A-fa-lam ya-see-roo- fil-ar-ḍi*	اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ
that they could see how was	*fa-yan-ẓu-roo kai-fa-kaa-na*	فَیَنْظُرُوْا كَیْفَ كَانَ
the end of those who were before them?	*'aa-qi-ba-tul-la-zee-na min qab-li-him*	عَاقِبَةُ الَّذِیْنَ مِنْ قَبْلِهِمْ
They were more numerous than them	*Kaa-noo ak-s̱a-ra min-hum*	كَانُوْۤا اَكْثَرَ مِنْهُمْ
and stronger in might and (left firmer) traces in the earth,	*wa a-shad-da qoow-wa-tawn-wa aa-s̱aa-ran fil-ar-ḍi*	وَاَشَدَّ قُوَّةً وَّاٰثَارًا فِی الْاَرْضِ
but what they had acquired did not avail them	*fa-māa agh-naa 'an-hum maa kaa-noo yak-si-boon*	فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا یَكْسِبُوْنَ
83. So, when their messengers came to them with clear signs,	83 *Fa-lam-maa jāā-at-hum ru-su-lu-hum bil-baiy-yi-naa-ti*	فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ
they boasted of the knowledge that was with them;	*fa-ri-ḥoo bi-maa 'in-da-hum-mi-nal-'il-mi*	فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ
and recoiled on them	*wa haa-qa bi-him-*	وَحَاقَ بِهِمْ
what they used to laugh at.	*maa kaa-noo bi-hee yas-tah-zi- oon.*	مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ

84. Then, when they saw Our severity,	84 *Fa-lam-maa ra-au ba'-sa naa*	فَلَمَّا رَاَوْا بَاْسَنَا
they said: We believe in Allah the only-One,	*qaa-lōo aa-man-naa bil-laa-hi waḥ-da-hoo*	قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ
and renounce	*wa-ka-far-naa*	وَكَفَرْنَا
what we used to associate with Him.	*bi-maa kun-naa bi-hee mush-ri-keen.*	بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ
85. So, then (profession of) belief did not benefit them	85. *Fa-lam ya-ku yan-fa-'u-hum ee-maa-nu-hum*	فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ
after they had seen Our severity	*lam-maa ra-au ba'-sa-naa.*	لَمَّا رَاَوْا بَاْسَنَا
This has been the way of Allah	*Sun-na-tal-laa-hil-la-tee*	سُنَّتَ اللّٰهِ الَّتِيْ
in the past with His 'Ibaad (servants),	*qad kha-lat fee 'i-baa-dih*	قَدْ خَلَتْ فِيْ عِبَادِهٖ
and there the unbelievers were the losers	*Wa kha-si-ra hu-naa-li-kal-kaa-fi-roon.*	وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ

Revealed at Makkah	*Mak-keey-yah*	
54 Verses	*Aa-yaa-tu-haa 54*	
6 Sections	*Ru-koo-'aa-tu-haa 6*	
In the name of Allah, the All-Compassionate, the Most-merciful	*Bis-mil-laa-hir-rah-maa-nir-ra-heem*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	**RU-KOO ' 1**	
1. Ḥaa Mēēm.	1. *Ḥaa-mēēm.*	حٰمٓ
2. (This is) a Revelation from the All-Compassionate, the Most-Merciful.	2. *Tan-zee-lum-mi-nar-raḥ-maa-nir-ra-ḥeem.*	تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ
3. A Book the verses of which are distinguished	3. *Ki-taa-bun fuṣ-ṣi-lat aa-yaa-tu-hoo*	كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ
(and) a Quran in Arabic for a people who understand.	*qur-aa-nan 'a-ra-beey-yal-li-qau-min-y-ya'-la-moon*	قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ

4. (It is) a bearer of Glad Tiding and of Warning;	4. *Ba-shee-ranw-wa na-zee-raa.*	بشيرا ونذيرا
but most of them have avoided	*Fa-a'-ra-ḍa ak-s̱a-ru-hum*	فأعرض أكثرهم
and they heed not.	*fa-hum laa yas-ma- 'oon.*	فهم لا يسمعون
5. And they say: Our hearts are safe	5. *Wa qaa-loo qu-loo bu-naa fēe a-kin-na-tim-*	وقالوا قلوبنا في أكنة
from that to which you invite us,	*mim-maa tad-'oo-nāa i-lai-hi*	مما تدعونا إليه
and in our ears are plugs,	*wa fēe aa-zaa-ni-naa waq-runw-*	وفي آذاننا وقر
and in between you and us hangs a curtain,	*wa mim-bai-ni-naa wa bai ni-ka hi-jaa-bun*	ومن بيننا وبينك حجاب
so do what you do and we do as we please.	*fa'-mal in-na-naa 'aa-mi-loon.*	فاعمل إننا عاملون
6. Say (O Muhammad): Surely, I am only a human-being like you,	6. *Qul in-na-māa a-na ba-sha-rum-mis̱-lu-kum*	قل إنما أنا بشر مثلكم
but to me is revealed that worthy of your worship is One God,	*yoo-ḥāa i-laiy-ya an-na-māa i-laa-hu-kum i-laa-hunw-waa-ḥi-dun*	يوحى إلي أنما إلهكم إله واحد
so take the straight path towards Him, and seek forgiveness from Him;	*fas-ta-qee-mōo i-lai-hi was-tagh-fi-rooh.*	فاستقيموا إليه واستغفروه
and woe to the polytheists	*Wa wai-lul-lil-mush-ri-keen.*	وويل للمشركين
7. who do not pay ZAKAT (mandatory charity),	7. *Al-la-zee-na laa yu'-too-naz̤-z̤a-kaa-ta*	الذين لا يؤتون الزكاة
and disbelieve in the Hereafter.	*wa hum bil-aa-khi-ra-ti hum kaa-fi-roon.*	وهم بالآخرة هم كافرون
8. Surely, those who believed and did good deeds,	8. *In-nal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti*	إن الذين آمنوا وعملوا الصالحات
for them is an unending reward.	*la-hum aj-run ghai-ru mam-noon.*	لهم أجر غير ممنون

SECTION 2. **RU-KOO' 2.**

9. Say: Do you deny Him	9. *Qul a-in-na-kum la-tak-fu-roo-na*	قل أئنكم لتكفرون
Who created the earth in two days,	*bil-la-zee kha-la-qal-ar-ḍa fee yau-mai-ni*	بالذي خلق الأرض في يومين

English	Transliteration	Arabic
and set compeers to Him.	*wa taj-'a-loo-na la-hoo an-daa-daa.*	وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ
He is the RABB (Creator and Sustainer) of the worlds;	*Zaa-li-ka rab-bul-'aa-la-meen.*	ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ
10. And He set therein balancing weights (mountains) thereafter	10. *Wa ja-'a-la fee-haa ra-waa-si-ya min fau-qi-haa*	وَجَعَلَ فِيهَا رَوَٰسِىَ مِن فَوْقِهَا
and put blessings therein, and ordained therein its provision	*wa baa-ra-ka fee-haa wa qad-da-ra fee-hāa aq-waa-ta-haa*	وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا
in four days.	*fee ar-ba-'a-ti ay-yaam.*	فِىٓ أَرْبَعَةِ أَيَّامٍ
This should be enough for those who ask	*Sa-wāā-al-lis-sāā-i-leen.*	سَوَآءً لِّلسَّآئِلِينَ
11. Then He turned to the heaven,	11. *Sum-mas-ta-wāa i-las-sa-māā-i*	ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ
and it was vapour;	*wa hi-ya du-khaa-nun*	وَهِىَ دُخَانٌ
then He said to it and to the earth:	*fa-qaa-la la-haa wa lil-ar-di'-ti-yaa*	فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا
Come, willingly or unwillingly.	*tau-'an au-kar-haa.*	طَوْعًا أَوْ كَرْهًا
They said: We came obediently.	*Qaa-la-tāa a-tai-naa tāā-i-'een.*	قَالَتَآ أَتَيْنَا طَآئِعِينَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

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QURAN MAJEED

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IMPORTANT NOTE

The Transliteration of the Arabic Text has been done phonetically.
In the transliteration certain Arabic letters and diacritical marks have been represented as shown below :—

ث = s ح = h ذ ز = z ص س = s ض = d ط = t ظ = z ع = ʻ ء = ʼ (Jerk)

Fine *Madd* آ = ā وٓ = ōo يٓ = ēe

Bold *Madd* آ = āā وٓ = ōō يٓ = ēē

AL-FAA-TI-HA | **SOO-RA TUL-FAA-TI-HA** | رکوعہا (۱) سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ آياتها ۷

Revealed at Makkah
1 Section
7 Verses

MAK-KIEE-YAH
Ru-koo-'u-haa 1
Aa-yaa-tu-haa 7

In the name of Allah, the All-Compassionate, the Most-Merciful.

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 All praise is for Allah, the RABB (Creator and Sustainer) of the worlds.

1 *Al-ham-du lil-laa-hi rab-bil-'aa-la-meen.*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

2 The All-Compassionate, the Most-Merciful

2 *Ar-rah-maa-nir-ra-heem*

الرَّحْمٰنِ الرَّحِيْمِ

3 The only Authority of the Day of Judgement

3 *Maa-li-ki yau-mid-deen*

مٰلِكِ يَوْمِ الدِّيْنِ

4. You alone do we worship and You alone do we beseech for help.

4 *Iee-yaa-ka na'-bu-du wa iee-yaa-ka nas-ta-'een.*

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

5. Guide us on the right path

5 *Ih-di-nas-si-raa-tal-mus-ta-qeem*

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

6. The path of those on whom You have bestowed Your Bounties;

6 *Si-raa-tal-la-zee-na an-'am-ta 'a-lai-him*

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

7. Those on whom (your) wrath was not brought down, nor did they go astray.

7. *Ghai-ril-magh-doo-bi 'a-lai-him wa-lad-daal-leen*

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

AL-BA-QA-RAH	**AL-BA-QA-RAH 2**	ايَاتُهَا ٢٨٦ (٢) سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٤٠
Revealed at Madinah	**Ma-da-niee-yah**	
Sections 40	**Ru-ku-'aa-tu-haa 40**	
Verses 286	**Aa-yaa-tu-haa 286**	
In the name of Allah, the All-Compassionate the Most Merciful	*Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1	**RU-KOO' 1**	
1 Alif Laam-Meem.	1 *Alif lãam-mĕĕm*	الٓمّٓ ۚ
2 This is the Book, no doubt in it,	2 *Zaa-li-kal-ki-taa-bu laa rai-ba feeh.*	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛۚ فِيْهِ ۛۚ
a guidance to those who guard against unworthy deeds,	*Hu-dal-lil-mut-ta-qeen*	هُدًى لِّلْمُتَّقِيْنَ ۙ
3. who believe without seeing,	3 *Al-la-zee-na yu'-mi-noo-na bil-ghai-bi*	الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ
and establish the *Salaat* (formal prayers)	*wa yu-qee-moo-naṣ-ṣa-laa-ta*	وَيُقِيْمُوْنَ الصَّلٰوةَ
and out of what We provided them, they expend;	*wa mim-maa ra-zaq-naa-hum yun-fi-qoon*	وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ
4. and those who believe in that which has been sent down (revealed) to you,	4 *Wal-la-zee-na yu'-mi-noo-na bi-mãa-un-zi-la i-lai-ka*	وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ
and which has been sent down before you,	*wa mãa un-zi-la min qab-lik.*	وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ
and firmly believe in the Hereafter.	*Wa bil-aa-khi-ra-ti hum yoo-qi-noon.*	وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۗ
5. They are following guidance from their RABB (Creator and Sustainer),	5 *U-lãa-i-ka 'a-laa hu-dam-mir-rab-bi-him.*	اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۙ
and they are the successful ones.	*Wa u-lãa-i-ka hu-mul-muf-li-hoon*	وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝
6. Surely, those who disbelieve,	6 *In-nal-la-zee-na ka-fa-roo*	اِنَّ الَّذِيْنَ كَفَرُوْا
it is the same to them	*sa-waa-un 'a-lai-him*	سَوَآءٌ عَلَيْهِمْ
whether you warn them or warn them not;	*a-an-zar-ta-hum am lam tun-zir-hum*	ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ
they will never believe.	*laa yu'-mi-noon.*	لَا يُؤْمِنُوْنَ ۝

7. Allah has sealed their hearts and their ears,	7 *Kha-ta-mal-laa-hu 'a-laa qu-loo-bi-him wa 'a-laa sam-'i-him.*	خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ
and over their eyes is a covering,	*Wa 'a-laa ab-ṣaa-ri-him ghi-shaa-wah.*	وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ
and for them is a great punishment.	*Wa la-hum 'a-zaa-bun 'a-ẓeem.*	وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۝

SECTION 2 — **RU-KOO' 2**

8. And among the people	8 *Wa mi-nan-naa-si*	وَمِنَ النَّاسِ
are some who say: We believe in Allah and in the Last Day,	*maien-ya-qoo-lu aa-man-naa bil-laa-hi wa bil-yau-mil-aa-khi-ri*	مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ
but believers they are not.	*wa maa hum bi-mu'-mi-neen*	وَمَا هُمْ بِمُؤْمِنِيْنَ ۝
9 They seek to deceive Allah and those who believe,	9 *Yu-khaa-di-'oo-nal-laa ha wal-la-zee-na aa-ma-noo.*	يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ
but they deceive not except themselves,	*Wa maa yakh-da-'oo-na il-laa an-fu-sa-hum*	وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ
and they perceive not.	*wa maa yash-'u-roon*	وَمَا يَشْعُرُوْنَ ۝
10 In their hearts is a malady	10 *Fee qu-loo-bi-him-ma-ra-dun*	فِىْ قُلُوْبِهِمْ مَّرَضٌ ۙ
and Allah further increased their malady;	*fa-zaa-da-hu-mul-laa-hu ma-ra-ḍaa.*	فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ
and for them is a painful punishment	*Wa la-hum 'a-zaa-bun a-leem.*	وَلَهُمْ عَذَابٌ اَلِيْمٌ ۙ ۥ
because they used to lie (about their faith).	*Bi-maa kaa-noo yak-zi-boon*	بِمَا كَانُوْا يَكْذِبُوْنَ ۝
11. And when it is said to them	11 *Wa i-zaa qee-la la-hum*	وَاِذَا قِيْلَ لَهُمْ
Do not make mischief in the land,	*laa tuf-si-doo fil-ar-ḍi*	لَا تُفْسِدُوْا فِى الْاَرْضِ ۙ
they say: We are only reformers.	*qa-lōo in-na-maa naḥ-nu muṣ-li-hoon*	قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ۝
12 Beware! Indeed they are the mischief-mongers	12 *A-lāa in-na-hum hu-mul-muf-si-doo-na*	اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ
but they perceive not.	*wa laa-kil-laa yash-'u-roon.*	وَلٰكِنْ لَّا يَشْعُرُوْنَ ۝

	English		Transliteration	Arabic
13	And when it is said to them: Believe	13	*Wa i-zaa qee-la la-hum aa-mi-noo*	وَإِذَا قِيلَ لَهُمْ آمِنُوا
	as other men believed,		*ka-māa aa-ma-nan-naa-su*	كَمَا آمَنَ النَّاسُ
	they say: Shall we believe as the dim-witted believed?		*qaa-lōo a-nu'-mi-nu ka-māa aa-ma-nas-su-fa-haa'*	قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ
	Beware! Indeed they themselves are dim-witted		*A-laa in-na-hum hu mus-su-fa-haa-u*	أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
	but they do not know.		*wa laa-kil-laa ya'-la-moon*	وَلَٰكِنْ لَا يَعْلَمُونَ ۝
14	And when they meet the believers,	14	*Wa i-zaa la-qul-la-zee-na aa-ma-noo*	وَإِذَا لَقُوا الَّذِينَ آمَنُوا
	they say: We also believe,		*qaa-lōo aa-man-naa*	قَالُوا آمَنَّا
	and when they are alone with their devils (chiefs),		*Wa i-zaa kha-lau i-laa sha-yaa-tee-ni-him*	وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ
	they say: Surely, we are with you,		*qaa-lōo in-naa ma-'a-kum*	قَالُوا إِنَّا مَعَكُمْ
	we were only jesting		*in-na-maa nah-nu mus-tah-zi-oon*	إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ۝
15	Allah counters their mockery	15	*Al-laa-hu yas-tah-zi-u bi-him*	اللَّهُ يَسْتَهْزِئُ بِهِمْ
	and gives them rope to blunder about in their transgression.		*wa ya-mud-du-hum fee tugh-yaa-ni-him ya'-ma-hoon*	وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۝
16	These are those who have bought error	16	*[illegible]-lāā-i-kal-la-zee-nash-[illegible] a-wud-da-laa-la-ta*	أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ
	for guidance,		*bil-hu-daa*	بِالْهُدَىٰ
	so neither their trade thrived		*fa-maa ra-bi-hat-ti-jaa ra-tu-hum*	فَمَا رَبِحَتْ تِجَارَتُهُمْ
	and nor they were rightly-guided.		*wa maa kaa-noo muh-ta-deen.*	وَمَا كَانُوا مُهْتَدِينَ ۝

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Part 1 **Chapter 2 Alif-Lāām-Mēem 1** الٓمّٓ

Al-Ba-qa-rah 2 البقرة ٢

	English		Transliteration	Arabic
17	Their example is that of one who kindled a fire	17	*Ma-ṣa-lu-hum ka-ma-ṣa-lil-la-zis-tau-qa-da naa-raa*	مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ
	and when it lit up what was around him,		*Fa-lam-māa a-ḍā̄a-at maa ḥau-la-hoo*	فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
	Allah took away their light		*za-ha-bal-laa-hu bi-noo-ri-him*	ذَهَبَ اللَّهُ بِنُورِهِمْ
	and left them in such darkness that they do not see—		*wa ta-ra-ka-hum fee ẓu-lu-maa-til-laa yub-ṣi-roon.*	وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ۝
18	they are deaf, dumb and blind, so they shall not return (towards guidance)—	18.	*Ṣum-mum buk-mun 'um-yun fa-hum laa yar-ji-'oon*	صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ۝
19	or as if in a cloud burst from the sky,	19	*Au ka-ṣai-yi-bim-mi-nas-sa-mā̄a-i*	أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ
	in which is darkness and thunder and lightning;		*fee-hi ẓu-lu-maa-tunw-wa ra'-dunw-wa barq.*	فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ
	they put their fingers in their ears		*Yaj-'a-loo-na a-ṣaa-bi-'a-hum fee aa-zaa-ni-him-*	يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ

at the thunderclap for fear of death	*mi-nas-sa-waa-'i-qi ha-za-ral-maut.*	مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ط
And Allah is encompassing the unbelievers.	*Wal-laa-hu mu-hee-tum bil-kaa-fi-reen.*	وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ۝
20 The lightning may well-nigh pluck away their sight	20 *Ya-kaa-dul-bar-qu yakh-ta-fu ab-saa-ra hum.*	يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ط
Whenever it shines for them they walk in it,	*Kul-la-mãa a-dãa-a la-hum-ma-shau feeh*	كُلَّمَا أَضَاءَ لَهُم مَّشَوْا فِيهِ ق
and when it darkens over them they stand still	*Wa i-zãa az-la-ma 'a-lai-him qaa-moo.*	وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ط
And had Allah willed,	*Wa lau shãa-al-laa-hu*	وَلَوْ شَاءَ اللَّهُ
HE would have taken away their hearing and their sight	*la-za-ha-ba bi-sam-'i-him wa ab-saa-ri-him*	لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ط
Surely, Allah is Omnipotent over all things.	*In-nal-laa-ha 'a-laa kul-li shai-in qa-deer*	إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
SECTION 3	**RU-KOO' 3**	
21 O People! Worship	21 *Yãa-aiy-yu-han-naa-su' -bu-doo*	يَا أَيُّهَا النَّاسُ اعْبُدُوا
your RABB (Creator and Sustainer) WHO Created you	*rab-ba ku-mul-la-zee kha-la-qa-kum,*	رَبَّكُمُ الَّذِي خَلَقَكُمْ
and those before you	*wal-la-zee-na min qab-li-kum*	وَالَّذِينَ مِن قَبْلِكُمْ
so that you may guard against evil—	*la-'al-la-kum tat-ta-qoon.*	لَعَلَّكُمْ تَتَّقُونَ ۝
22 WHO made the earth a bed for you	22 *Al-la-zee ja-'a-la la-ku-mul-ar-da fi-raa-shanw-*	الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا
and the sky a roof,	*was-sa-mãa-a bi-nãa-anw-*	وَالسَّمَاءَ بِنَاءً
and sent down water from sky	*wa an-za-la- mi-nas-sa-mãa-i mãa-an*	وَأَنزَلَ مِنَ السَّمَاءِ مَاءً
and brought forth thereby many kinds of fruits as a provision for you;	*fa-akh-ra-ja bi-hee mi-nas-sa-ma-raa-ti riz-qal-la-kum.*	فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

English	Transliteration	Arabic
so do not associate equals with Allah,	*Fa-laa taj-'a-loo lil-laa-hi an-daa-danw-*	فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا
and (this) you do know.	*wa an-tum ta'-la-moon.*	وَّاَنْتُمْ تَعْلَمُوْنَ
23 And if you are in doubt	23 *Wa in-kun-tum fee rai-bim-*	وَاِنْ كُنْتُمْ فِيْ رَيْبٍ
of what WE revealed to OUR 'ABD (servant),	*mim-maa naz-zal-naa 'a-laa 'ab-di-naa*	مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا
then bring a SOORAH like it	*fa'-too bi-soo-ra-tim-mim-mis-lih.*	فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ
and call your witnesses besides Allah,	*Wad-'oo shu-ha-dāā-a-kum-min doo-nil-laa-hi*	وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ
if you are truthfuls.	*in-kun-tum saa-di-qeen.*	اِنْ كُنْتُمْ صٰدِقِيْنَ
24 And if you cannot—and you never can—	24 *Fa-il-lam taf-'a-loo wa lan taf-'a-loo*	فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا
then avoid the Fire,	*fat-ta-qun-naa-ral-la-tee*	فَاتَّقُوا النَّارَ الَّتِيْ
the fuel of which is men and stones,	*wa qoo-du han-naa-su wal-hi-jaa-rah.*	وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ
prepared for unbelievers	*U-'id-dat lil-kaa-fi-reen.*	اُعِدَّتْ لِلْكٰفِرِيْنَ
25 And give glad tidings to those who believed and did good deeds	25 *Wa bash-shi-ril-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
that for them are gardens beneath which rivers flow.	*an-na-la-hum jan-naa-tin taj-ree min tah-ti-hal-an-haar.*	اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
Whenever they are provided therefrom any fruit to eat,	*Kul-la-maa ru-zi-qoo min-haa min sa-ma-ra-tir-riz-qan*	كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا
they say: This appears like what we were given before (though they will be surprised to find that in taste they differ),	*qa-loo haa-zal-la-zee ru-ziq-naa min qab-lu*	قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ
and they shall be given treats like that.	*wa u-too bi-hee mu-ta-shaa-bi-haa.*	وَاُتُوْا بِهٖ مُتَشَابِهًا

English	Transliteration	Arabic
And for them therein shall be pure spouses	*Wa la-hum fee-haa az-waa-jum-mu-tah-ha-ra-tunw-*	وَلَهُمْ فِيهَآ أَزْوَاجٌ مُّطَهَّرَةٌ ۙ
and they shall be abiding therein for ever.	*wa hum fee-haa khaa-li-doon.*	وَهُمْ فِيهَا خٰلِدُونَ ۝
26 Verily, Allah does not feel it unworthy of HIS Majesty that HE strike an analogy	26 *In-nal-laa-ha laa yas-tah-yee aien-yad-ri-ba ma-sa-lam-maa*	إِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ أَنْ يَّضْرِبَ مَثَلًا مَّا
of a gnat or even anything humbler than that	*ba-'oo-da-tan fa-maa fau-qa-haa.*	بَعُوضَةً فَمَا فَوْقَهَا ۚ
So, as for those who believe,	*Fa-am-mal-la-zee-na aa-ma-noo*	فَأَمَّا الَّذِينَ اٰمَنُوا
they know that it is the truth from their RABB (Creator and Sustainer);	*fa-ya'-la-moo-na an-na-hul-haq-qu mir-rab-bi-him.*	فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ
and as for those who disbelieve	*Wa am-mal-la-zee-na ka-fa-roo*	وَأَمَّا الَّذِينَ كَفَرُوا
they say What does Allah mean by this as an analogy	*fa-ya-qoo-loo-na maa zaa a-raa-dal-laa-hu bi-haa-zaa ma-sa-laa.*	فَيَقُولُونَ مَاذَآ أَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ
HE lets astray by it many	*Yu-dil-lu bi-hee ka-see-ranw-*	يُضِلُّ بِهٖ كَثِيرًا ۙ
and guides many.	*wa yah-dee bi-hee ka-see-raa.*	وَّيَهْدِي بِهٖ كَثِيرًا ۚ
And HE lets not astray thereby any but the wrong-doers.	*Wa-maa-yu-dil-lu bi-hee il-lal-faa-si-qeen*	وَمَا يُضِلُّ بِهٖٓ إِلَّا الْفٰسِقِينَ ۝

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Part 1 **Chapter 2** **Alif-Laam-Meem 1** الٓمٓ

Al-Ba-qa-rah 2 البقرة ٢

English	Transliteration	Arabic
27. Those who break Allah's covenant	27 *Al-la-zee-na yan-qu-ḍoo-na ʻah-dal-laa-hi*	الَّذِينَ يَنْقُضُونَ عَهْدَ اللّٰهِ
after its confirmation	*min ba'-di mee-ṡaa-qi-hee*	مِنْ بَعْدِ مِيثَاقِهٖ
and cut asunder	*wa yaq-ṭa-ʻoo-na*	وَيَقْطَعُونَ
what Allah has commanded to be joined,	*māa a-ma-ral-laa-hu bi-hēe aen-yoo-ṣa-la*	مَآ أَمَرَ اللّٰهُ بِهٖٓ أَنْ يُّوصَلَ
and they make mischief in the land, they are the ones who are the losers	*wa yuf-si-doo-na fil-arḍ. U-lāā-i-ka hu-mul-khaa si-roon*	وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولٰٓئِكَ هُمُ الْخٰسِرُونَ ۞
28. How could you disbelieve in Allah!	28 *Kai-fa tak-fu-roo-na bil-laa-hi*	كَيْفَ تَكْفُرُونَ بِاللّٰهِ
When you were without life, He gave you life;	*wa kun-tum am-waa-tan fa-aḥ-yaa-kum*	وَكُنْتُمْ أَمْوٰتًا فَأَحْيَاكُمْ
then HE causes you to die, again HE will restore you to life,	*Ṡum-ma yu-mee-tu-kum ṡum-ma-yuḥ-yee-kum*	ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
then to HIM you will be returned.	*ṡum-ma i-lai-hi tur-ja-ʻoon.*	ثُمَّ إِلَيْهِ تُرْجَعُونَ ۞

English	Transliteration	Arabic
29. He is WHO created for you	29 *Hu-wal-la-zee kha-la-qa la-kum-*	هُوَ الَّذِيْ خَلَقَ لَكُمْ
all that is on earth;	*maa fi-ar-ḍi ja-mee-'aa*	مَّا فِي الْاَرْضِ جَمِيْعًا
then HE turned to heaven	*Sum-mas-ta-wāa i-las-sa-māa-i*	ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ
and fashioned them into seven heavens,	*fa-saw-waa-hun-na sab-'a sa-maa-waat*	فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ
and HE is Well-knowing of all.	*Wa hu-wa bi-kul-li shai-in 'a-leem.*	وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

SECTION 4 — **RU-KOO' 4**

English	Transliteration	Arabic
30. And when your RABB (Creator and Sustainer) said to the angels: Verily I am going to create	30 *Wa iz qaa-la rab-bu-ka lil-ma-lāa-i-ka-ti in-nee jaa-'a-lun*	وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ
a vicegerent on earth;	*fil-ar-ḍi kha-lee-fah*	فِي الْاَرْضِ خَلِيْفَةً
they said: Will YOU set up therein	*Qa-lōo a-taj-'a-lu fee-haa*	قَالُوْٓا اَتَجْعَلُ فِيْهَا
one who will make mischief and shed blood	*man-n-yuf-si-du fee-haa wa yas-fi-kud-di-māa'*	مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ
whereas we celebrate YOUR Holiness with praise,	*Wa naḥ-nu nu-sab-bi-hu bi-ham-di-ka*	وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
and celebrate YOUR purity.	*wa nu-qad-di-su-lak.*	وَنُقَدِّسُ لَكَ
Said HE: Indeed I know what you know not.	*Qaa-la in-nēe a'-la-mu maa laa ta'-la-moon*	قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ
31 And HE taught Adam the (nature and) names of all things,	31 *Wa 'al-la-ma aa-da-mal-as-māa-a kul-la-haa*	وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا
then HE put them before the angels	*sum-ma 'a-ra-da-hum 'a-lal-ma-lāa-i-ka-ti*	ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ
and said: Tell ME	*fa-qaa-la am-bi-oo-nee*	فَقَالَ اَنْۢبِـُٔوْنِيْ
the names of these if you are right.	*bi-as-māa-i hāa-u-laa-i in-kun-tum ṣaa-di-qeen*	بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ

32. They said: Holy are YOU,	32 *Qaa-loo sub-haa-na-ka*	قَالُوْا سُبْحٰنَكَ
we have no knowledge save what YOU have given us;	*laa 'il-ma-la-naa il-laa maa 'al-lam-ta-naa.*	لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ
surely, YOU are All-Knowing, All-Wise	*In-na-ka an-tal-'a-lee-mul-ha-keem*	اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ۝
33 Said HE. O Adam, tell them their names.	33 *Qaa-la yaa aa-da-mu am-bi'-hum bi-as-maa-i-him*	قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ
So when he told them of their names,	*Fa-lam-maa am-ba-a-hum bi-as-maa-i-him.*	فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ
HE said: Did I not tell you that indeed I do know	*Qaa-la a-lam a-qul-la-kum in-nee a'la-mu*	قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْٓ اَعْلَمُ
the hidden things of the heavens and the earth	*ghai-bas-sa-maa-waa-ti wal-ar-di*	غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ
and I do know what you reveal	*wa a'-la-mu-maa tub-doo-na*	وَاَعْلَمُ مَا تُبْدُوْنَ
and what you conceal	*wa maa kun-tum tak-tu-moon.*	وَمَا كُنْتُمْ تَكْتُمُوْنَ ۝
34 And when WE said to the angels Bow down to Adam,	34 *Wa iz qul-naa lil-ma-laa-i-ka-tis-ju-doo li-aa-da-ma*	وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ
they bowed down except IBLEES (Belial).	*fa-sa-ja-doo il-laa ib-lees*	فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ
He (Iblees) refused and waxed proud,	*A-baa was-tak-ba-ra*	اَبٰى وَاسْتَكْبَرَ ۫
and became one of the deniers.	*wa kaa-na mi-nal-kaa-fi-reen.*	وَكَانَ مِنَ الْكٰفِرِيْنَ ۝
35 And WE said: O Adam, you and your wife dwell in the Paradise	35 *Wa qul-naa yaa-aa-da-mus-kun an-ta wa zau-ju-kal-jan-na-ta*	وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ
and both eat therefrom freely wherever you two please,	*wa ku-laa min-haa ra-gha-dan hai-su shi'-tu-maa*	وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪
and approach not this tree	*wa laa taq-ra-baa ha-zi-hish-sha-ja-ra-ta*	وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ
for then you two will be among the wrong-doers.	*fa-ta-koo-naa mi-naz-zaa-li-meen.*	فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ۝

English	Transliteration	Arabic
36. Then Satan made them sway therefrom	36 *Fa-a-ẓal-la-hu-mash-shai-taa-nu 'an-haa*	فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا
and got them out of (the ease and comfort) in which they were,	*fa-akh-ra-ja-hu-maa mim-maa kaa-naa feeh.*	فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ
and WE said: Get you all down; some of you will be enemies to the others,	*Wa qul-nah-bi-ṭoo ba'-du-kum li-ba'-ḍin 'a-doow-*	وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ج
and for you in the earth there is an abode	*Wa la-kum fil-ar-di mus-ta-qar-runw-*	وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ
and enjoyment for a while.	*wa ma-taa-'un i-laa heen.*	وَّمَتَاعٌ اِلٰى حِيْنٍ ۝
37. Then Adam received certain words from his RABB (Creator and Sustainer) and HE turned forgivingly towards him.	37 *Fa-ta-laq-qāa aa-da-mu mir-rab-bi-hee ka-li-maa-tin fa-taa-ba 'a-laih.*	فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ط
Truly, He is the All-Relenting, the Most-Merciful.	*In-na-hoo hu-wat-taw-waa-bur-ra-ḥeem.*	اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ۝
38. WE said: Get you all down from hence,	38. *Qul-nah-bi-ṭoo min-haa ja-mee-'aa*	قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ج
and when any guidance reaches you from ME,	*Fa-im-maa ya'-ti-yan-na-kum-min-nee hu-dan*	فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى
then whoso follows MY guidance,	*fa-man ta-bi-'a hu-daa-ya*	فَمَنْ تَبِعَ هُدَايَ
on them shall be no fear and neither shall they grieve	*fa-laa khau-fun 'a-lai-him wa laa hum yah-za-noon.*	فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝
39. And those who disbelieved and denied OUR signs,	39 *Wal-la-zee-na ka-fa-roo wa kaz-za-boo bi-aa-yaa-ti-naa*	وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
those are the people destined for Fire;	*u-lāā-i-ka as-ḥaa-bun-naar.*	اُولٰٓئِكَ اَصْحٰبُ النَّارِ ج
they shall abide therein for ever.	*Hum fee-haa khaa-li-doon.*	هُمْ فِيْهَا خٰلِدُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

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IMPORTANT NOTE

The Transliteration of the Arabic Text has been done phonetically.
In the transliteration certain Arabic letters and diacritical marks have been represented as shown below :—

ث = s   ح = h   ذ ، ز = z   ص = s   ض = ḍ   ط = t   ظ = z̤   ع = '   ـْ = ـ (Jerk)

Fine *Madd*   آ = ā̄a   ۇ = ōo   ى = ēe

Bold *Madd*   آ = āā   ۇ = ōō   ى = ēē

Part 1 **Chapter 2** **Alif-Lāām-Mēēm 1** الٓمٓ
Al-Ba-qa-rah 2 البقرہ

SECTION 5 **RU-KOO' 5**

40 O children of Israel! Remember	40 *Yaa-ba-nēe is rāā-ee-laz-ku-roo*	يٰبَنِيْٓ اِسْرَاۗءِيْلَ اذْكُرُوْا
MY favours I bestowed upon you,	*ni'-ma-ti-yal-la-tēe an-'am-tu-'a-lai-kum*	نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ
and fulfil MY covenant, I shall fulfil your covenant,	*wa au-foo bi-'ah-dēe oo-fi bi-'ah-di-kum*	وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ
and fear only ME	*wa iee-yaa-ya far-ha-boon*	وَاِيَّايَ فَارْهَبُوْنِ
41. And believe in that which I have sent down verifying that which is with you,	41 *Wa aa-mi-noo bi-māa an-zal-tu mu-sad-di-qal-li-maa ma-'a-kum*	وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ
and be not the first to deny it,	*wa laa ta-koo-nōo aw-wa-la kaa-fi-rim bih.*	وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍۢ بِهٖ
and barter not MY signs for a paltry price,	*Wa laa tash-ta-roo bi-aa-yaa-tee sa-ma-nan qa-lee-lanw-*	وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا
and MY displeasure alone do avoid.	*wa iee-yaa-ya fat-ta-qoon.*	وَاِيَّايَ فَاتَّقُوْنِ
42. And mix not the true with the false	42 *Wa laa tal-bi-sul-haq-qa bil-baa-ṯi-li*	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ
and conceal not the truth while you do know.	*wa tak-tu-mul-haq-qa wa an-tum ta'-la-moon*	وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ

English	Transliteration	Arabic
43. And keep up the SALAAT (Prayer) and give ZAKAAT (mandatory charity)	43 *Wa a-qee-mus-sa-laa-ta wa aa-tuz-za-kaa-ta*	وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ
and bow down along with those who bow down.	*war-ka-'oo ma-'ar-raa-ki-'een.*	وَارْكَعُوا مَعَ الرّٰكِعِينَ ۝
44 Do you bid others to righteousness	44. *A-ta'-mu-roo-nan-naa-sa bil-bir-ri*	أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ
and you forget yourselves while you read the Book?	*wa tan-sau-na an-fu-sa kum wa an-tum tat-loo-nal-ki-taab*	وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتٰبَ ط
Do you not use your reasoning?	*A fa-laa ta'qi-loon*	أَفَلَا تَعْقِلُونَ ۝
45 And seek assistance through patience and SALAAT (prayer),	45 *Was-ta-'ee-noo bis-sab-ri-was-sa-laah.*	وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ط
and indeed that is hard	*Wa in-na-haa la-ka-bee-ra-tun*	وَإِنَّهَا لَكَبِيرَةٌ
except on those practising humility;	*il-laa 'a-lal-khaa-shi-'een.*	إِلَّا عَلَى الْخٰشِعِينَ ۝
46 They are those who believe that they are to meet their RABB (Creator and Sustainer),	46. *Al-la-zee-na ya-zun-noo-na an-na-hum-mu-laa-qoo rab-bi-him*	الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلٰقُوا رَبِّهِمْ
and that surely to HIM they are to return.	*wa an na-hum i-lai-hi raa-ji-'oon.*	وَأَنَّهُمْ إِلَيْهِ رٰجِعُونَ ۝

SECTION 6 — RU-KOO' 6

English	Transliteration	Arabic
47 O children of Israel! Remember	47. *Yaa-banẽe is-rãã-ee-laz-ku-roo*	يٰبَنِيٓ إِسْرٰٓءِيلَ اذْكُرُوا
MY favours which I bestowed upon you,	*ni'-ma-ti-yal-la-tẽe an-'am-tu 'a-lai-kum*	نِعْمَتِيَ الَّتِيٓ أَنْعَمْتُ عَلَيْكُمْ
and that I favoured you over the (contemporary) peoples.	*wa an-nee fad-dal-tu-kum 'a-lal-'aa-la-meen.*	وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ۝

48. And beware of the day	48. *Wat-ta-qoo yau-mal-*	وَاتَّقُوْا يَوْمًا لَّا
when one soul shall no. avail any other soul in any way,	*laa taj-zee naf-sun 'an-naf-sin shai-anw-*	تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا
and neither any intercession shall be accepted on its behalf,	*wa laa yuq-ba-lu min-haa sha-faa-'a-tunw-*	وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
and nor any compensation shall be taken from it,	*wa laa yu'-kha-zu min-haa 'ad-lunw-*	وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ
and nor shall they be helped	*wa laa hum yun-ṣa-roon*	وَّلَا هُمْ يُنْصَرُوْنَ ۝
49 And (remember) when WE delivered you from the people of FIRAUN (Pharaoh)	49 *Wa iz naj-jai-naa-kum-min aa-li fir-'au-na*	وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ
who inflicted upon you terrible punishment;	*ya-soo-moo-na-kum soo-al-'a-zaa-bi*	يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ
they slaughtered your male-children	*yu-zab-bi-hoo-na ab-nãã-a kum*	يُذَبِّحُوْنَ اَبْنَآءَكُمْ
and spared your females;	*wa yas-taḥ-yoo-na ni-sãã-a kum.*	وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ
and in that was a great trial from your RABB (Creator and Sustainer).	*Wa fee zaa-li-kum ba-lãã-um-mir-rab-bi-kum 'a-ẓeem.*	وَفِىْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝
50 And (remember) when We parted the sea for you and delivered you,	50 *Wa iz fa-raq-naa bi-ku-mul-baḥ-ra fa an-jai-naa-kum*	وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ
and drowned the people of FIRAUN (Pharoah), and you were looking on.	*wa agh-raq-nãa aa-la fir-'au-na wa an-tum-tan-ẓu-roon*	وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ۝
51 And (remember) when We appointed for Moosa (Moses) forty nights,	51. *Wa iz waa-'ad-naa moo-sãa ar-ba-'ee-na lai-la-tan*	وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً
then you took the calf (as god) after his departure,	*sum-mat-ta-khaz-tu-mul-'ij-la mim ba'-di-hee*	ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ
and you were wrong-doers.	*wa an-tum ẓaa-li-moon.*	وَاَنْتُمْ ظٰلِمُوْنَ ۝

No.	Translation	No.	Transliteration	Arabic
52	Then We forgave you after that	52	*Sum-ma 'a-fau-naa 'an-kum-mim ba'-di zaa-li-ka*	ثم عفونا عنكم من بعد ذلك
	so that you may be grateful		*la-'al-la-kum tash-ku-roon.*	لعلكم تشكرون
53	And (remember) when We gave Moosa (Moses) the Book and the Criterion	53	*Wa iz aa-tai-naa moo-sal-ki-taa-ba wal-fur-qaa-na*	وإذ آتينا موسى الكتب والفرقان
	so that you may find guidance		*la-'al-la-kum tah-ta-doon*	لعلكم تهتدون
54.	And (remember) when Moosa (Moses) said to his people	54	*Wa iz qaa-la moo-saa li qau-mi-hee*	وإذ قال موسى لقومه
	O my people! Verily you have wronged yourselves		*yaa-qau-mi in-na-kum za-lam-tum an -fu-sa-kum*	يقوم إنكم ظلمتم أنفسكم
	by taking the calf (as god),		*bit-ti-khaa-zi-ku-mul-'ij-la*	باتخاذكم العجل
	so turn in penitence to your Creator		*fa-too-bōo i-laa baa-ri-i-kum*	فتوبوا إلى بارئكم
	and slay (the guilty amongst) you		*faq-tu-lōo an-fu-sa-kum*	فاقتلوا أنفسكم
	This is better for you in the sight of your Creator		*Zaa-li-kum khai-rul-la-kum 'in-da baa-ri-i-kum*	ذلكم خير لكم عند بارئكم
	So He turned to you (in compassion);		*Fa-taa-ba 'a-lai-kum.*	فتاب عليكم
	surely He is the All-Relenting, the Most-Merciful		*In-na-hoo hu-wat-tau-waa-bur-ra-heem.*	إنه هو التواب الرحيم

CERTIFICATE

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QURAN MAJEED

English translation being published serially by Darut Tasnif Ltd —Board of Authors, P O Darut Tasnif, Mujahidabad, Hub River Road, Karachi-1, since 7th June 1976 to elicit constructive suggestions

IMPORTANT NOTE

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ث = ṣ ح = ḥ ذ ز = z ص = s ض = ḍ ط = ṭ ظ = ẓ ع = ʿ ء = ʾ (Jerk)

Fine *Madd* آ = āa وٗ = ōo یٗ = ēe

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Part 1 **Chapter 2** **Alif-Lām-Mēm 1** الٓمّٓ
Al-Ba-qa-rah 2 البقرة ٢

English	Transliteration	Arabic
89 And when came to them a Book from Allah (Quran)	89 *Wa lam-maa jāa-a-hum ki-taa-bum-min 'in-dil-laa-hi*	وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ
testifying to what was with them (Torah)—and before (the prophethood of Muhammad)	*mu-ṣad-di-qul-li-maa ma-'a-hum wa ka-noo min-qab-lu*	مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوْا مِنْ قَبْلُ
they used to pray for victory against those who disbelieved—	*yas taf-ti-ḥoo-na 'a-lal-la-zee-na ka-fa-roo*	يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا
so when came to them what they recognised, they rejected it;	*Fa-lam-maa jāa-a-hum-maa 'a-ra-foo ka-fa-roo-bih.*	فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ
so the curse of Allah is on the unbelievers	*Fa-la'-na-tul-laa-hi 'a-lal-kaa-fi-reen.*	فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ
90 Evil is that for which they sold their souls (faith)	90. *Bi'-sa-mash-ta-raw bi-hēe an-fu-sa-hum*	بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ
by denying what Allah has revealed,	*aieen-yak-fu-roo bi-mā̄a an-za-lal-laa-hu*	اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ
envying that Allah bestows HIS favours	*bagh-yan aieen-yu-naz-zi-lal-laa-hu min faḍ-li-hee*	بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ
on whoever HE pleases of HIS Ibaad (servants).	*'a-laa maien-ya-shāa-u min 'i-baa-dih.*	عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ
So they incurred wrath upon wrath,	*Fa-bāa-oo bi-gha-ḍa-bin 'a-laa gha-ḍab.*	فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ

English	Transliteration	Arabic
and for the unbelievers is a humiliating punishment.	*Wa lil-kaa-fi-ree-na 'a-zaa-bum-mu-heen*	وَلِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ
91 And when it is said to them: Believe in what Allah has revealed	91 *Wa i-zaa qee-la la-hum aa-mi-noo bi-māa an-za-lal-laa-hu*	وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ
they say: We believe in what has been revealed to us:	*qaa-loo nu'-mi-nu bi-māa un-zi-la 'a-lai-naa*	قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا
and they reject whatever is besides it	*wa yak-fu-roo-na bi-maa wa-rāā-a-hoo*	وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ
even though it is the truth testifying to what is with them.	*wa hu-wal-haq-qu mu-sad-di-qal-li-maa ma-'a-hum.*	وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ
Say: Why did you use to kill Allah's prophets in former times,	*Qul fa-li-ma taq-tu-loo-na am-bi-yāā-al-laa-hi min qab-lu*	قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ
if you are believers?	*in kum-tum-mu'-mi-neen.*	اِنْ كُنْتُمْ مُّؤْمِنِيْنَ
92. And MOOSA (Moses) did come to you with evident signs,	92 *Wa la-qad jāā-a-kum-moo-saa bil-baiee--yi-naa-ti*	وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ
then you took the calf (as a god) in his absence,	*sum-mat-ta-khaz-tu-mul-'ij-la mim-ba'-di-hee*	ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ
and you are the wrong-doers.	*wa an-tum zaa-li-moon*	وَاَنْتُمْ ظٰلِمُوْنَ
93. And when WE took a firm commitment from you and raised above you the Mount of TOOR (Saying):	93 *Wa iz a-khaz-naa mee-saa-qa-kum wa ra-fa'-naa fau-qa-ku-mut-toor*	وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ
Hold with resolution what WE have given you and listen.	*Khu-zoo māa aa-tai-naa kum bi-quw-wa-tinw-was-ma-'oo.*	خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا
They said: We listened and disobeyed.	*Qaa loo sa-mi'-naa wa 'a-sai-naa*	قَالُوْا سَمِعْنَا وَعَصَيْنَا
And their hearts were drunk with the love of calf-worship because of their disbelief.	*Wa ush-ri-boo fee qu-loo-bi-hi-mul-'ij-la bi-kuf-ri-him.*	وَاُشْرِبُوْا فِيْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
Say: How evil is what your belief bids you to do	*Qul bi'-sa-maa ya'-mu-ru-kum bi-hēe ee-maa-nu-kum*	قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ
if you are believers (in Torah).	*in kun-tum-mu'-mi-neen.*	اِنْ كُنْتُمْ مُّؤْمِنِيْنَ

94. Say: If (as you claim) the abode of the Hereafter with Allah is for you alone	94 *Qul in kaa-nat la-ku-mud-daa-rul-aa-khi-ra-tu 'in-dal-laa-hi*	قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
to the exclusion of other people,	*Khaa-li-ṣa-tam-min doo-nin-naa-si*	خَالِصَةً مِنْ دُونِ النَّاسِ
then wish for death if you are truthful.	*fa-ta-man-na-wul-mau-ta in kun-tum saa-di-qeen.*	فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾
95 And never shall they wish for it because of their deeds which they have forwarded;	95 *Wa lan-ya-ta-man-nau-hu a-ba-dam bi-maa qad-da-mat ai-dee-him*	وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ
and Allah is Well-Knowing of the wrong-doers	*Wal-laa-hu 'a-lee-mum biẓ-ẓaa-li-meen*	وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾
96 And you will of course find them greedier than other people for life,	96 *Wa la-ta-ji-dan-na-hum aḥ-ra-san-naa-si 'a-laa ḥa-yaah.*	وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ
and greedier even than those who associated part ners with Allah	*Wa mi-nal-la-zee-na ash-ra-koo*	وَمِنَ الَّذِينَ أَشْرَكُوا
Each one of them desires that he were allowed to live a thousand years	*ya-wad-du a-ḥa-du-hum lau yu-'am-ma-ru al-fa sa-nah*	يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ
But even if he were granted a long life, that would not save him from punishment	*Wa maa hu-wa bi-mu-ẓaḥ-zi-ḥi-hee mi-nal-'a-zaa-bi aien- yu-'am-mar.*	وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
And Allah is Beholder of what they do	*Wal-laa-hu ba-see-rum bi-maa ya'-ma-loon.*	وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

SECTION 12 **RU-KOO' 12**

97 Say to those who are hostile to Gabriel (that their hostility is without reason),	97 *Qul man kaa-na 'a-duw-wal-li-jib-ree-la*	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ
for indeed he has only brought it (the Quran) to your heart by Allah's command	*fa-in-na-hoo naz-za-la-hoo 'a-laa qal-bi-ka bi-iz-nil-laa-hi*	فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ
testifying to what was revealed before it,	*mu-ṣad-di-qal-li-maa bai-na ya-dai-hi*	مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
and as guidance and glad tiding for the believers	*wa hu-danw-wa bush-raa lil-mu'-mi-neen*	وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. Whoever is hostile to Allah
98 *Man kaa-na 'a-duw-wal-lil-laa-hi*
ن كَانَ عَدُوًّا لِّلّٰهِ

and HIS angels and HIS messengers, and to Gabriel and Michael,
wa ma-lāā-i-ka-ti-hee wa ru-su-li-hee wa jib-ree-la wa mee-kaa-la
لٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ

then surely Allah is hostile to the unbelievers.
fa-in-nal-laa-ha 'a-duw-wul-lil-kaa-fi-reen.
نَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ۝

99. And indeed WE revealed to you clear verses,
99. *Wa la-qad an-zal-nāa i-lai-ka aa-yaa-tim baiee-yi-naat.*
نْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۢ بَيِّنٰتٍ

and disbelieve not in them but the evil doers.
Wa maa yak-fu--ru bi-hāa il-lal-faa-si-qoon.
يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ۝

100. Is is that whenever they made a compact
100 *A-wa-kul-la-maa 'aa-ha-doo 'ah-dan*
كُلَّمَا عٰهَدُوْا عَهْدًا

a party of them cast it aside
na-ba-za-hoo fa-ree-qum-min-hum.
نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ

In fact most of them do not believe (in Torah)
Bal ak-ṣa-ru-hum laa yu'-mi-noon
اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ۝

101. And whenever came to them a messenger from Allah
101 *Wa lam-maa jāā-a-hum ra-soo-lum-min 'in-dil-laa-hi*
لَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ

testifying to the revelation which was with them,
mu-ṣad-di-qul-li-maa ma-'a-hum
صَدِّقٌ لِّمَا مَعَهُمْ

a party of those who have been given the Book,
na-ba-za fa-ree-qum-mi-nal-la-zee-na oo-tul-ki-taa-ba
ذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ

cast away Allah's Book behind their backs
Ki-taa-bal-laa-hi wa-rāā-a ẓu-hoo-ri-him
تٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ

as if they knew nothing (of it).
ka-an-na-hum laa ya'-la-moon.
اَنَّهُمْ لَا يَعْلَمُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

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Part 1 Chapter 2 Alif-Laam-Meem 1 الٓمّٓ
Al-Ba-qa-rah 2. البقرة ٢

102 And they follow what the Satans went after	102 *Wat-ta-ba-‘oo maa tat-lush-sha-yaa-ṭee-nu*	وَاتَّبَعُوا مَا تَتْلُوا الشَّيٰطِيْنُ
in the Kingdom of Sulaiman (Solomon)	*‘a-laa mul-ki su-lai-maan.*	عَلٰى مُلْكِ سُلَيْمٰنَ
and Sulaiman did not act contrary to the teachings of the Faith but the Satans did	*Wa maa ka-fa-ra su-lai-maa-nu wa laa-kin-nash-sha-yaa-ṭee-nu ka-fa-roo*	وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا
(as) they taught men sorcery—	*yu-‘al-li-moo-nan-naa-sas-siḥr.*	يُعَلِّمُوْنَ النَّاسَ السِّحْرَ
and what was sent down to the two angels Haroot and Maroot in Babel.	*Wa māa un-zi-la ‘a-lal-ma-la-kai-ni bi-baa-bi-la haa-roo-ta wa maa-root.*	وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ
And they both did not teach any one until they had warned:	*Wa maa yu-‘al-li-maa-ni min a-ḥa-din ḥat-taa ya-qoo-lāa*	وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ
Indeed we are a test (for mankind), so you should not renegue.	*in-na-maa naḥ-nu fit-na-tun fa-laa tak-fur.*	اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
So they learnt from these two that (magic) by which they used to separate man and his wife	*Fa-ya-ta-‘al-la-moo-na min-hu-maa maa yu-far-ri-qoo-na bi-hee bai-nal-mar-i’ wa zau-jih.*	فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ

	English		Transliteration	Arabic
	And they could not harm any one by it save by Allah's leave.		*Wa maa hum bi-ḏḏār-ree-na bi-hee min a-ḥa-din il-laa-bi-iz-nil-laah.*	وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ
	And they learn what harms them and does not profit them.		*Wa ya-ta-'al-la-moo-na maa ya-ḏur-ru-hum wa laa yan-fa-'u-hum.*	وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
	And indeed they (the Jews) did know that who-so adopted it (magic) (instead of the word of God),		*Wa-la-qad 'a-li-moo la-ma-nish-ta-raa-hu*	وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ
	for him is no part of (Pa-radise) in the Hereafter		*maa la-hoo fil-aa-khi-ra-ti min kha-laaq.*	مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ
	and how evil is that for which they bartered their souls;		*Wa la-bi'-sa maa sha-rau bi-hee an-fu-sa-hum.*	وَلَبِئْسَ مَا شَرَوْا بِهٖ اَنْفُسَهُمْ
	would that they had only known.		*Lau kaa-noo-ya' la-moon.*	لَوْ كَانُوْا يَعْلَمُوْنَ ۝
103	And if they had believed and feared-to-do-evil,	103	*Wa lau an-na-hum aa-ma-noo wat-ta-qau*	وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا
	the reward from Allah would have been better;		*la-ma-ṯoo-ba-tum-min 'in-dil-laa-hi khair.*	لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ
	would that they had only known.		*Lau kaa-noo ya'-la-moon*	لَوْ كَانُوْا يَعْلَمُوْنَ ۝

SECTION 13 — *RU-KOO'* 13

	English		Transliteration	Arabic
104.	O you who believe! Do not address saying: RAA-'I-NAA,	104.	*Yāa aiee-yu-hal-la-zee-na aa-ma-noo laa ta-qoo-loo raa-'i-naa*	يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا
	but say: UN-ZUR-NA and listen attentively;		*wa qoo-lun-ẕur-naa was-ma-'oo.*	وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا
	and for the unbelievers is a painful punishment.		*Wa lil-kaa-fi-ree-na 'a-zaa-bun a-leem.*	وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝
105.	Neither those who dis-believed from among the people of the Book,	105.	*Maa ya-wad-dul-la-zee-na- ka-fa-roo min ah-lil-ki-taa-bi*	مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ

No.	English	No.	Transliteration	Arabic
	nor the polytheists,		*wa-lal-mush-ri-kee-na*	وَلَا الْمُشْرِكِينَ
	like that any good from your RABB (Creator and Sustainer) be sent down to you,		*aieen-yu-naẓ-ẓa-la 'a-lai-kum-min khai-rim-mir-rab-bi-kum.*	أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ
	but Allah singles out for HIS mercy whom HE wills;		*Wal-laa-hu yakh-taṣ-ṣu bi-raḥ-ma-ti-hee maien-ya-shāā'.*	وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ
	and Allah is Master of Great Grace.		*Wal-laa-hu zul-faḍ-lil-'a-ẓeem*	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
106.	Whatever verse WE abrogate or cause it to be forgotten,	106	*Maa nan-sakh min aa-ya-tin au nun-si-haa*	مَا نَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا
	WE come up with better than it or similar to it		*na'ti bi-khai-rim-min-hāa au-miṡ-li-haa.*	نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا
	Did you not know that Allah has power over all things		*A-lam ta'-lam an-nal-laa-ha 'a-laa kul-li shaiee-in qa-deer.*	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
107.	Did you not know	107	*A-lam ta'-lam*	أَلَمْ تَعْلَمْ
	that Allah is HE to WHOM belongs the sovereignty of the heavens and the earth;		*an-nal-laa-ha la-hoo mul-kus-sa-maa-waa-ti wal-arḍ.*	أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
	and besides Allah there is neither any friend nor helper for you.		*Wa maa la-kum-min doo-nil-la-hi minw-wa-hee-yinw-wa laa na-ṣeer*	وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ
108.	Do you (Muslims) want that you question Your RASOOL (Messenger)	108	*Am tu-ree-doo-na an-tas-a-loo ra-soo-la-kum*	أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ
	as MOOSA (Moses) was questioned before?		*ka-maa su-i-la moo-saa min qabl.*	كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ
	And whoso exchanges belief for disbelief,		*Wa maien-ya-ta-bad-da-lil-kuf-ra bil-ee-maa-ni*	وَمَن يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ
	then indeed he has strayed away from the straight path.		*fa-qad ḍal-la sa-wāā-as-sa-beel.*	فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
109.	Many people of the Book wish	109.	*Wad-da ka-ṡee-rum-min ah-lil-ki-taa-bi*	وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ

	to turn you back into being unbelievers after your believing,	*lau ya-rud-doo-na-kum-mim ba'-di ee-maa-ni-kum kuf-faa-ran*	لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۚ
	out of jealousy from their inner being,	*ha-sa-dam-min 'in-di an-fu-si-him-*	حَسَدًا مِّنْ عِندِ أَنفُسِهِم
	after the truth has become evident to them;	*mim ba'-di maa ta-baiee-ya-na la-hu-mul-haq.*	مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ
	so forgive and overlook until Allah gives HIS command.	*Fa'-foo was-fa-hoo hat-taa ya'-ti-yal-laa-hu bi-am-rih.*	فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ
	Surely, Allah has power over all things.	*In-nal-laa-ha 'a-laa kul-li shaiee-in qa-deer.*	إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
110	And keep up the SALAAT (prayer) and pay ZAKAAT (mandatory charity);	110 *Wa a-qee-mus-sa-laa-ta wa aa-tuz-za-kaah*	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ
	and the good which you send forward for your souls	*wa-ma tu-qad-di-moo li-an-fu-si-kum-min khai-rin*	وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ
	you will find it with Allah.	*ta-ji-doo-hu 'in-dal-laah.*	تَجِدُوهُ عِندَ اللَّهِ ۗ
	Surely, whatever you do, Allah is All-Seeing.	*In-nal-laa-ha bi-maa ta'-ma-loo-na ba-seer.*	إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝
111.	And they said: No one shall enter the Paradise	111 *Wa qaa-loo laien-yad-khu-lal-jan-na-ta*	وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ
	unless he be a Jew or Christian.	*il-laa man kaa-na hoo-dan au na-saa raa.*	إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَىٰ ۗ
	This is wishful thinking	*Til-ka a-maa-neey-yu-hum.*	تِلْكَ أَمَانِيُّهُمْ ۗ
	Say: Bring your proof if you are truthful.	*Qul-haa-too-bur-haa-na kum in-kun-tum saa-di-qeen.*	قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Adil

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Fine	*Madd*	آ = āa	وٗ = ōo	یٰ = ēe
Bold	*Madd*	آ = ā̄a	وٓ = ō̄o	یٓ = ē̄e

Part 1 **Chapter 2** **Al-Ba-qa-rah 2** الٓمٓ
Alif-Lāam-Mēem 1 البقرة

112	No, but whoso submitted his countenance (i.e him-self) to Allah and he is righteous,	112 *Ba-laa. Man as-la-ma waj-ha-hoo lil-laa-hi wa hu-wa moh-si-nun*	بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ
	so for him is his reward with his RABB (Creator and Sustainer),	*fa-la-hōo aj-ru-hoo 'in-da rab-bi-hee*	فَلَهٗٓ اَجْرُهٗ عِنْدَ رَبِّهٖ
	and no fear shall be for such people and neither shall they grieve	*wa laa khau-fun 'a-lai-him wa laa-hum yaḥ-ẓa-noon.*	وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

SECTION 14 RU-KOO' 14

113	And said the Jews: The Christians stand not on anything of the truth.	113. *Wa qaa-la-til-ya-hoo-du lai-sa-tin-na-ṣaa-raa 'a-laa shai-inw-*	وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ
	And said the Christians: The Jews stand not on anything of the truth;	*wa qaa-la-tin-na-ṣaa-raa lai-sa-til-ya-hoo-du 'a-laa shai-inw*	وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ
	though they both study the Book.	*wa-hum yat-loo-nal-ki taab.*	وَّهُمْ يَتْلُوْنَ الْكِتٰبَ
	Similarly those who do not know (the Book)	*Ka-zaa-li-ka qaa-lal-la-zee-na laa ya'-la-moo-na*	كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
	have said words to this effect.	*mis̤-la qau-li-him.*	مِثْلَ قَوْلِهِمْ

No.	Translation	No.	Transliteration	Arabic
	So Allah will judge between them on the Day of Resurrection		*Fal-laa-hu yaḥ-ku-mu bai-na-hum yau-mal-qi-yaa-ma-ti*	فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
	in what they used to differ.		*fee-maa kaa-noo fee-hi yakh-ta-li-foon.*	فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ
114	And who is more unjust than he who bars the mosques of Allah	114.	*Wa man aẓ-la-mu mim-mam-ma-na-'a ma saa-ji-dal-laa-hi*	وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ
	from that HIS name be mentioned therein,		*aieen-yaz-ka-ra fee-has-mu-hoo*	اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ
	and strives for their ruin.		*wa sa-'aa fee kha-raa-bi-haa*	وَسَعٰى فِىْ خَرَابِهَا
	It is not worthy of them		*U-lāā-i-ka maa kaa-na la-hum*	اُولٰٓئِكَ مَا كَانَ لَهُمْ
	to enter therein except in awe.		*aieen-yad-khu-loo-hāa il-laa khāā-i-feen.*	اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ
	There is disgrace for them in this world		*La-hum fid-dun-yaa khiẓ-yunw-*	لَهُمْ فِى الدُّنْيَا خِزْىٌ
	and in the Hereafter for them is a great punishment.		*wa la-hum fil-aa-khi-ra-ti 'a-zaa-bun 'a-ẓeem.*	وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ
115.	And to Allah belong the East and the West,	115	*Wa lil laa-hil-mash-ri-qu wal-magh-rib.*	وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ
	and whithersoever you turn, there is the Countenance of Allah.		*Fa-ai-na-maa tu-wal-loo fa-ṣam-ma waj-hul-laah.*	فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ
	Surely, Allah is Omnipotent, Omniscient.		*In-nal-laa-ha waa-si-'un 'a-leem*	اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ
116.	And they say that Allah has taken (to Himself) a son — He is above imperfections,	116	*Wa qaa-lut-ta-kha-zal-laa hu wa-la-dan sub-ḥaa-nah.*	وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ
	rather to Him belongs what is in the heavens and the earth.		*Bal-la-hoo maa fis-sa-maa-waa-ti wal-arḍ.*	بَلْ لَّهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ
	All are subservient to Him.		*Kul-lul-la-hoo qaa-ni-toon.*	كُلٌّ لَّهٗ قٰنِتُوْنَ

English	Transliteration	Arabic
117. The Originator of the heavens and the earth;	117. *Ba-dee-'us-sa-maa-waa-ti wal-arḍ.*	بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
and when He decides an affair,	*Wa i-zaa qa-ḍaa am-ran*	وَاِذَا قَضٰۤى اَمْرًا
then He says about it: Be, and it becomes	*fa-in-na-maa ya-qoo-lu la-hoo kun fa-ya-koon.*	فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۞
118 And those who know not have said:	118. *Wa qaa-lal-la-zee-na laa ya'-la-moo-na*	وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ
Why does Allah not speak to us, or a sign come to us?	*lau-laa yu-kal-li-mu-nal-laa-hu au ta'-tee-naa aa-yah.*	لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَاۤ اٰيَةٌ ؕ
Likewise those who lived before them, said words to this effect.	*Ka-zaa-li-ka qaa-lal-la-zee-na min qab-li-him mis-la qau-li-him.*	كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ
Their hearts beat in unison.	*Ta-shaa-ba-hat qu-loo-bu-hum.*	تَشَابَهَتْ قُلُوْبُهُمْ ؕ
Indeed We have made clear the signs for people who firmly-believe.	*Qad baiy-yan-nal-aa-yaa-ti li-qau-meey-yoo-qi-noon.*	قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ۞
119 Surely, We have sent you with the Truth, a bearer of glad-tidings and a warner,	119 *In-naa ar-sal-naa-ka bil-ḥaq-qi ba-shee-ranw-wa na-zee-ranw-*	اِنَّاۤ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ
and you shall not be questioned about the denizens of Hell.	*wa laa tus-a-lu 'an, aṣ-haa-bil-ja-ḥeem.*	وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۞
120 And never shall the Jews be happy with you, and neither the Christians,	120. *Wa lan tar-ḍaa 'an-kal-ya-hoo-du wa lan-na-ṣaa-raa*	وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى
until you follow their religion.	*ḥat-taa tat-ta-bi-'a mil-la-ta-hum.*	حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ
Say: Indeed Allah's guidance is the guidance.	*Qul-in-na hu-dal-laa-hi hu-wal-hu-daa.*	قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ
And of course if you had followed their desires	*Wa la i-nit-ta-ba'-ta ah-waa-a-hum*	وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ
after the knowledge had come to you,	*ba'-dal-la-zee jaa-a-ka mi-nal-'il-mi*	بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ

then you would have neither any friend nor any helper (to save you) from Allah.

maa la-ka mi-nal-laa-hi minw-wa-leey-yinw-wa laa na-ṣeer.

مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

121. Those whom We have given the Book follow it as it ought to be followed.

121. *Al-la-zee-na aa-tai-naa-hu-mul-ki-taa-ba yat-loo-na-hoo ḥaq-qa ti-laa-wa-tih.*

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ

They are the ones who believe in it.

U-lāā-i-ka yu'-mi-noo-na bih.

اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ

And as to those who disbelieve in it,

Wa maien-yak-fur bi-hee

وَمَنْ يَّكْفُرْ بِهٖ

they are the ones who are the losers.

fa-u-lāā-i-ka hu-mul-khaa-si-roon.

فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

SECTION 15

RU KOO' 15

122 O children of Israel! Remember My favours which I bestowed upon you,

122 *Yaa-banēe is-rāā-ee-laz-ku-roo ni'-ma-ti-yal-la-tēe an-'am-tu 'a-lai-kum*

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ

and that I preferred you over (the contemporary) peoples of the world.

wa an-nee faḍ-ḍal-tu-kum 'a-lal-'aa-la-meen.

وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ۝

123 And beware of a day when a soul shall not give anything at all for another soul,

123 *Wat-ta-qoo yau-mal-laa-taj-zee naf-sun 'an-naf-sin shai-anw-*

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا

and neither any compensation shall be accepted from it,

wa laa yuq-ba-lu min-haa 'ad-lunw-

وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ

and nor any intercession shall profit it, and nor shall they be helped

wa laa tan-fa-'u-haa sha-faa-'a-tunw-wa laa hum yun-ṣa-roon.

وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝

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Part 1 **Chapter 2** **Alif-Laam-Meem 1** الٓمّٓ
Al-Ba-qa-rah 2 البقرة

	English		Transliteration	Arabic
124	And when his Rabb (Creator & Sustainer) tested Abraham with certain commands and he fulfilled them,	124.	*Wa i-zib-ta-laa ib-raa-hee-ma rab-bu-hoo bi-ka-li-maa-tin fa-a-tam-ma-hun.*	وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ
	He said: Surely, I will appoint you leader of mankind.		*Qaa-la in-nee jaa-'i-lu-ka lin-naa-si i-maa-maa.*	قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا
	Said he (Abraham): And (also) from my offspring?		*Qaa-la wa min zur-reey-ya-tee*	قَالَ وَمِنْ ذُرِّيَّتِي
	Said He: My covenant applies not to the wrong-doers.		*Qaa-la laa ya-naa-lu 'ah-diz-zaa-li-meen.*	قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ
125.	And (remember) when We appointed the House (Kaaba) a gathering-place for men, and a sanctuary,	125	*Wa iz ja-'al-nal-bai-ta ma-saa-ba-tal-lin-naa-si wa am-naa.*	وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا
	so make the place of Abraham a place of prayer.		*Wa-ta-khi-zoo mim-ma-qaa-mi ib-raa-hee-ma mu-sal-laa.*	وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى
	And We asked Abraham and Ishmael to maintain the sanctity of My House		*Wa 'a-hid-naa i-laa ib-raa-hee-ma wa is-maa-'ee-la an tah-hi ra bai-ti-ya*	وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ
	for those who go around (it) and for those who stay for devotion, and for those who bow and prostrate (therein).		*lit-taa-ifee-na wal-'aa-ki-fee-na war-ruk-ka-'is-su-jood.*	لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

English	Transliteration	Arabic
126. And (remember) when Abraham said:	126. *Wa iz qaa-la ib-raa-hee-mu*	وَإِذْ قَالَ إِبْرٰهٖمُ
O my Rabb (Creator & Sustainer)! Make this a City of Peace,	*rab-bij-'al haa-zaa ba-la-dan aa-mi-manw-*	رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا
and provide its people with fruits,	*war-zuq ah-la-hoo mi-nas-sa-ma-raa-ti*	وَّارْزُقْ أَهْلَهٗ مِنَ الثَّمَرٰتِ
such of them who believed in Allah and the Last Day.	*man aa-ma-na min-hum bil-laa-hi wal-yau-mil-aa-khir.*	مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط
He said: And he who disbelieves, I will let him also enjoy for a little while,	*Qaa-la wa man ka-fa-ra fa-u-mat-ti-'u-hoo qa-lee-lan*	قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهٗ قَلِيْلًا
then I will force him into the torment of Fire;	*sum-maa aḍ-ṭar-ru-hoo i-laa 'a-zaa-bin-naar.*	ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ ط
and it is an evil resort.	*Wa bi'-sal-ma-ṣeer*	وَبِئْسَ الْمَصِيْرُ ۝
127. And when Abraham and Ishmael were raising the foundations of the House (Kaaba)	127. *Wa iz-yar-fa-'u ib-raa-hee-mul-qa-waa-'i-da mi-nal-bai-ti wa is-maa-'eel.*	وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ط
(they said): O our Rabb (Creator and Sustainer)! Accept (this) from us,	*Rab-ba-naa ta-qab-bal min-naa.*	رَبَّنَا تَقَبَّلْ مِنَّا ط
surely You are All-Hearing, All-Knowing.	*In-na-ka an-tas-sa-mee-'ul-'a-leem.*	اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۝
128 O our Rabb (Creator & Sustainer)! Make both of us submissive to Thee,	128. *Rab-ba-naa waj-'al-naa mus-li-mai-ni la-ka*	رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ
and from our progeny (raise) a people submissive to Thee	*wa min zur-reey-ya-ti-naa um-ma-tam-mus-li-ma-tal-lak.*	وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ص
and show us our devotional-rites and turn to us (in mercy);	*Wa a-ri-naa ma-naa-si-ka-naa wa tub-'a-lai-naa.*	وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ج
surely You are the Most-Relenting, the Most-Merciful.	*In-na-ka an-tat-taw-waa-bur-ra-heem.*	اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝

English	Transliteration	Arabic
129. O our Rabb (Creator & Sustainer)! And raise among them a Messenger from among themselves	129 *Rab-ba-naa wab-'as fee-him ra-soo-lam-min-hum*	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
who may recite to them Your verses,	*yat-loo 'a-lai-him aa-yaa-ti-ka*	يَتْلُوا عَلَيْهِمْ اٰيٰتِكَ
and teach them the Book and the Wisdom, and purify them.	*wa yu-'al-li-mu-hu-mul-ki-taa-ba wal-hik-ma-ta wa yu-zak-kee-him.*	وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
Surely, You are the Mighty, the Wise.	*In-na-ka an-tal-'a-zee-zul-ha-keem.*	إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۞

SECTION 16 — RU-KOO' 16

English	Transliteration	Arabic
130. And who turns away from the faith of Abraham	130 *Wa maien-yar gha-bu 'am mil-la-ti ib-raa-hee-ma*	وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ إِبْرٰهٖمَ
save he who degraded himself into folly;	*il-laa man sa-fi-ha-naf-sah.*	إِلَّا مَنْ سَفِهَ نَفْسَهٗ
and indeed him We have chosen in this world,	*Wa la-qa-dis-ta-fai-naa-hu fid-dun-yaa.*	وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا
and surely he in the Hereafter is among the virtuous.	*Wa in-na-hoo fil-aa-khi-ra-ti la-mi-nas-saa-li-heen.*	وَإِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِينَ ۞
131. When his Rabb (Creator & Sustainer) said to him: Submit;	131 *Iz qaa-la la-hoo rab-bu-hoo as-lim*	إِذْ قَالَ لَهٗ رَبُّهٗ أَسْلِمْ
he said: I have submitted to the Rabb of the worlds.	*qaa-la as-lam-tu li-rab-bil-'aa-la-meen.*	قَالَ أَسْلَمْتُ لِرَبِّ الْعٰلَمِينَ ۞
132 And this Abraham did bequeath to his children, and (so did) Jacob:	132. *Wa was-saa-bi-haa ib-raa-hee-mu ba-nee-hi wa ya'-qoob,*	وَوَصّٰى بِهَا إِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوبُ
O my children! Verily, Allah has chosen the religion for you,	*Yaa-ba-nee-ya in-nal-laa-has-ta-faa la-ku-mud-dee-na*	يٰبَنِيَّ إِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ
so die not unless you be Muslims.	*fa-laa ta-moo-tun-na il-laa wa an-tum-mus-li-moon.*	فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُّسْلِمُوْنَ ۞

English	Transliteration	Arabic
133. Were you witnesses when death approached Jacob,	133 *Am kun-tum shu-ha-dāa-a iz ha-da-ra ya'-qoo-bal-mau-tu*	أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ
when he said to his children: Whom will you worship after me?	*iz qaa-la li-ba-nee-hi maa ta'-bu-doo-na mim-ba'-dee.*	إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي
They said: We will worship your Rabb (Creator and Sustainer) and the God of your fathers Abraham and Ishmael and Isaac,	*Qaa-loo na'-bu-du i-laa-ha-ka wa i-laa-ha na-bāa-i-ka ib-raa-hee-ma wa is-maa-'ee-la wa is-haa-qa*	قَالُوا نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
the Only One God,	*i-laa-hanw-waa-hi-daa.*	إِلَٰهًا وَاحِدًا
and we are subservient only to Him.	*Wa nah-nu la-hoo mus-li-moon.*	وَنَحْنُ لَهُ مُسْلِمُونَ
134 They were a people who have passed away,	134 *Til-ka um-ma-tun qad-kha-lat.*	تِلْكَ أُمَّةٌ قَدْ خَلَتْ
for them was what they earned and for you is what you have earned,	*La-haa maa ka-sa-bat wa la-kum-maa ka-sab-tum*	لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ
and you shall not be questioned about what they used to do.	*Wa laa tus-a-loo-na 'am-maa kaa-noo ya'-ma-loon.*	وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ
135. And they said: Be Jews or Christians, you shall find guidance..	135 *Wa qaa-loo koo-noo hoo-dan au na-saa-raa tah-ta-doo.*	وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا
Say: No, but (we follow) the faith of Abraham the Hanif (the steadfast in submission to Allah),	*Qul bal mil-la-ta ib-raa-hee-ma ha-nee-faa.*	قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
and he was not among those who associate others with Allah.	*Wa maa kaa-na mi-nal-mush-ri-keen.*	وَمَا كَانَ مِنَ الْمُشْرِكِينَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

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QURAN MAJEED

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IMPORTANT NOTE

The Transliteration of the Arabic Text has been done phonetically.
In the transliteration certain Arabic letters and diacritical marks have been represented as shown below :—

ث = s̱ ح = ḥ ذ = ز = z̤ ص = ṣ ض = ḍ ط = ṭ ظ = ẓ ع = ʻ ء = ʼ (Jerk

Fine *Madd* ا = āa و = ōo ى = ēe

Bold *Madd* ا = āā و = ōō ى = ēē

Part 1 Chapter 2	Al-Ba-qa-rah 2 Alif-Lāām-Mēēm 1	٢ البقرة الٓمٓ
136. Say (O Muslims): We believe in Allah and what has been revealed to us	136. *Qoo-lōo aa-man-naa bil-laa-hi wa māa un-zi-li i-lai-naa*	قُولُوٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا
and what was revealed to Abraham and Ishmael	*wa māa un-zi-la i-lāa ib-raa-hee-ma wa is-maa-ʻee-la*	وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
and Isaac and Jacob and his descendants,	*wa is-ḥaa-qa wa yaʻ-qoo-ba wal-as-baa-ṭi*	وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ
and what was given to Moses and Jesus,	*wa māa oo-ti-ya moo-saa wa ʻee-saa*	وَمَآ اُوْتِىَ مُوْسٰى وَعِيْسٰى
and what was given to other prophets from their Rabb (Creator and Sustainer).	*wa māa oo-ti-yan-na-bee-yoo-na mir-rab-bi-him.*	وَمَآ اُوْتِىَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ
We do not discriminate against any one of them,	*Laa nu-far-ri-qu bai-na a-ḥa-dim-min-hum*	لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ
and we are the ones who submit to Him.	*Wa naḥ-nu la-hoo mus-li-moon.*	وَنَحْنُ لَهٗ مُسْلِمُوْنَ ۝
137 So if they believe like you believe in Allah (and His Books and Prophets), then they did find guidance;	137. *Fa-in-aa-ma-noo bi-miṡ-li māa aa-man-tum bi-hee fa-qa-dih-ta-dau.*	فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ج
but if they turn away then surely they are set in opposition,	*Wa in-ta-wal-lau fa-in-na-maa hum fee shi-qaaq.*	وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِىْ شِقَاقٍ ج
and now Allah will suffice you against them,	*Fa-sa-yak-fee-ka-hu-mul-laah.*	فَسَيَكْفِيْكَهُمُ اللّٰهُ ج

	English		Transliteration	Arabic
	and He is the All-Hearing, the All-Knowing.		Wa hu-was-sa-mee-'ul-'a-leem.	وَالسَّمِيعُ الْعَلِيمُ ۝
138.	We are immersed in Allah's colouring (Faith),	138.	Sib-gha-tal-laah.	غَةَ اللَّهِ
	and who is better than Allah in colouring,		Wa man ah-sa-nu mi-nal-laa-hi sib-ghah.	نْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً
	and we are His worshippers.		Wa nah-nu la-hoo 'aa-bi-doon.	نُ لَهُ عٰبِدُونَ ۝
139	Say: Do you dispute with us about Allah while He is our Rabb (Creator & Sustainer) and your Rabb.	139.	Qul a-tu-haaj-joo-na-naa fil-laa-hi wa hu-wa rab-bu-naa wa rab-bu-kum.	أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ
	Our deeds are for us and your deeds are for you,		Wa la-naa a'-maa-lu-naa wa la-kum a'-maa-lu-kum.	أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ
	and we are sincerely-devoted to Him.		Wa nah-nu- la-hoo mukh-li-soon.	نُ لَهُ مُخْلِصُونَ ۝
140.	Do you say that Abraham and Ishmael and Isaac and Jacob and his descendants were Jews or Christians?	140	Am ta-qoo-loo-na in-na ib-raa-hee-ma wa is-maa-'ee-la wa is-haa-qa wa ya' qoo-ba wal-as-baa-ta kaa-noo hoo-dan au na-saa-raa.	قُولُونَ إِنَّ إِبْرٰهِمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ قُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصٰرٰى
	Say. Do you know better or Allah:		Qul a an-tum a'-la-mu a-mil-laah.	ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
	And who is a greater wrong-doer than him who concealed an evidence which he has received from Allah;		Wa man az-la-mu mim-man ka-ta-ma sha-haa-da-tan 'in-da-hoo mi-nal-laah.	نْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ
	and Allah is not unaware of what you do.		wa mal-laa-hu bi-ghaa-fi-lin 'am-maa ta'-ma-loon.	اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝
141.	Those were a people who have passed away,	141.	Til-ka um-ma-tun qad kha-lat.	أُمَّةٌ قَدْ خَلَتْ
	for them is what they earned and for you what you have earned,		La-haa maa ka-sa-bat wa la-kum-maa ka-sab-tum.	كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ
	and you shall not be questioned about what they used to do.		Wa laa tus-a-loo-na 'am-maa kaa-noo ya'-ma-loon.	تُسْئَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

SECTION 17 RU-KOO'17

English	Transliteration	Arabic
142. Soon the dim-witted among the people will say:	142. *Sa-ya-qoo-lus-su-fa-haa-u mi-nan-naa-si*	سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ
What has made them turn from the direction which they had so far observed, (in their prayers).	*maa wal-laa-hum 'an qib-la-ti-hi-mul-la-tee kaa-noo 'a-lai-haa.*	مَا وَلّٰهُمْ عَنْ قِبْلَتِهِمُ الَّتِىْ كَانُوْا عَلَيْهَا
Say: The East and the West (both) belong to Allah.	*Qul-lil-laa-hil-mash-ri-qu wal-magh-rib.*	قُلْ لِّلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ
He guides to the straight path whom He wishes.	*Yah-dee maieen-ya-shaa-u i-laa si-raa-tim-mus-ta-qeem.*	يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ
143. And in the same way (as We guided you), We made you a balanced (that is just and moderate) people	143. *Wa ka-zaa-li-ka ja-'al-naa-kum um-ma-tanw-wa sa-tal-*	وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا
so that you be witnesses concerning mankind,	*li-ta-koo-noo shu-ha-daa-a 'a-lan-naa-si*	لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ
and the Messenger be a witness concerning you.	*wa ya-koo-nar-ra-soo-lu 'a-lai-kum sha-hee-daa.*	وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا
We did not choose the direction of prayer (towards Jerusalem) which you so far observed,	*Wa maa ja-'al-nal-qib-la-tal-la-tee kun-ta 'a-lai-haa*	وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِىْ كُنْتَ عَلَيْهَآ
but only to distinguish him who follows the Messenger	*il-laa li-na'-la-ma maieen-yat-ta-bi-'ur-ra-soo-la*	اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ
from him who turns upon his heels.	*mim-maieen-yan-qa-li-bu 'a-laa 'a-qi-baih.*	مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ
It was indeed hard	*Wa in-kaa-nat la-ka-bee-ra-tan*	وَاِنْ كَانَتْ لَكَبِيْرَةً
except for those whom Allah had guided;	*il-laa 'a-lal-la-zee-na ha-dal-laah.*	اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ
it is not becoming that Allah may let your devotion go to waste.	*Wa maa kaa-nal-laa-hu li-yu-dee-'a ee-maa-na-kum.*	وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ
Surely, Allah is Benign, Most-Merciful to men.	*In-nal-laa-ha bin-naa-si la-ra-oo-fur-ra-heem.*	اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

144. We have certainly seen the turning of your face towards the heavens;	144. *Qad na-raa ta-qal-lu-ba waj-hi-ka fis-sa-mãã'.*	قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ
so surely We will make you turn (in prayer) towards a direction with which you will be pleased.	*Fa-la-nu-wal-li-yan-na-ka qib-la-tan tar-ḍaa-haa.*	فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا
So now turn your face towards the Masji-dil Haraam (The Sacred Mosque in Mecca),	*Fa-wal-li waj-ha-ka shat-ral-mas-ji-dil-ḥa-raam.*	فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
and wherever you (Muslims) be, turn your faces in its direction.	*Wa ḥai-ṣu maa kun-tum fa-wal-loo wu-joo-ha-kum shaṭ-rah.*	وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ
And indeed those who have been given the Book,	*Wa in-nal-la-zee-na oo-tul-ki-taa-ba*	وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
know that it is the truth from their *Rabb* (Creator & Sustainer),	*la-ya'-la-moo-na an-na-hul-ḥaq-qu mir-rab-bi-him.*	لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ
and Allah is not unaware of what they do	*Wa mal-laa-hu bi-ghaa-fi-lin 'am-maa ya'-ma-loon.*	وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

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QURAN MAJEED

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Part 2 — **Chapter 2 SA-YA-QOOL 2** — **Al-Ba-qa-rah 2** — سیقول — البقرة

English	Transliteration	Arabic
145. And even if you should bring all the proofs to those who have been given the Book, they would not follow your direction to prayer (Qibla)	145. *Wa la-in a-tai-tal-la-zee-na oo-tul-ki-taa-ba bi-kul-li aa-ya-tim-maa ta-bi-ʻoo qib-la-tak.*	وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوا قِبْلَتَكَ
and neither are you going to follow their *Qibla* —	*Wa māa an-ta bi-taa-bi-ʻin qib-la-ta-hum.*	وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
and nor they are going to follow each other *Qibla*.	*Wa maa baʻ-ḍu-hum bi-taa-bi-ʻin qib-la-ta baʻḍ.*	وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ
And if you follow their wishes	*Wa-la-i-nit-ta-baʻ-ta ah-wāā-a-hum-*	وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ
after the knowledge which has come to you,	*mim-baʻ-di maa jāā-a-ka mi-nal-ʻil-mi*	مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ
surely you shall then be among the wrong-doers.	*in-na-ka i-zal-la-mi-naẓ-ẓaa-li-meen.*	إِنَّكَ إِذًا لَّمِنَ الظّٰلِمِينَ ۝
146. They to whom We have given the Book, recognise him (through their scriptures)	146 *Al-la-zee-na aa-tai-naa-hu-mul-ki-taa-ba yaʻ-ri-foo-na-hoo*	الَّذِينَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُونَهُ
as (surely as) they recognise their own sons;	*ka-maa yaʻri-foo-na ab-nāā-a-hum.*	كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
and indeed a group among them does hide the truth knowingly.	*Wa in-na fa-ree-qam-min-hum la-yak-tu-moo-nal-ḥaq-qa wa hum yaʻ-la-moon.*	وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ۝

147. (This is) the Truth from your Rabb (Creator & Sustainer);	147. *Al-haq-qu mir-rab-bi-ka*	الْحَقُّ مِن رَّبِّكَ
so you must not be among those who doubt.	*fa lan la koo-nan-na mi-nal-mum-ta reen.*	فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۝
SECTION 18.	**RU-KOO' 18**	
148. There is a direction for every one (individual or group) towards which he turns,	148. *Wa li-kul-linw-wij-ha-tun hu-wa mu-wal-lee-haa*	وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا
so excel in good deeds.	*fas-ta-bi-qul-khai-raat.*	فَاسْتَبِقُوا الْخَيْرَاتِ
Wherever you be, Allah will bring you all together (on the Day of Judgment);	*Ai-na maa ta-koo-noo ya-ti bi-ku-mul-laa-hu ja-mee-'aa.*	أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا
surely Allah has power over all things.	*In-nal-laa-ha 'a-laa kul-li shai-in qa-deer.*	إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
149. And wherever you go, turn your face towards the Masji-dil-Haraam (The Sacred Mosque in Mecca).	149 *Wa min hai-su kha-raj-ta fa-wal-li waj-ha-ka shat-ral-mas-ji-dil-ha-raam.*	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
And surely, it is the real direction from your Rabb (Creator & Sustainer),	*Wa in-na-hoo lal-haq-qu mir-rab-bik.*	وَإِنَّهُ لَلْحَقُّ مِن رَّبِّكَ
and Allah is not unaware of what you do.	*Wa mal-laa-hu bi-ghaa-fi-lin 'am-maa ta'-ma-loon.*	وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝
150. And wherever you go, turn your face towards the Masji-dil-Haraam (The Sacred Mosque in Mecca);	150. *Wa min hai-su kha-raj-ta fa-wal-li waj-ha-ka shat-ral-mas-ji-dil-ha-raam.*	وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
and wherever you (Muslims) be,	*Wa hai-su maa kun-tum*	وَحَيْثُ مَا كُنتُمْ
turn your faces towards it	*fa-wal-loo wu-joo-ha-kum shat-ra-hoo*	فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ
so that there should not remain for the people any argument against you	*li-al-laa ya-koo-na lin-naa-si 'a-lai-kum huj-ja-tun*	لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

English	Transliteration	Arabic
except for those amongst them who did injustice to themselves —	*il-lal-la-zee-na za-la-moo min-hum.*	إلا الذين ظلموا منهم
therefore do not fear them but fear Me only —	*Fa-laa takh-shau-hum wakh-shau nee.*	فلا تخشوهم واخشوني
and that I may complete My favours upon you	*Wa li-u-tim-ma ni'-ma-tee 'a-lai-kum*	ولأتم نعمتي عليكم
and you may find right guidance,	*wa la-'al-la-kum tah-ta-doon.*	ولعلكم تهتدون ۝
151. just as We have sent for you a Messenger from amongst yourselves.	151. *Ka-maa ar-sal-naa fee-kum ra-soo-lam-min-kum*	كما أرسلنا فيكم رسولا منكم
He recites to you Our verses and purifies you,	*yat-loo 'a-lai-kum aa-yaa-ti-naa wa yu-zak-kee-kum*	يتلوا عليكم آيتنا ويزكيكم
and teaches you the Book and the Wisdom,	*wa yu-'al-li-mu-ku-mul-ki-taa-ba wal-hik-ma-ta*	ويعلمكم الكتب والحكمة
and teaches you what you know not.	*wa yu-'al-li-mu-kum-maa lam ta-koo-noo ta'-la-moon.*	ويعلمكم ما لم تكونوا تعلمون ۝
152. So remember Me and I will remember you,	152. *Faz-ku-roo-nee az-kur-kum*	فاذكروني أذكركم
and give thanks to Me and be not ungrateful.	*wash-ku-roo-lee wa laa tak-fu-roon.*	واشكروا لي ولا تكفرون ۝
SECTION 19.	RU-KOO' 19	
153. O believers! Seek help	153. *Yaa aiy-yu-hal-la-zee-na aa-ma-nus-ta-'ee-noo*	يأيها الذين آمنوا استعينوا
through perseverance and *Salaat* (prayers);	*bis-sab-ri was-sa-laah.*	بالصبر والصلوة
surely Allah is with the persevering.	*In-nal-laa-ha ma-'as-saa-bi-reen.*	إن الله مع الصبرين ۝
154. And say not of those who are slain in the way of Allah that they are dead.	154. *Wa laa ta-qoo-loo li-mai-yuq-ta-lu fee-sa-bee-lil-laa-hi am-waat.*	ولا تقولوا لمن يقتل في سبيل الله أموات
Nay, they are alive though you do not perceive.	*Bal ah-yaa-unw-wa-laa-kil-laa-tash-'u-roon.*	بل أحياء ولكن لا تشعرون ۝

English	Transliteration	Arabic
155. And of course We will try you with something of fear, and hunger	155. *Wa la nab-lu-wan-na-kum bi-shai-im-mi-nal-khau-fi wal-joo-'i*	وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ
and loss of wealth and lives, and fruits;	*wa naq-sim-mi-nal-am-waa-li wal-an-fu-si was-sa-ma-raat.*	وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ
and give glad tidings to those who persevere.	*Wa bash-shi-ris-saa-bi-reen.*	وَبَشِّرِ الصَّابِرِينَ ۝
156. Who, when an affliction befalls them,	156. *Al-la-zee-na i-zaa a-saa-bat-hum-mu-see-ba-tun*	الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ
they say: Surely, we are entirely Allah's and indeed to Him we are to return.	*qaa-loo in-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon.*	قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝
157. They are the ones on whom are blessings	157. *U-laa-i-ka 'a-lai-him sa-la-waa-tum-*	أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ
from their *Rabb* (Creator & Sustainer), and mercy—	*mir-rab-bi-him wa rah-mah.*	مِّن رَّبِّهِمْ وَرَحْمَةٌ
and those are the rightly-guided.	*Wa u-laa-i-ka hu-mul-muh-ta-doon.*	وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝
158. Verily, the (hills) Safaa and Marwah are among the beacons of Allah.	158. *In-nas-sa-faa wal-mar-wa-ta min sha-'aa-i-ril-laah.*	إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ
Therefore, whoever performs pilgrimage to the (Holy) House, or visits (for Umra)	*Fa-man haj-jal-bai-ta a-wi'-ta-ma-ra*	فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ
then it is no sin for him to go round between (Safaa & Marwah).	*fa-laa ju-naa-ha 'a-lai-hi aieen-yat-taw-wa-fa bi-hi-maa.*	فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا
And he who does good voluntarily,	*Wa man ta-taw-wa-'a khai-ran*	وَمَن تَطَوَّعَ خَيْرًا
then surely Allah is All-Appreciating, All-Knowing.	*fa-in-nal-laa-ha shaa-ki-run 'a-leem.*	فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ۝

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Part 2 Chapter 2 SA-YA-QOOL 2 Al-Ba-qa-rah 2 البقرة ٢ سيقول ٢

	English		Transliteration	Arabic
159.	Verily, those who conceal the evident signs and guidance which We have revealed,	159.	*In-nal-la-zee-na yak-tu-moo-na māa an-ẕal-naa mi-nal-baiee-yi-naa-ti wal-hu-daa*	اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى
	after We made that clear in the Book for men,		*mim-ba'-di maa baiee-yan-naa-hu lin-naa-si fil-ki-taa-bi*	مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ
	they are those whom Allah deprives of His blessings, and (they are) condemned by those who can condemn;		*u-lāā-i-ka yal-'a-nu-hu-mul-laa-hu wa yal-'a-nu-hu-mul-laa-'i-noon.*	اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَ يَلْعَنُهُمُ اللّٰعِنُوْنَ
160.	except those who repented and reformed (themselves), and laid open (the Truth);	160.	*Il-lal-la-zee-na taa-boo wa as-la-hoo wa baiee-ya-noo*	اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا
	these it is to whom I turn in mercy,		*fa-u-lāā-i-ka a-too-bu 'a-lai-him.*	فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ
	and I am the All-Relenting, the Most-Merciful.		*Wa a-nat-taw-waa-bur-ra-ḥeem.*	وَاَنَا التَّوَّابُ الرَّحِيْمُ
161.	Surely, those who disbelieved and died while they were still unbelievers,	161.	*In-nal-la-zee-na ka-fa-roo wa maa-too wa hum kuf-faa-run*	اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ
	these it is upon whom shall rest the curse of Allah and the angels,		*u-lāā-i-ka 'a-lai-him la'-na-tul-laa-hi wal-ma-lāā-i-ka-ti*	اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ
	and of all mankind;		*wan-naa-si aj-ma-'een.*	وَالنَّاسِ اَجْمَعِيْنَ

	English		Transliteration	Arabic
162.	Abiding for ever under it;	162	*Khaa-li-dee-na fee-haa.*	خٰلِدِيْنَ فِيْهَا
	the torment shall not be lightened for them		*Laa yu-khaf-fa-fu 'an-hu-mul-'a-zaa-bu*	لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
	and neither shall they be given respite.		*wa laa hum yun-za-roon.*	وَلَا هُمْ يُنْظَرُوْنَ ۝
163.	And God of you all (men) is One.	163	*Wa i-laa-hu-kum i-laa-hunw-waa-hid.*	وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
	no god is there but He the All-Compassionate, the Most-Merciful.		*Laa i-laa-ha il-laa hu-war-rah-maa-nur-ra-heem.*	لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝

SECTION 20 — RU-KOO' 20

	English		Transliteration	Arabic
164.	In the creation of the heavens and the earth,	164	*In-na fee khal-qis-sa-maa-waa-ti wal-ar-di,*	اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
	and (in) the variation of night and day,		*wakh-ti-laa-fil-lai-li wan-na-haa-ri*	وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
	and in the ships that sail the ocean carrying what benefits mankind,		*wal-ful-kil-la-tee taj-ree fil-bah-ri bi-maa yan-fa-'un-naa-sa*	وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
	and in the water which God sends down from the sky		*wa maa an-za-lal-laa-hu mi-nas-sa-maa-i mim-maa-in*	وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ
	and with it revives the earth after its death,		*fa-ah-yaa bi-hil-ar-da ba'-da mau-ti-haa*	فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا
	and scatters therein creatures of all kind,		*wa bas-sa fee-haa min kul-li daab-ba-tinw-*	وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ
	and in the shifting of winds,		*wa tas-ree-fir-ri-yaa-hi*	وَّتَصْرِيْفِ الرِّيٰحِ
	and in the clouds harnessed between the heaven and the earth,		*was-sa-haa-bil-mu-sakh-kha-ri bai-nas-sa-maa-i-wal-ar-di*	وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ
	(in all these) are indeed signs for a people who understand.		*la-aa-yaa-til-li-qau-mieen-ya'-qi-loon.*	لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝

165.	Yet among men there are some who hold as equals of God others besides Him;	165	*Wa mi-nan-naa-si maieen-yat-ta-khi-zu min doo-nil-laa-hi*	وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ
	they love them as one should love God.		*an-daa-daieen-yu-hib-boo-na-hum ka-hub-bil-laah.*	اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ
	But those who believe (in Allah) love Him (more than anything).		*Wal-la-zee-na aa-ma-nōo a-shad-du hub-bal-lil-laah.*	وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ
	And if they who have done injustice to themselves (i.e. the unbelievers), could only realise (now what they would realise) when they will see the chastisement,		*Wa lau ya-ral-la-zee-na za-la-mōo iz ya-rau-nal-'a-zaa-ba*	وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ
	that all power belongs to God,		*an-nal-quw-wa-ta lil-laa-hi ja-mee-'anw-*	اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا
	and that He is severe in punishing		*wa an-nal-laa-ha sha-dee-dul-'a-zaab.*	وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ۝
166	(And remember) when the leaders of the unbelievers shall dissociate themselves from those who followed them,	166.	*Iz ta-bar-ra-al-la-zee-nat-tu-bi-'oo mi-nal-la-zee-nat-ta-ba-'oo*	اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا
	and they face the chastisement,		*wa ra-a-wul-'a-zaa-ba*	وَرَاَوُا الْعَذَابَ
	and the ties that united them (in this life) shall break;		*wa ta-qat-ta-'at bi-hi-mul-as-baab.*	وَتَقَطَّعَتْ بِهِمُ الْاَسْبَابُ ۝
167.	And when the followers shall say: If only we could return (to the world) once again,	167.	*Wa qaa-lal-la-zee-nat-ta-ba-oo lau an-na la-naa kar-ra-tan*	وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّةً
	we would dissociate ourselves from them as they have dissociated themselves from us (today);		*fa-na-ta-bar-ra-a min-hum ka-maa ta-bar-ra-oo min-naa.*	فَنَتَبَرَّاَ مِنْهُمْ كَمَا تَبَرَّءُوْا مِنَّا
	thus shall Allah reveal to them their deeds as all regrets and shame:		*Ka-zaa-li-ka yu-ree-hi-mul-laa-hu a'-maa-la-hum ha-sa-raa-tin 'a-lai-him.*	كَذٰلِكَ يُرِيْهِمُ اللّٰهُ اَعْمَالَهُمْ حَسَرٰتٍ عَلَيْهِمْ
	and they are not ever going to get out of the Fire.		*Wa maa hum bi-khaa-ri-jee-na mi-nan-naar.*	وَمَا هُمْ بِخٰرِجِيْنَ مِنَ النَّارِ ۝

SECTION 21.	RU-KOO' 21.	
168. O mankind!	168. *Yāa-aiee-yu-han-naa-su*	يٰٓاَيُّهَا النَّاسُ
Eat what is wholesome and lawful in the earth,	*ku-loo mim-maa fil-ar-di ha-laa-lan taiee-yi-banw-*	كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا
and do not follow in the steps of the Satan.	*wa laa tat-ta-bi-'oo khu-tu-waa-tish-shai-taan.*	وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ
Surely, he is an open enemy to you.	*In-na-hoo la-kum 'a-duw-wum-mu-been.*	اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝
169. Indeed he incites you to evil and lewdness,	169. *In-na-maa ya'-mu-ru-kum bis-sōō-i wal-fah-shāā-i*	اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَاۤءِ
and to say against Allah what you do not know.	*wa an ta-qoo-loo 'a-lal-laa-hi maa laa ta'-la-moon.*	وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝
170. And when it is said to them: Follow what Allah has revealed;	170. *Wa i-zaa qee-la la-hu-mut-ta-bi-'oo māa an-za-lal-laa-hu*	وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ
they say: Nay, but we shall follow that on which we found our forefathers.	*qaa-loo bal-nat-ta-bi-'u maa al-fai-naa 'a-lai-hi aa-bāā-a-naa.*	قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَاۤءَنَا
What! even though their forefathers did not understand anything,	*A-wa-lau kaa-na aa-bāā-u-hum laa ya'-qi-loo-na shai-anw-*	اَوَلَوْ كَانَ اٰبَاۤؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا
nor followed the guidance	*wa laa yah-ta-doon.*	وَّلَا يَهْتَدُوْنَ ۝
171. And the example of those who disbelieve is that of him whom one calls and he (like an animal) hears nothing	171. *Wa ma-sa-lul-la-zee-na ka-fa-roo ka-ma-sa-lil-la-zee yan-'i-qu bi-maa laa yas-ma-'u*	وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ
but a mere call and a cry.	*il-laa du-'āā-anw-wa ni-dāā-aa.*	اِلَّا دُعَاۤءً وَّنِدَاۤءً
(They are) deaf, dumb and blind, and they do not understand.	*Sum-mum-buk-mun 'um-yun fa-hum laa ya'-qi-loon.*	صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Muhammad Adil
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حديث الشهر

شهد شهر صفر المنصرم عددا من الاحداث الهامة على درب مسيرة الامة .. وهى احداث سيكون لها اثر بعيد فى رسم معالم واضحة ومتميزة على هذا الدرب ، وباتجاه التقدم والتضامن والنصر .

ولقد كان أهم هذه الاحداث .. ذلك اللقاء الاخوى بين جلالة الملك خالد بن عبد العزيز وفخامة الرئيس انور السادات ، وما اسفر عنه من نتائج كبيرة تضمنها البيان المشترك الصادر عن المحادثات التى جرت خلال هذا اللقاء .. وكان ابرزها التركيز على الدعوة ، وتاكيد ضرورة التضامن كأساس من الاسس التى لا غنى عنها لتحقيق النصر .. وكذلك التاكيد مجددا على التمسك بجميع الحقوق العربية ، فى الاراضى المحتلة ، والمقدسات الاسلامية ، وحق الشعب الفلسطينى فى تقرير مصيره واسترداد أرضه ووطنه ، ورفض عودة الجمود الى القضية .

واذا كان مهبط الوحى ، وارض الكنانة ، لهما ذلك الدور التاريخى المعروف فى نصرة قضايا الامة .. فان ما اكده البيان من توثيق العلاقات الاخوية بين البلدين الشقيقين .. ياتى فى هذا الاطار الذى يؤكد ان قوة البلدين وتضامنهما ، ركيزة اساسية لكل عمل اسلامى وعربى .

★★★

وكان انعقاد المؤتمر العالمى الاول للاقتصاد الاسلامى فى مكة المكرمة ، هو الحدث الهام الآخر الذى شهده شهر صفر .. ولعل اهمية هذا المؤتمر ، الاول من نوعه ، هو تلك الشمولية العالمية التى تميز بها المؤتمر حين شارك فى ابحاثه مفكرون مسلمون ، ومتخصصون فى مجال الاقتصاد الاسلامى .. من مختلف انحاء العالم ، وشمول ابحاثه لمعظم القضايا التى تشغل العالم اليوم فى المجال الاقتصادى .

ولقد كان يمكن أن يكون هذا المؤتمر عاديا ، لو لم يكن العالم يقاسى اليوم اشد الكوارث والآلام من النظم الاقتصادية التى تسود دوله ومجتمعاته ، وتطحن الشعوب بذلك التضخم المذهل ، وبالمشاكل النقدية والتجارية التى هزت جميع الاركان ..

.. ومن هنا فان هذا المؤتمر الاقتصادى الاسلامى يمكن ان يكون المنطلق الذى يقدم الاسلام من خلاله .. العلاج الشافى لمشاكل العالم الاقتصادية .. ويضع حدا لذلك التخبط المرعب الذى تعيشه النظم الاقتصادية ويثبت للعالم صلاحية النظام الاقتصادى فى الاسلام ، لاصلاح شان العالم .. وانه هو الخلاص ، دون غيره ، لأنه تدبير رب العالمين الذى يسمو عن كل ما يمكن ان يضعه العقل البشرى القاصر العاجز .

★★★

وثمة حادث مؤلم شهده الشهر المنصرم ، هو استشهاد الرئيس النيجيرى الجنرال مرتضى الله محمد ، فى مؤامرة دبرتها القوى المعادية للامة الاسلامية .. وليصبح شهيد الاسلام الثالث فى نيجيريا ، بعد المرحومين ابو بكر تفاوه باليوا ، واحمدو بللو .

لقد قدم المسلمون فى نيجيريا ، حتى اليوم ، الكثير من التضحيات ، وسيكون النصر حليفهم ، باذن الله ، فى جهادهم لاعلاء كلمة الله فى القارة الافريقية .

★★★

.. وهكذا تواصل الامة الاسلامية والعربية جهادها وجهودها فى كل مجال ، تسعى لتاكيد تضامنها ، وتبذل كل جهد ممكن لرفع راية التوحيد .. والله ناصرها ، ما تمسكت بالكتاب والسنة ، وصدق جل جلاله « .. ان تنصروا الله ينصركم » .

● وَعَنْ جَابر وَأبى طلحة رضى اللّهعنهما أَنَّ رسُولَ اللّه صلَّى اللّه عليه وسلَّم قَالَ :

« مَا مِنْ مُسْلِم يَخْذُلُ امْرأً مُسلمًا فىمَوْضِعٍ تُنْتَهَكُ فيه حُرْمَتُه ويُنتقَصُ فيهِ مِنْ عِرْضِه إلاَّ خَذَلَهُ اللّه فِى مَوْطِنٍ يُحِبُّ فيهنُصْرَتَه ، ومَا من امرىءٍ ينصُرُ مُسلِمًا فى مَوْضع يُنتقَص فيه مِنْ عِرْضِه ويُنْتَهَكُ فيه منحُرْمَتِه إلاَّ نَصَرَهُ اللّه فِى مَوْطنٍ يُحِبُّ فيه نُصْرته » .

(رواه أبو داود)

لتي ينقلها مسلمون وعرب الى قلب المجتمع الاسلامي مغلفة باغلفة الحضارة العربية العصرية · وهذه السموم تركز بالدرجة الاولى على نظام الاسرة لتقويضه وهدم اهم الاركان في البناء الاسلامي لتسهل استباحته بعدئذ استباحة تامة · واذا كان لبعض من هؤلاء النقلة يعمل بوحي من ضميره او بدافع مخطط غريب فان لنا ان نتصدى لكل فكرة طارئة ونناقشها ونمحصها حتى يبقى الجوهر الاسلامي نقيا . وصافيا من كل الشوائب القديمة والحديثة على حد سواء

وللدعوة مجالها الهام داخل العالم الاسلامي حين تقلل من الخلافات بين بعض المذاهب والفرق الاسلامية التي تصل في بعض الاحيان الى جعل اصحاب الفرقة اصحاب دين اخر ان توحيد هذه المذاهب والتقريب بينها يسهل عملية صياغة المدرسة الاسلامية الجديدة على منهج القران الكريم والسنة المطهرة والاخوة الاسلامية الجامعة

وبالطبع فان منهج الدعوة الاسلامية لن تتصالح مع الحركات الهدامة التي تسللت الى الاسلام تحت ستار البهائية او القاديانية او غيرهما · فهذه الحركات نتاج الفكر الصهيوني الماسوني الذي يسعى للسيطرة على العالم كله ونهبه والتحكم فيه

اننا نامل ان نجد ادانا صاغية . تعي المقولة الالهية العظيمة « وجاهدوا في الله حق جهاده هو اجتباكم وماجعل عليكم في الدين من حرج ملة ابيكم ابراهيم هو سماكم المسلمين من قبل . وفي هذا ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس فاقيموا الصلاة واتوا الزكاة واعتصموا بالله هو مولاكم . فنعم المولى ونعم النصير » ·

فالجهاد هو الامر المستقيم الذي يحقق السعادة لنا وعلينا . ولاحدود لهذا الجهاد الذي يتجه الى امن الانسان وسعادته وتقدمه

مصر ـ حلمي محمد القاعود

سوق إسلامية مشتركة ونظام نقدي اسلامي

بقلم الشيخ
محمد صالح القزاز

انها لمناسبة عظيمة في تاريخنا الاسلامي المعاصر هذا الاجتماع المبارك في هذا البلد المقدس الامين . لدراسة قضية هامة تمثل ضرورة ملحة بالنسبة للمسلمين في مسيرة انطلاقتهم نحو افاق الرقي ونحو حياة افضل في ظل الاسلام وتحت راية القرآن الكريم · وان انعقاد هذا المؤتمر في مكة المكرمة يجسد في الواقع صورة مشرقة للرغبة الاكيدة التي ينطلق بها عالمنا الاسلامي اليوم نحو تحقيق (التضامن الاسلامي) بشكل عملي وفعال في شتى افاق الحياة وميادينها · وان ما يشهده عالمنا الاسلامي من قيام مؤسسات اسلامية عاملة في مجالات التنمية والاعلام والاقتصاد · وغيرها من المجالات تاكيد على ما حققته دعوة التضامن الاسلامي من رسوخ وشمول وامتداد يبشر بمستقبل اسلامي مزهر على هدى من كتاب الله وسنة رسوله المصطفى صلى الله عليه وسلم للرجوع بهذه الامة الى المنهج المحمدي الشريف ·

ياتي انعقاد هذا المؤتمر كمرحلة تاريخية حاسمة يبرز فيها العالم الاسلامي بمجموعه كقوة اقتصادية فعالة وثقل دولي بارز · يستطيع من خلال تماسك صفه واتحاد كلمته ترسيخ الوجود الاسلامي بنظامه الاقتصادي المكين وتشريعاته العادلة · تلك هي الدعوة الخيرة التي نادى بها الامام الشهيد فيصل بن عبد العزيز (طيب الله ثراه) ولعل الخطوة الجبارة التي خطاها فقيدنا الراحل ابان حركة العاشر من رمضان الظافرة وما احدثته من نتائج قلبت المفاهيم العتيقة التي ظل الاستعمار والصهيونية يرسخونها في اذهان الناس محاولين محو العقيدة والتوجيه الالهي الحكيم لنقتل في صدورهم شعلة الايمان لكن النتائج اكدت لهم بالتجربة والممارسة قدرة هذه الامة بعقيدتها على تسخير وتوجيه ما افاء به الله عليها من امكانات وقدرات لما فيه خيرها وتقدمها وانطلاقها وانتصارها ·

من هنا فاننا نرحب بانعقاد هذا المؤتمر الذي سيعمل على قيام نظام اقتصادي اسلامي · يوجه وفق شريعة القرآن ومبادئه وتعاليمه التي استطاعت ان تسير التاريخ البشري في خط مستقيم لا اعوجاج فيه ولا انحراف ·· وانه لمن المؤسف حقا اننا نجد من بيننا نحن المسلمين من يجهل ويتجاهل دقة التشريع الاسلامي وشموله ويلتمس الحلول في قوانين وانظمة وضعية فاشلة بالغة التعقيد وعميقة الاثار وفي حياتنا المعاصرة لذلك فان الواجب يدعونا اليوم الى المبادرة بوضع الخطوات التنفيذية لهذا النظام وتطبيقه في عالمنا الاسلامي ·

اننا نعتقد انه قد آن الاوان للتفكير في انشاء سوق اسلامية مشتركة تحقق اكتفاء ذاتيا بين الدول الاسلامية وتعمل على تسخير الموارد المادية والعلمية والبشرية للعالم الاسلامي في سبيل بناء النهضة الاقتصادية المرتقبة ·· وان قيام البنك الاسلامي للتنمية يمثل بلا شك خطوة حاسمة في هذا السبيل ومن الضروري تدعيم رسالة هذا البنك وتصعيد نشاطاته حتى يتحقق الغرض المرجو منه بشكل اعم واشمل مع الاستفادة من الابحاث والدراسات الاقتصادية ·

لا شك ان هناك العديد من القضايا الاسلامية التي تمثل مطالب ضرورية وملحة في مجال ابراز الاقتصاد الاسلامي في محتواه الكامل ومضمونه العملي والتطبيقي ···

وما هذه سوى بعض لمحات عاجلة لابراز تلك القضايا واكثرها اهمية ·· واننا لعلى ثقة بانكم سوف تعالجون بكل صدق واخلاص كل هذه القضايا بما فيه تقدم هذه الامة ونهوضها ·

الاربعينيات وخلال الحرب العالمية الثانية واصلت رحلتها على اساس من استدعاء روح الاصالة القديمة بكل ماتحمله من ولاء ديني ووطني وقومي ، ثم اعطت للتربية اهمية مطلقة واعطت للمدرس صلاحيات وكيل النيابة ومرتب الوزير ·· والآن فان اليابان تصعد نحو القمة العالمية بسرعة كبيرة تنافس العملاقين الكبيرين (روسيا وامريكا) محتفظة بقيمها وطابعها وشخصيتها ، وتتعامل مع جميع المعسكرات العالمية بمنطق الند والند المتفوق في معظم الاحيان

أما اليهود فقد اتجهوا بوحي التخطيط الصهيوني المنظم الى التفوق في مجالات العلوم والبحوث والادب ، وبرزوا في مجالات المعرفة على وجه العموم وبذا اتيحت لهم السيطرة على عصب الحياة في الولايات المتحدة والبلدان الاوربيه الغربيه والشرقيه على السواء وهاهم يؤثرون بشكل فعال في سياسه الدولتين العظميين وتحويلهما الى الاتجاه الذي يريدونه هم (مثلا هجرة اليهود السوفيات ـ مشكلة فلسطين ـ القلاقل السياسيه في عهد ديجول وبومبيدو · الخ)

ان اليهود اليوم يسيطرون على الاقتصاد العالمي بدرجة متعاظمة بالاضافه الى وسائل الاعلام صحافه واذاعه وندوات ومؤتمرات فضلا عن وجود الكثير من اساتذة اليهود ومفكريهم في الجامعات والمؤسسات العلمية والتعليميه المتعدده

ان الياباني او اليهودي ليس اكثر ذكاء او افضل عقلا من الانسان المسلم ولكنه اي الياباني او اليهودي وجد من يخطط له ، ويوجهه ويزرع في داخله قيما معينة وعقيدة معينها ، ليحقق اهدافا مرسومة في اطار من الاصرار والجدية ·· بينما الواقع الاسلامي تسوده الفوضى الفكرية بالاضافة الى اللامبالاة المتخلفة عن الفراغ العقائدي والروحي وان هتف الجميع بان الشرق هو البقية الحافظة والمحافظة على الروح والحياة الروحية · ان الحياة الروحية الاصيلة لاتترك من يحيون فيها على هامش الحياة والاحياء ولاتتركهم كما مهملا لاقيمة له ، برغم العبث الهائل والامكانات المدهشة بل ان هذه الروحية العقائدية تكون باعثا على الحركة في الاتجاه الصحيح نحو التقدم والنمو المطرد تجاه التفوق والقود فهل هذا الهتاف صحيح ·

لقد شهد العالم الاسلامي بعض التجارب التي كادت تنجح لولا المعوقات المنافية للعقيدة الايمانية والسلوك الاسلامي الصحيح ، فضلا عن مؤامرات الغزو المستمر من الخارج في صور متعددة

كان قيام الدولة الباكستانية الجديدة في اواخر الاربعينيات بوحي من افكار محمد اقبال وكفاح محمد علي جناح بدايه لتقديم نموذج عظيم للدولة الاسلاميه والمجتمع الاسلامي حين يشق طريقه الصحيح وسط الصعاب بايمان ويقين وقد سارت الباكستان قدما في هذا الطريق بيد ان سياده التسلط والديكتاتوريه والانانيه واللامبالاة بالاهداف الاسلاميه العظيمة قد حطمت الروح الاسلامية الوثابة في الدولة الفتيه ، وجعلت من القيم الممتازة مجرد صوره بدون جوهر حيث اتيحت الفرصة للغزو التخريبي من الداخل والخارج على حد سواء فتوقفت الحركة المطردة في الدولة الجديدة ثم سادها صراع سياسي مرير انتهى بتدخل دول اجنبيه مزقتها الى دولتين تعانيان مرارة الفشل وقسوة المحنة واحزان الفرقه ·

ان اي مسلم لابد ان يأسى على ماحدث هنالك ، ولكنه في الوقت نفسه لابد ان يمعن النظر في الاسباب التي ادت الى ذلك ثم الطريق الى تجاوز هذه الاسباب

لقد اجمع كثير من الباحثين والمفكرين على ضرورة بناء الانسان المسلم عقائديا وعلميا وسلوكيا ، فبدون العقيدة المتغلغلة في الاعماق ، والمعرفة النافعة والسلوك الرفيع لايمكن ان يوجد الانسان المسلم وبالتالي لايمكن ان يقوم المجتمع المسلم المنشود

واعتقد ان صورة المجتمع الاسلامي الاول ، الذي نحب ان نطلق عليه مدرسة النبوة الاولى خير دليل يقودنا الى مجتمع متميز ومتفوق · ان مدرسة النبوة الاولى حفلت بالكثير من النماذج العظيمة والنادرة التي اقامت دولة عمادها التقوى والعدل وانطلاقا من اليقين الاسلامي الراسخ لاغرو فهي مدرسة المعلم الاول محمد صلى الله عليه وسلم « **لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا** »

قد يسال بعض الناس هل من الممكن ان ننشيء او نعيد مدرسة النبوة الاولى ؟ الجواب دون تردد نعم ان الجنس والايمان اليقيني من الطليعة المؤمنة كفيل مع الصبر والمثابرة ان يستعيد العظمة الاسلامية في عصرنا الراهن داخل مجتمع اسلامي نموذجي تسوده العداله ويحركه اليقين ابتغاء وجه الله وحسب

وواجب الطليعة الاسلامية يتضح في ميدان الدعوة الاسلامية وهو ميدان فسيح ومتسع ويحتاج الى جهد دائم ومتواصل مدعوما بالخبرة والمعرفة والقدوة الحسنه ومن المؤسف ان هذا الميدان مازال يمتلئ بالكثيرين ممن لاخبرة لهم ولا معرفة صحيحة لديهم ، وليسوا قدوة حسنه يمكن احتذاؤها والتاسي بها ولعل هذا يرجع بالدرجة الاولى الى الاهمال الذي يبدو من بطرد كثير من الحكومات المختلفة في العالم الاسلامي الى هذا العمل الدعائي وترحيله الى ذيل قائمة الاهتمامات والمسئوليات في حين يحظى التبشير المسيحي مثلا باهتمام عظيم من جميع الدول الاوربية فضلا عن اقامه دولة كامله لهذا الغرض ، اعني الفاتيكان

واذا كنا نعتقد ان مجال الدعوة الاسلامية بالدرجة الاولى انما يتحقق بالدعوة داخل العالم الاسلامي ذاته ، وبين المسلمين انفسهم فان هذا يتطلب اهتماما ينقل الدعوة الى استراتيجية حضارية يعتمدها المجتمع الاسلامي لازدهاره ونموه المطرد ·

ان الدعوة في الداخل ضرورة قصوى تفرض نفسها لمواجهة سموم الغزو الفكري

متى يبلغ المجتمع الإسلامي هدفه الأسمى في التحرر والوحدة والرقي؟

للأستاذ/ حلمي القاعود

ان العالم الاسلامي اليوم في خضم حركته المضطرمه والطامحة ، يحتاج الى مزيد من الوقفات المتأملة في صبر ودأب ، لمتابعة حركته ومسيرته ، ثم التساؤل من ان لآخر : الى اين ؟ او بصورة اخرى : متى يبلغ المجتمع الاسلامي الكبير هدفه الاسمى في التحرر والوحدة والرقي ؟

ان الواقع الاليم الذى تعيشه معظم الدول الاسلامية يطرح علينا هذا السؤال ، وكثيرا من الاسئلة سواه ، وكلها تطمح الى حالة شامية تنهض بالمسلمين من كبوة العصور الماضية والتى تحول فيها المسلمون الى تابعين ومقودين بعد ان كانوا السادة والطليعة .

لن يفيد الاسى شيئا ، ولكن الوقفة الحازمة العازمة هى التى تسير بهذا المجتمع الغريق عبر بحر الظلمات الى سواطىء الامن والسلام والنور .

لقد غامت الحقيقة الاسلامية في اذهان كثير من المسلمين وتشوهت صورتها في عيونهم بفعل الاعاصير العاتية من الغزو الاستعمارى سياسيا واقتصاديا وفكريا بالاضافة الى ماتقوم به الصهيونية العالمية من تصدير كثير من النظريات السياسية والاقتصادية والثقافية الى العالم الاسلامي حيث تجد ارضا خصبة ومرتعا جيدا تمرح فيه دون مقاومة متكافئة وواعية . وقد يظن البعض — جهلا وقصورا — ان الغزو الخارجى يهدف الى نزح الثروات الاسلامية والسيطرة سياسيا فقط على المسلمين ، والواقع ان هذا الغزو يعتمد بالدرجة الاولى على تحطيم كل المقومات الاسلاميـة الانسانية التى تربط الانسان المسلم بقيم سريعة ومضيئة تمنحـه السعـادة والطمأنينة .. ثم يعمد الغزاة الى تعمير الوجدانات المفرغة بقيم وثنية معتمة ، تحض على التصارع والفوضى والطغيان . انها عملية سحق للانسان المتدين في العالم الاسلامي بصورة بشعة تحقق للغزاة اهدافهم العدوانية ، خاصة بعد ان نجحوا في تصفية الشرائع السماوية من جوهرها الاساسى وحولوها الى طقوس وشعائر لاحس فيها ولاشعور . لقد تخلى الاوربيون عن الاصول العليا للاديان وتحولوا الى وثنيين عصريين ومن ثم يمكننا ان نفسر قيام هذه الحروب العالمية والمحلية في شراسة تهلك الزرع والنسل ، ولاتبقى ولاتذر .

ان الضحية دائما هو الانسان المسلم ، فهو بالدرجة الاولى يدفع ثمن الحروب ويكون وقودها الرهيب فلاهو استطاع ان يحتفظ بذاته بعيدا عن الاطماع والجحيم ، ولاهو بقادر على مشاركة ارباب القوة والجبروت في هذا العالم رغم ملكيته لمعظـم الثـروات العالمية وقدرته الهائلة على الاستهلاك .

والذى ينظر الى واقع هذا الانسان المسلم المعاصر ، يجد شبه اصرار على ان يظل تابعا ، وبطىء الخطى للغاية ، ومرتبـكا بالاشجان والمحن .

ولا نستطيع ان نرى سببا رئيسيا لهذا الوضع المؤسف والحزين سوى ان الانسان المسلم المعـاصر قد افـرغ من الايمـان الصحيح ، وانتابه كسل العصور المظلمة ، فاستسلم للهوان والتبعية ، وترك الفرصة للطاغوت الخارجى والداخلى ليكسر الاشياء البراقة والمتوهجـة والمشعـة في وجدانـه فانطفأت بذلك شعلة الكفاح والجهاد والسير قدما للامام (ماترك قوم الجهاد قط ، الا ذلوا) .

ان نظرة الى السلف الصالح وماقعلوا ترينا الى اى حد كان هؤلاء الاجداد طليعة خيرة قوية الاندفاع باليقين سخية العطاء بالبذل والتضحية والجهـاد .. ماتـركوا الجهاد قط .. الجهاد المتعدد الجوانب في الايمان والنفس والفكر والعمل والفتح والدفاع .. هذا البطل المقدام ، عقبة بن نافع ، يتحرك من القيروان حتى شاطىء المحيط الاطلسى فاتحا وداعيا باسم الله ولله ، ويقف على شاطىء المحيط مقحما فرسه في الماء ، ويقول في رهبة وجـلال وتواضع لله :

(يارب لولا هذا البحر المحيط لمضيت في البلاد مدافعا عن دينك مقاتلا من كفر بك وعبد سواك) ..

وقال اليهود لنبى الله موسى عليه السلام **(اذهب انت وربك فقاتلا ، إنا هاهنا قاعدون)** بالطبع كان الفارق عظيما بين الطليعة المسلمة والطليعة اليهودية الخائفة الوجلة المستخزية ، فهل اصبح العكس هو الصحيح في عصرنا المشحون .

ان استعادة الحقائق لوضعها الطبيعى لاياتى بالقوة المادية فقط . وقد راينا كثيرا من الوقائع التى انهزمت فيها القوة المادية من القوة الروحية ولعل ابرزها هزيمة الجيوش العربية في عام ١٩٦٧ امام قوة اسرائيل . ان الاسلام الحنيف يحث على امتلاك القوة المادية في اطار الايمان بالله عن يقين والدفاع عن دين الله في يقين

(واعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم واخرين من دونهم لاتعلمونهم الله يعلمهم)

يورد الاستاذ وحيد الدين خان — المفكر الاسلامي المعروف — نموذجين معاصرين للنمو القومى حضاريا على اساس بناء الانسان وتنمية الايمان داخله بعقيدة ما . النموذج الاول اليابان والنموذج الثانـى « اليهود » . لقد تحركت اليابان نحو اقامة نهضتها الحديثة بعد وقت كبير من بدء النهضة في مصر . ولكن النهضة في مصر تعثرت بينما كانت اليابان تتحرك بخطى واسعة ، وبعد ان دمرت الحرب اليابان في

جابر ، اخرجه الائمة مسلم ، وأبوداود والنسائي ، واحمد وابن ماجه وغيرهم من طريق جعفر بن محمد بن علي بن الحسين عن أبيه عن جابر بألفاظ مختلفة منها للامام احمد عن يحيى القطان عن جعفر بن محمد بهذا السند « ان رسول الله صلى الله عليه وسلم كان يقول في خطبته بعد التشهد « إن أحسن الحديث كتاب الله ، وأحسن الهدى هدى محمد » قال يحيى — يعني القطان — ولا أعلمه إلا قال « وشر الأمور محدثاتها » الحديث وفي لفظ لمسلم من طريق عبدالوهاب الثقفي عن جعفر بن محمد في أثناء حديث قال فيه « ويقول اما بعد ، ان خير الحديث كتاب الله ، وخير الهدى هدى محمد وشر الامور محدثاتها ، وكل بدعة ضلاله » الحديث"١٥"

أقول ومراد الحافظ بحديث عبدالوهاب الثقفي مارواه الامام مسلم في صحيحه قال حدثني محمد بن مثنى « قال » حدثنا عبدالوهاب بن عبدالمجيد — وهو الثقفي — عن جعفر بن محمد عن ابيه عن جابر بن عبدالله قال « كان رسول الله صلى الله عليه وسلم اذا خطب احمرت عيناه وعلا صوته ، واشتد غضبه كانه منذر جيش ويقول صبحكم مساكم ، ويقول بعثت أنا والساعة كهاتين ، ويقرن بين اصبعيه السبابة والوسطى ويقول اما بعد ، فان خير الحديث كتاب الله ، وخير الهدى هدى محمد صلى صلى الله عليه وسلم ، وشر الامور محدثاتها ، وكل بدعة ضلالة ثم يقول انا اولى بكل مؤمن من نفسه ، من ترك مالا فلأهله ، ومن ترك دينا أو ضياعا فالي ، وعلي » تم ذكر مسلم بعض المتابعات"١٦" بمثل لفظ هذا الحديث والضياع — بفتح الضاد — الأولاد والعيال .

وهذان الحديثان الصحيحان يدلان دلالة واضحة على ان أحسن الكلام هو كلام الله واحسن الهدى هو هدى نبينا محمد صلى الله عليه وسلم وهدى النبي شامل لهدى القرآن وهو السنة كما يدلان على حجية السنة كما ان القرآن الكريم حجة بالاجماع .

٦ — روى الشيخان في صحيحهما بسندهما عن أبي هريرة رضي الله عنه ، عن النبي صلى الله عليه وسلم قال « دعوني ماتركتكم ، انما أهلك من كان قبلكم كثرة سؤالهم ، واختلافهم على انبيائهم ، فان نهيتكم عن شيء فاجتنبوه ، واذا أمرتكم بأمر فأتوا منه ما استطعتم »"١٧" فقوله صلى الله عليه وسلم فاذا نهيتكم ... » يشمل كل نهي سواء أكان في قرآن أم في سنة وقوله « واذا امرتكم ... » شامل لكل أمر سواء أكان في قرآن أم في سنة ، ومن ثم كانت السنة حجة في أوامرها ونواهيها كما أن القرآن الكريم حجة في أوامره ونواهيه وقد بقيت أحاديث اخرى في الحض على التمسك بالسنن والأحاديث فالى المقال الآتي إن شاء الله .

د. محمد بن محمد ابوشهبه

من أقوال الرسول صلى الله عليه وسلم

● عَن أبي موسى الأشعَرِي — رَضِي اللّه عَنه :

(أنّ رَجُلاً أعْرابيًا أتى النبى صلّى الله علَيه وسلّم فقَالَ : يَا رسُولَ اللّه ! الرجُل يُقاتلُ لِلْمَغْنَم ، والرَّجلُ يُقاتلُ لِيُذْكَرَ ، والرَّجُلُ يُقاتِلُ لِيُرَى مَكَانُه فَمَنْ فِي سَبِيل اللّه ؟ فَقَالَ رَسُولُ اللّه صَلّى اللّه عليهوسلّم : مَنْ قَاتَلَ لِتكُونَ كَلِمَةُ اللّه أعْلَى فَهُو فِى سَبِيلِ اللّه .

(رواه مسلم)

● وَعَنْهُ رضى الله عنه قَالَ : قَالَ رسُول الله صلى الله عليه وسلّم :

« مَنْ أعَانَ عَلَى قَتْل مؤمنٍ بشَطْرِ كَلمةٍ لَقِىَ اللّه مكْتُوبًا بَيْنَ عيْنَيْه : « آيِسٌ مِنْ رَحْمَةِ اللّه » .

(رواه ابن ماجه)

الاعتقاديات ، والأعمال واجبة أو مندوبة ، « الراشدين » اسم فاعل من رشد يرشد – من باب فرح يفرح – ورشد يرشد – من باب نصر – رشدا ، ورشدا ، ورشادا ، والرشد ضد الغي والرشد · الاستقامة على الدين ، والالتزام بتكاليفه ·

« المهديين » يقال · هداه يهديه فهو مدى ، والله هاديه ، والمهدى هو الذى هداه الله ، واوصله الى الحق ، ووفقه الى الدوام عليه ·

« وان عبدا حبشيا » يعنى وان كان عبدا حبشيا ، فحذفت « كان » وهى مرادة فى الكلام ·

« وعضوا عليها بالنواجذ » جمع ناجد وهى الأضراس التى بعد الناب ، وهذا مثل لشدة الاستمساك بالامر ، والحرص عليه ، لأن العض بالنواجذ يلزم منه العض بجميع الأسنان ·

« وإياكم ومحدثات الامور » المحدثات جمع محدثة ، وهى البدعة ، وهى ما ليس لها اصل ودليل فى الشرع من كتاب ، أو سنة ، أو اجماع ، أو قياس ·

« وكل بدعة ضلالة » وحق للبدعة أن تكون ضلاله ، لأن ما ليس مشروعا يعتبر ضلالة ، وليس بعد الحق المشروع إلا الضلالة ، ونعوذ بالله من الضلالة واتباعها والعمل بها وفى الحديث الصحيح المتفق عليه عن عائشة رضى الله عنها قالت قال رسول الله صلى الله عليه وسلم « من احدث فى امرنا هذا ما ليس منه فهو رد » وفى رواية لمسلم « من عمل عملا ليس عليه أمرنا فهو رد »"١١" يعنى فهو مردود عليه غير مقبول لمخالفته لسنة رسوله وشرعه ··

والحديث نص صريح فى وجوب اتباع سنة رسول الله صلى الله عليه وسلم ، وسنة الخلفاء الراشدين المهديين من بعد ، وهم السادة الأماثل ابوبكر ، وعمر ، وعثمان ، وعلى رضوان الله عليهم أجمعين والسنة هنا كما قلت يراد بها الطريقة والهدى فتشمل العقائد ، والعبادات ، والمعاملات والأخلاق ، والآداب ونحوها ، والسنة على هذا شاملة لما جاء فى القرآن الكريم ولما جاء فى السنن والأحاديث عن النبى صلى الله عليه وسلم ، وعن الخلفاء الراشدين المهديين ، وهذا يدل على حجية السنة ، لأن النبى لا يأمر بالتمسك بأمر لا يكون حجة ·

٤ – روى الحاكم فى مستدركه بسنده عن ابن عباس – رضى الله عنهما – أن النبى صلى الله عليه وسلم خطب فى حجة الوداع فقال « ان الشيطان قد يئس أن يعبد بأرضكم ، ولكن رضى أن يطاع فيما سوى ذلك مما تحقرون من أمركم ، فاحذروا ، انى تركت فيكم ما ان اعتصمتم به فلن تضلوا أبدا كتاب الله وسنة نبيه »"١٢" ، واسناده حسن وهذا الحديث قد روى آخره الامام الجليل مالك فى كتابه « الموطأ » حيث قال بلغنى ان رسول الله صلى الله عليه وسلم قال « تركت فيكم أمرين ، لن تضلوا ما تمسكتم بهما كتاب الله وسنة رسوله »"١٣" وبلاغات الامام مالك وان كانت من قبيل المنقطعات أو المعضلات إلا أن للحديث شاهدا يشهد له وهو حديث ابن عباس السابق ، فيتقوى به والحديث نص صريح فى ان لا فلاح للمسلمين ، ولا عزة ، ولا سلطان إلا اذا اعتصموا بكتاب الله ، وبسنة رسوله صلى الله عليه وسلم ، ففيه نص صريح على الاعتصام بالسنة ، كالاعتصام بالقرآن ، والقرآن حجة بالاجماع ، فالسنة حجة كذلك ، ولو لم تكن حجة لما أمر الله بالاعتصام بها ، وهل يجوز فى الشرع أو فى العقل أن يأمر الله بالتمسك بشىء لا حجة فيه ·

٥ – روى البخارى فى صحيحه بسنده عن عبدالله بن مسعود – رضى الله عنه قال « ان أحسن الحديث كتاب الله تعالى ، وأحسن الهدى هدى محمد صلى الله عليه وسلم ، وشر الامور محدثاتها ، وان ما توعدون لآت ، وما أنتم بمعجزين »"١٤" ·

وهذا لا يقوله ابن مسعود من عند نفسه ، وهو محمول على أنه سمعه من النبى صلى الله عليه وسلم والهدى – بفتح الهاء وسكون الدال – الطريقة والسيرة فهو يشمل الامور الاعتقادية ، والعبادات والمعاملات والاخلاق قولا وعملا ·

ويدل على أن له حكم المرفوع الى النبى صلى الله عليه وسلم ما قاله الحافظ ابن حجر ان بعضه ورد مرفوعا من طريق الأحوص عن ابن مسعود عن النبى صلى الله عليه وسلم ، اخرجه اصحاب السنن ·

وجاء اكثره مرفوعا عن حديث

أو بسكونها — ما وجدته ملقى على الأرض من غير أن تعرف له صاحبا ، واللقطة بالنسبة الى المسلم حكمها كذلك ، وانما خص المعاهد لما يظنه بعض من لا يعلم من أن لقطته حلال ، ولا تعرف"٢" ، وهذا يدل على عظمة الاسلام ، وسمو تشريعاته ، واحترامه لحرمة الأموال ، ولو كانت لغير مسلم ، مادام ليس محاربا ، فانظر أيها القارىء العاقل المتبصر الفرق ما بين تشريع الاسلام ، وبين مزاعم اليهود الكاذبة « ليس علينا في الأميين سبيل »"٣" ومرادهم ليس علينا حرج ولا إثم في أكل مال الأميين وهم العرب ، وذلك لأنهم يستحلون ظلم من خالف دينهم وزادوا في التبجح فزعموا أن هذا تشريع من الله ، فلا عجب أن أكذبهم الله بقوله « ويقولون على الله الكذب وهم يعلمون »"٤" .

والقرى ما يقدم للضيف النازل من نزل وطعام ، وهذا التشريع الاسلامي من أعظم أنواع التكافل الاجتماعي في الاسلام ، وتظهر عظمة هذا التشريع أكثر في البلاد والقرى والبوادي التي ليس فيها فنادق ، ولا طعام يباع ، وهذا الذي شرعه الاسلام منذ أربعة عشر قرنا لم تصل اليه دول الحضارة المعاصرة اليوم على كثرة مالها ، وعتاها .

وروى لفظ « يعقبهم » بروايتين التخفيف ، والتشديد من المعاقبة أي يأخذ من أموالهم بقدر قراه ، وما يحفظ عليه حياته ، ويبلغه مقصده"٥" .

وقد دل هذا الحديث وما في معناه على معجزة للنبي صلى الله عليه وسلم حيث أخبر بمغيب فوقع كما قال ، فقط ظهرت فئة في القديم ، والحديث تدعو الى هذه الدعوة الخبيثة ، وهي الاكتفاء بالقرآن عن الأحاديث والسنن وغرضهم هدم نصف الدين أو إن شئت فقل : هدم الدين كله لأنه اذا أهملت السنة فيؤدي ذلك — ولا ريب — الى استعجام معظم القرآن على الأمة وعدم معرفة المراد منه ، واذا أهملت السنن ، واستعجم القرآن فقل على الاسلام العفاء !!!

٢ — روى الترمذي في جامعه بسنده عن المقدام بن معد يكرب — رضي الله عنه — قال « قال رسول الله صلى الله عليه وسلم ألا هل عسى رجل يبلغه الحديث عني ، هو متكىء على أريكته ، فيقول بيننا وبينكم كتاب الله ، فما وجدنا فيه حلالا استحللناه ، وما وجدنا فيه حراما حرمناه ، وان ما حرم رسول الله كما حرم الله » قال الترمذي هذا حديث حسن ، وقد جاء في روايته هذه الزيادة « وان ما حرم رسول الله صلى الله عليه وسلم كما حرم الله » وبالمثل نقول « وان ما أحل رسول الله مثل ما أحل الله ، والحديث بروايتيه التي تكمل كل منهما الأخرى نص صريح في حجية سنة رسول الله صلى الله عليه وسلم .

٣ — روى الامام أبو داود في سننه بسنده عن عبدالرحمن بن عمرو السلمي وحجر بن حجر قالا « أتينا العرباض بن سارية رضي الله عنه ، وهو ممن نزل فيه « ولا على الذين اذا ما أتوك لتحملهم قلت لا أجد ما أحملكم عليه »"٦" فسلمنا ، وقلنا أتيناك زائرين ، وعائدين ومقتبسين ، فقال العرباض : صلى بنا رسول الله صلى الله عليه وسلم ذات يوم ، ثم أقبل علينا بوجهه فوعظنا موعظة بليغة ، ذرفت منها العيون ووجلت منها القلوب ، فقال رجل يا رسول الله ، كأن هذه موعظة مودع فماذا تعهد إلينا ، فقال « أوصيكم بتقوى الله والسمع والطاعة ، فانه من يعش منكم بعدي فسيرى اختلافا كثيرا ، فعليكم بسنتي ، وسنة الخلفاء الراشدين المهديين ، تمسكوا بها وعضوا عليها بالنواجذ ، وإياكم ومحدثات الأمور ، فان كل محدثة بدعة ، وكل بدعة ضلالة »"٧" .

والحديث أخرجه الترمذي أيضا في جامعه"٨" ، ولم يذكر الصلاة ، وفي آخره تقديم وتأخير واسناده صحيح ، وأخرجه الامام أحمد في المسند"٩" ، وابن ماجه في مقدمة السنن باب اتباع سنة رسول الله صلى الله عليه وسلم"١٠" .

معنى « ذرفت » اي جرى دمعها ، و « وجلت » يقال وجل القلب يوجل من باب سمع يستمع اذا خاف وفزع ، والوجل الخوف والفزع « كأنها موعظة مودع » أي مفارق للدنيا ، وقد فهموا ذلك من الموعظة ، ومن القرائن والأحوال « فبماذا تعهد الينا » أي توصينا ، يقال عهد اليه بكذا يعهد ، اذا أوصى اليه « عليكم بسنتي » المراد بالسنة الطريقة المشروعة في الدين فتشمل

● الحلقة الرابعة ●

السنن والأحاديث

جهل و حماقة و الحاد فى الدين

بقلم الأستاذ :
محمد بن محمد ابو شهبة

الدليل على حجية السنن من الاحاديث :

لقد دلت الأحاديث الصحاح والحسان على حجية ما ثبت عن رسول الله صلى الله عليه وسلم من السنن والأحاديث وان ما شرعه رسول الله صلى الله عليه وسلم مثل ما شرعه الله تبارك وتعالى وإليكم بعضا من ذلك

١ ــ الحديث الذى رواه ابو داود فى سننه بسنده عن المقدام بن معديكرب ان رسول الله صلى الله عليه وسلم قال « الا انى أوتيت الكتاب ومثله معه ، الا يوشك رجل شبعان ، متكىء على اريكته يقول عليكم بالقران فما وجدتم فيه من حلال فأحلوه ، وما وجدتم فيه من حرام فحرموه ، الا لا يحل لكم الحمار الأهلى ، ولا كل ذى ناب من السباع ، ولا لقطة معاهد ، إلا أن يستغنى عنها صاحبها ، ومن نزل بقوم فعليهم أن يقروه ، فان لم يقروه فعليه أن يعقبهم بمثل قراه »"١"

قال الامام الجليل الخطابى رحمه الله ــ قوله « أوتيت الكتاب ، ومثله معه يحتمل وجهين من التأويل » .

أحدهما : انه أوتى من الوحى الباطن غير المتلو ، مثل ما اعطى من الظاهر المتلو ..

والثانى انه اوتى الكتاب وحياً يتلى ، واوتى من البيان مثله اى اذن له أن يبين ما فى الكتاب فيعم ويخص ، ويزيد عليه ، ويشرع ما ليس فى الكتاب ، فيكون فى وجوب العمل به ، ولزوم قبوله كالظاهر المتلو من القران

وقوله ــ صلى الله عليه وسلم « يوشك رجل شبعان على اريكته يقول « عليكم بهذا القرآن » فانه صلى الله عليه وسلم يحذر بهذا القول من مخالفة السنن التى سنها هو مما ليس فى القرآن له دكر وانما أراد بقوله « على اريكته » انه من اهل الترف والدعة الذين لزموا البيوت ، ولم يطلبوا العلم من مظانه . والأريكة السرير فى الحجلة والمراد بالحجلة الخيمة التى تزين بالستائر والبسط ومثل الحجلة الحجرة المزينة بذلك وقيل . هى كل ما اتكىء عليه من سرير أو غيره .

والمراد بالمعاهد من كان بينه وبين المسلمين عهد وموادعة ومهادنة ، فلا يجوز ان تتملك لقطته لأنه معصوم المال ، يجرح حكمه مجرى حكم الذمى .

واللقطة ــ بضم اللام وفتح القاف

قريب من الغار فما ان يشتد
ىلام وتذهب ساعة بعد
شاء ، حتى يحلب فهما من
مياه . ويذهب باللبن حيث
بد المهاجران الكريمان فيشربان
، مايشاءان فاذا كان الغلس
ق عامر بن فهيرد بغنمه ويسير
احيث سار عبد اه بن ابى بكر

ىاب الشجاع الذكي الفطن الذى
، عينا للمهاجرين الكريمين على
ش وبذلك كان يعفى على اثار
ام عبد الله من ابى بكر فلا

لن احد اليه ولايستدل باثارد
النبى صلى اه عليه وسلم
ىاحبه الصديق رضى اله عنه .

انى اقترح على المسلمين حكاما
حكومين ورؤساءومرؤوسين . ان
تفيدوا من هذا التدبير الحكيم.

ا. التخطيط السليم الذى دبرد
كمه سيدنا رسول الله صلى الله
ه وسلم . وصاحبه المؤمن
م التقى سيدنا ابو بكر
ديق رضى الله عنه فيما يكون
شئون حياتهم فى السلم
حرب والسياسة . والقيادة .

ىاهدات . وفى امور دنياهم
ايشهم من زراعة . وصناعة .

ىارة . وتعبيد طرق . واقامه
ور . ولاسيما وزراء التخطيط
عالم الاسلامي والعربي وصدق
« لقد كان لكم فى رسول الله
وة حسنة لمن كان يرجو الله .
يوم الاخر . وذكرا لله كثيرا

وحدة الصف .. هى الطريق الوحيد لتحقيق آمال وأهداف الأمة العربية

الرياض ـ اكد صاحب السمو الملكي الامير فهد بن عبد العزيز ولي العهد ونائب رئيس مجلس الوزراء ان وحدة الصف العربي هي الطريق الوحيد لتحقيق آمال واهداف الامة العربية التى تتناسب مع امكانياتها وحضارتها .

وقال سموه في لقاء مع اعضاء وفود الجمعية العمومية للاتحاد العربي لكرة الطاولة :

ان المملكة تعتبر نفسها شقيقة لكل الدول العربية بدون استثناء . وهى على استعداد لتقديم جميع المساعدات فى شتى المجالات .

واضاف سمو ولى العهد ان المملكة عندما تقدم دعما لاى دولة شقيقة فانها تعتبر ذلك واجبا لا تنتظر الشكر عليه . فهذا واجبنا ولا نسعى للاعلان عنه

مهمة عاجلة

واضاف سمو ولى العهد يقول انه امام الامة العربية مهمة عاجلة هى استغلال امكانياتها وعليها الاهتمام بالتكامل الاقتصادي العربي وعلى الدول العربية ان تدعم الصناعات القائمة فى بعض البلاد العربية .

واضاف سموه : ان العرب اصحاب حضارة عرفها العالم . وكانت الحضارة العربية قد شعاعها الى كل العالم . والان نجد من بين البارزين عالميا علماء عرب وهذا يدل على ان لدينا العقول العربية المفكرة لكنها تحتاج فقط الى ابراز وتجميع طاقاتها فى عمل مشترك لصالح الامة العربية .

المؤامرات

وقال صاحب السمو الملكى الامير فهد بن عبد العزيز : علينا ان نحذر من دسائس ومؤامرات الاعداء الذين يعملون الى الفرقة مهما حاولوا ارتداء ثوب الصديق لانهم لا يريدون وحدة الصف العربي .. فهى فى غير مصلحتهم وخطر عليهم .

واضاف سموه . انه ليس من مصلحتنا ان نعادى الشرق او الغرب وعلينا التمسك بعقيدتنا ومبادئنا الاسلامية التى خصنا الله بها ولا نبحث عن اية مبادىء مستوردة . كما ان علينا ان نعتمد على انفسنا فى بناء نهضتنا ومشاريعنا . ونحن ولله الحمد منطقة غنية بالامكانيات .

الكيان الصهيوني لن يقف امام حركة التاريخ

واكد سموه ان الكيان الصهيوني المصطنع لن يستطيع ان يكتب له الحياة .. وانه لن يقف الكيان الصهيونى امام حركة التاريخ التى تؤكد ان الامة العربية هى الاصل والاساس بامكانياتها البشرية والطبيعية التى حباها بها الله وعلينا التمسك بعقيدتنا فهى الاساس فى تحقيق النصر للقضايانا العادلة.

واضاف سموه قائلا : الحمد لله .. لقد تغيرت صورة العرب امام العالم بتضامننا الذى برز فى حرب رمضان المظفرة ونحن نجد الان ان صورة الامة العربية فى العالم اصبحت اقوى منها فى اى وقت مضى وعلينا ان نواصل المسيرة حتى تتحقق اهدافنا .

المشاكل العربية

واكد سموه ان المشاكل الموجودة فى الساحة العربية هى مشاكل يمكن حلها ببساطة وبمجرد التقاء الملوك والرؤساء العرب فى مناقشة . فانه لا فرق بين عربى وآخر .. وما عند هذا البلد من امكانيات هو لخيرة لكل بلد عربى .

صلى الله عليه وسلم عليه، واطاع طيبة بذلك نفسه • فكان اول فدائى شاب فى الاسلام فقد وفى رسول الله صلى الله عليه وسلم بنفسه ونام على فراشه ، وهو على قيد اذرع من سيوف المشركين ورماحهم •

وكان هذا التدبير المحكم الذى اشار به النبى على على مما لبس الامر على المشركين المتربصين للنبى صلى الله عليه وسلم فكانوا إذا نظروا من خلل الباب "٦" وجدوا النائم فيظنونه النبى بينما هو الفتى الشجاع على !!!

رابطة العالم الاسلامى ـ محرم

٤ ـ ومن احكام التدبير فى الهجرة ان النبى صلى الله عليه وسلم بعد ما اخبر الصديق بالاذن له بالهجرة، واعداد العدة لها رجع الى بيته وامر عليا بما امره به من ان ينام على فراشه، ويتسجى ببرده ففعل

وفى هجعة من الليل خرج رسول الله صلى الله عليه وسلم على المشركين الواقفين له على الباب والقاصدين شرا، وقد احد الله على ابصارهم فلم يبصروا به • وعلى اذانهم فلم يسمعوا له حسا • وقد

اخذ كفا من تراب، فصار ينثر منها على رؤوسهم زياده فى النكاية بهم وهو يتلو قول الله تبارك وتعالى « وجعلنا من بين ايديهم سدا ، ومن خلفهم سدا ، فاغشيناهم فهم لايبصرون » "٧".

وذهب رسول الله صلى الله عليه وسلم من فوره الى بيت الصديق رضى الله عنه وكان الصديق يترقب وصول النبى فى اية ساعة من الليل بعد ان اتفقا على الصحبة فى الهجرة واعدا للسفر عدته •

فلما وصل النبى فى جنح الليل البهيم خرج هو وصاحبه من خوخة فى ظهر بيت ابى بكر حتى لايراهما احد زيادة فى الكتمان والاستخفاء

ثم سلكا طريقا غير معهوده ، فذهبا الى الجنوب بدلا من الذهاب الى الشمال ولو انهما سلكا الطريق المعهوده لكان اللحاق بهما فى الطريق امرا مؤكدا اوغالبا فلذلك توجها الى الجنوب حيث يوجد « غار ثور » "٨" وكان ذلك ـ كما قال ابن اسحاق ـ لهلال ربيع الاول، وقيل فى اواخر صفر من هذا العام

نظر الى البيت ودعاء

ولما خرج رسول الله صلى الله عليه وسلم من مكة وبلغ الحزوره "٩" توجه الى البيت وقال « والله انك لاحب ارض الله الى الله ، وانك لاحب ارض الله الى، ولولا ان اهلك اخرجونى منك ماخرجت »

رواه الامام احمد فى سنده، والترمذى فى جامعه وقال: صحيح :

ثم توجه الى الله بهذا الدعاء « الحمد لله الذى خلقنى ولم اك شيئا اللهم اعنى على هول الدنيا ، وبوائق الدهر، ومصائب الليالى والايام اللهم اصحبنى فى سفرى، واخلفنى فى اهلى وبارك لى فيما رزقتنى ولك فذللنى ، وعلى صالح خلقى فقونى، واليك ربى فحببنى والى الناس فلا تكلنى ، رب المستضعفين، وانت ربى، اعوذ بوجهك الكريم الذى اشرقت له السموات والارض، وكشفت به الظلمات ، وصلح عليه امر الاولين والآخرين ان تحل على غضبك ، وتنزل بى سخطك، اعوذ بك من زوال نعمتك وفجاءة نقمتك ، وتحول عافيتك ، وجميع سخطك لك العتبى عندى خير ما استطعت ولاحول ولاقوة الا بالله » رواه ابو نعيم ••

٥ ـ ومن احكام التدبير فى الهجرة ان الغلام الشاب عبد الله ابن ابى بكر الصديق كان يبيت عند النبى وصاحبه فى الغار ثم يخرج عندهما بغلس فيصبح مع قريش بمكة كانه بائت بها فلا يسمع امرا تدبره قريش للمهاجرين الكريمين الا وعاه ، حتى ياتيهما بخبر ذلك حين يختلط الظلام ويشتبك

وكان عامر بن فهيرد مولى الصديق يرعى غنما لابى بكر

الفرح حتى رايت ابا بكر يبكي يومئذ !!

وكان الصديق رضى الله عنه اذا هم بالهجرة قال له رسول الله صلى الله عليه وسلم « على رسلك »٣» فانى ارجو ان يؤذن لى» فقال ابو بكر: وهل ترجو ذلك بابى انت؟ قال «نعم»!!!

فحبس ابو بكر نفسه على رسول الله صلى الله عليه وسلم ليصحبه، وعلف راحلتين «٤» كانتا عنده ورق السمر اربعة اشهر استعدادا للهجرة الى المدينة وهذا من الصديق في غاية من احكام التدبير فرضى الله عنه وارضاه ..

ولذلك لما اخبره النبى صلى الله عليه وسلم بانه اذن له في الهجرة قال ابو بكر : يابى الله ان هاتين راحلتين كنت أعددتهما لهذا ، فخذ بابى انت - يارسول الله احدى الراحلتين فقال رسول الله صلى الله عليه وسلم : « بالثمن » «٥»

واستاجرا عبد الله بن اريقط رجلا من بنى الدئل بن بكر وكانت امه من بنى سهم بن عمرو ، وكان مشركا يدلهما على الطريق ، ودفعا اليه الراحلتين اللتين أعدهما الصديق - رضى الله تعالى عنه - للهجرة فكانتا عنده يرعاهما لميعادهما الذى واعداه عليه بعد ثلاث

ازالة شبهة في هذا المقام

وقد يقول لى قائل : ان استئجار رجل مشرك قد لايكون فيه احكام تدبير ، لانه ربما افشى السر ، او دل المشركين عليهما طمعا في المال؟ أو في التقرب من قريش؟

والجواب: ان هذا كلام يقوله من لم يعرف اخلاق العرب ، ووفاءهم بالعهود، وقد كان الواحد منهم يضحى بنفسه وولده، وماله في نظير ان يفى بعهده، فالنبى والصديق لم يامناه، ولم يواعداه

غار ثور بعد ثلاث ليال الا وهم مطمئنون الى الرجل غاية الاطمئنان وليس ادل على ما اقول مما جاء به الواقع فقد وفى الرجل بما عاهداه عليه غاية الوفاء

« تحوط للصديق رضى الله عنه وأرضاه »

ومن تحوطات الصديق رضى الله عنه وأرضاه انه لما خرج مهاجرا مع رسول الله صلى الله عليه وسلم احتمل ماله كله معه وكان نحو خمسة الاف او ستة الاف درهم وابقى لاولاده مايكفيهم من الزاد والنفقة وذلك لانه - رضى الله عنه - يعلم ان الدعوة الى الله واستمرار النبى فيها يحتاج الى مال.

وصدق الرسول الكريم صلى الله عليه وسلم حينما قال في الصديق « وواسانى بنفسه وماله فهل انتم تاركو لى صاحبى » رواه البخارى وقال « ان من امن الناس على في ماله وصحبته ابابكر ولو كنت متخذا من البشر خليلا لاتخذت ابابكر ولكنها اخوة الاسلام ومودته » رواه الشيخان

كياسة للسيدة اسماء وذكاء

روى ابن اسحاق بسنده عن السيدة اسماء بنت الصديق قالت

لما خرج رسول الله صلى الله عليه وسلم وخرج معه ابو بكر احتمل ماله كله ومعه خمسة الاف او ستة الاف فانطلق بها معه، فدخل علينا جدى ابو قحافة - وقد ذهب بصره - فقال: والله انى لا اراه الا قد فجعكم بماله مع نفسه فقلت:

كلا يا ابت انه قد ترك لنا خيرا كثيرا .

قالت: فاخذت احجارا فوضعتها في كوة في البيت الذى كان ابى يضع ماله فيها . ثم وضعت عليها ثوبا، ثم اخذت بيده فقلت: يا ابت ضع يدك على هذا.

فوضع يده عليه فقال : لاباس!! واذا كان ترك لكم هذا فقد احسن وفي هذا بلاغ لكم!! ولا - والله - ماترك لنا شيئا ولكنى اردت ان اسكن الشيخ !!

٣ - ومن احكام التدبير ليلة الهجرة ما فعله النبى صلى الله عليه وسلم من امر سيدنا على رضى الله عنه ان ينام على فراشه فقال

له: « نم على فراشى وتسج ببردى هذا الحضرمى الاخضر، فانه لن يخلص اليك منهم شيء تكرهه وكان رسول الله صلى الله عليه وسلم ينام في برده هذا إذانام . فسمع فتى الفتيان على لما اشار به رسول الله

الهجرة النبوية الى المدينة

احكام التدبير فى الهجرة :

ان رسول الله صلى الله عليه وسلم مع علمه اليقينى انه مؤيد من ربه ، وان الله تبارك وتعالى حافظه وناصره قد بلغ الغاية فى احكام التدبير للهجرة او ان شئت فقل :

احسان التخطيط لهذا الحادث العظيم : حادث الهجرة الذى غير مجرى الدعوة الاسلامية من ضعف الى قوة ، ومن حدود مكه الى انطلاق سريع فسيح حتى لم تمض على الهجرة عشر سنوات حتى صارت الجزيرة العربية كلها مؤمنة ، موحدة وبلغت الدعوة الى كل ملك ، او سلطان ، او امبراطور فى العالم المعروف حينئذ وعسى ان يكون للمسلمين اليوم فى هذا عبره واسوة حسنة حينما يقدمون على عمل عظيم ، وامر جليل سواء فى ذلك ما يتعلق بالحرب والسياسه او ما يتعلق باعداد مشروع نافع من المشاريع التى نحن المسلمين فى اشد الحاجة اليها اليوم .

١ ــ ممن احكام التدبير وخلال التفكير ان النبى صلى الله عليه وسلم لما اذن له فى الهجرة تكتم غاية التكتم ولم يخبر بذلك احدا الا صاحبه الصديق رضى الله عنه والا ابن عمه عليا رضى الله تعالى عنه ، وذلك لان الصديق هو الذى صاحبه فى الهجرة فكان طبيعيا ان يعلم ، وابن عمه على هو الذى سينام على سريره الليلة التى تواعد عليها المشركون لتنفيذ جريمتهم وايضا هو الذى ترك النبى صلى الله عليه وسلم عنده الودائع التى كانت لاهل مكة عنده ليردها الى اربابها .

والا عائشة واختها اسماء لانهما هما اللتان اعدتا العده من طعام وشراب للمهاجرين الكريمين واية تهمة لهما منتفية غاية الانتفاء معائشة هى زوج الرسول بالعقد عليها واسماء هى بنت الصديق وفى مقام بنت الرسول ،

وحرصها على سلامة المهاجرين الكريمين اكثر من حرصهما على نفسهما

وليس ادل على هذا من انه لما خرج رسول الله صلى الله عليه وسلم هو وصاحبه الصديق ليلا الى الغار اتاهما نفر من قريش فيهم ابو جهل ابن هشام توقفوا على باب الصديق فخرجت اليهم اسماء فقالوا : اين ابوك يابنت ابى بكر ؟

فقالت لا ادرى ــ والله ــ اين ابى (١) ؟ فرفع ابو جهل يده. وكان فاحشا خبيثا فلطم خدها لطمه. اطارت قرطها من اذنها.

وهكذا اثرت الاهانة باللطمة ، على ان يخبر بشىء من خبر النبى صلى الله عليه وسلم وابيها. وهذا هو المظنون ببنت ابى بكر رضى الله عنهما .

٢ ــ ومن احكام التدبير فى الهجرة ان النبى صلى الله عليه وسلم لما اذن له فى الهجرة ذهب مسرعا الى بيت الصديق ابى بكر

وكان خارج بيوت مكة وذهب ا[...] وقت الظهيرة حيث يكون الناس قائلين . ونائمين . وعجب الصديق وابنتاه من مجىء رسول الله صلى الله عليه وسلم فى هذا الوقت الذى لم يكن يجىء فيه. وفهم الصديق ان مجىء رسول الله صلى الله عليه وسلم فى هذا الوقت لابد ان يكون لامر عظيم

فلما وصل النبى الى البيت استاذن فاذن له ، فدخل فاستاخر ابو بكر عن السرير حتى جلس عليه النبى ، فقال لابى بكر: « اخرج من عندك » فقال ابو بكر: انما هم اهلك بابى انت وامى : وهذه هى رواية البخارى فى الجامع الصحيح ا[...] حديث الهجرة الطويل، وفى السيرة لابن اسحاق : انما هما ابنتاى

والذى يظهر لى ــ والله اعلم ــ ان الصديق ذكر الجملتين فذكر البخارى احدى الجملتين ، وذكر صاحب السيرة الثانية ، وهذا امر معهود فى الاحاديث

فقال النبى صلى الله عليه وسلم فانى قد اذن لى فى الخروج »(٢) فقال ابو بكر .. وهو يبكى من الفرح: الصحبة يارسول الله! فقال رسول الله صلى الله عليه وسلم: « نعم الصحبة يابابكر »

قالت عائشة: فوالله ماشعرت قط قبل ذلك اليوم ان احدا يبكى م[...]

[illegible]
بين الفطرة والدين

بقلم الأستاذ:

معوض عوض ابراهيم

الاحلاق الفاصله بمرد الفطرد التى فطر الله الناس عليها ، وقد تتراءى فى اعصار وامصار ، امرا للادراك السوى بان الخير يعمر الخير ، كما يعقب الشر الشر ، وقد يكون حسن الحلق طبيعه وسلوكا يؤمرد الدى يحب ان يسدى المعروف ، ويتفيد بالاحسان مع من يلاقيه فى فرصه الحياد الواحدة من محسن او مسىء ، وفى الناس من برباون بانفسهم عن مشاكله من لا يرون انفسهم للاحسان اهلا ، فيكونون هم اهل الاحسان جهد الامكان ،

وقد انشد الحطيبة فى محلس امير المؤمنين عمر بن الحطاب رضى الله عنه قصيدته التى يقول فيها

من يفعل الخير لا يعدم جوازيه
لا يذهب العرف بين الله والناس

وكان وهب منبه فى محلس الخليفة يسمع ، فقال عندئذ يا امير المؤمنين ، والله ان تلك لفى التوراة وكان من علماء يهود فقال عمر اين ؟ فقال وهب يقول الله عز وجل فى التوراة

،عبدى افعل الخير تجده عندى ، لا يذهب العرف بينى وبين عبدى " اجل وكتاب الله صادع الى يوم القيامة بقوله تعالى

ان الله لا يضيع اجر من احسن عملا »

وفى الاثر « اصنع الخير مع اهله ومع غير اهله فان وجدت اهله وجدت اهله ، وان لم تجد اهله كنت انت اهله

وقد روى الامام القرطبى عند تفسيره لقول الله تعالى « ان اكرمكم عند الله اتقاكم » الحجرات ١٣ بسنده عن سالم بن ابى الجعد قال

« تزوج رجل من الانصار امرأة فطعن عليها فى حسبها ، فقال الرجل انى لم اتزوجها لحسبها ، انما تزوجتها لدينها وخلقها »

فقال النبى صلى الله عليه وسلم « ما يضرك الا تكون من آل حاجب بن زرارة » ثم قال صلى الله عليه وسلم

« ان الله تبارك وتعالى جاء بالاسلام ، فرفع به الخسيسة ، واتم به الناقصة ، واذهب به اللوم ، فلا لوم على مسلم ، انما اللوم لوم الجاهلية »

ولقد علم النبى صلى الله عليه وسلم اصحابه مكارم الاخلاق فى افعاله واقواله معا ، وكانت عينه تتفرسهم لا طلبا لعثراتهم ، ولا حرصا على اظهار ما خفى منهم ، ولكن ان يكونوا بدينهم وفضائلهم النفسية ، كالشامة فى الناس ،

عن جابر رضى الله عنه قال سألت رسول الله صلى الله عليه وسلم عن نظر الفجأة فقال « اصرف بصرك » اخرجه مسلم وابو داود والترمذى وهو فى ص ٣٥ من تيسير الوصول ،

ان رسول الله يأمر بلك الامر فى نظر الفجأة ، فياويح الذين يرصدون كل غاد ورائح ' ويؤذون بأبصارهم الزائغة كل مقبل ومدبر ، جاهلين ما تعقبه النظرات من حسرات ، ورحم الله ابن قيم الجوزية فهو يقول

« ان النظرة تتبعها الخطرة ، والخطرة تتبعها الفكرة ، والفكرة تتبعها الخطيئة ،

والامر فى فلتات اللسان مما ينبغى ان يعلم الانسان ، فالمرء مخبوء تحت لسانه .. وكم حذر الرسول المسلمين من عثرات اللسان عند ضعف الايمان وغيبة الدين : .

اخرج ابو داود بسنده وعن عائشة رضى الله عنها قالت « اعتل بعير لصفية بنت حيى ابن اخطب ، وعند زينب فضل ظهر » . فقال رسول الله صلى الله عليه وسلم لزينب « اعطيها بعيرا » فقالت « انا اعطى تلك اليهودية »''

فغضب النبى صلى الله عليه وسلم ، فهجرها ذا الحجة والمحرم وبعض صفر » تيسير الوصول جـ ٣ ص ٣٤

ان الرسول يغضب لهذه الهنة ، ليعلم امته ان يتقوا الله فى السنتهم حتى يكونوا برعاية الاخوة اخوانا فى الدنيا اخوانا فى الآخرة على سرر متقابلين ،

وهذا رجل اسمه النعمان ، كان يعمل واليا لعمر فى احدي الولايات ، قال شعرا فيه تهتك وانحلال ، ومنه

فان تسقنى حمرا ، فالاكبر اسقنى
ولا تسقنى بالاصغر المتثلم
لعل امير المؤمنين يسوؤه
تنادمنا بالجوسق المتهدم

فعزله عمر رضى الله عنه ، فجاء يعتذر لامير المؤمنين ويقسم له انه لم يعمل مما بلغه شيئا ، ولكنه رجل شاعر وجد فضل القول فقاله ،

فقال عمر والله لا تعمل لى عملا ما حييت ،

سلام ليتقلد منصب وزير مالية مصر اقتصادها · فيلبي يوسف تلك الرغبة ، يستجيب لحاجة البلاد الى كفايته وبكفائه سياسته وحكمته ، وحسن تصرفه في لامور ، وتدبيره لشئون الرعية · ويضرب يوسف المثل الرائع للمخطط الكفء اذ يشرف في حماية الاموال ، وتنمية الثروة ، مضاعفة الانتاج ومبادلة السلع ، وزيادة لانتاج ، واتاحة فرص العمل للايدي عاطلة ، واستثمار جميع الجهود الثروات ·

التخطيط في قصة ذي القرنين

من النماذج الاخرى الرائعة التي يقدمها القران الكريم ليعلمنا التخطيط المحكم التنظيم السليم قصة ذي القرنين التي وردت في سورة الكهف ، وهي تبين قائدا عادلا طاف المشرق والمغرب حتى بلغ مكانا معينا سماه كتاب الله « بين السدين » وفي هذا الموقع وجد القائد شعبا مستضعفا حتى عدوا له يغير عليه من واد بين جبلين ، اراد ابناء هذا الشعب المستضعف ان يبني لهم القائد سدا يحول بينهم وبين اعدائهم · خاطبوه قائلين « **فهل نجعل لك خرجا على ان تجعل بيننا وبينهم سدا** » · فكان رده : (**ما مكني فيه ربي خير ، فاعينوني بقوة · اجعل بينكم وبينهم ردما**) ·

ويستجيب القوم للقائد فيخرجون للعمل في بناء السد الذي يحميهم من غارات اعدائهم وتكتمل عناصر النجاح في الخطة التي وضعها القائد بتقسيمه العمل الى عدة مراحل تتفق مع اصول التنظيم السليم ، فقد دعا الشعب الى البحث عن المعادن احضار قطع منها (**اتوني زبر الحديد**) ثم امر بهذه القطع من الحديد فصارت سدا يصل مابين جانبي الوادي (**حتى اذا ساوى بين الصدفين قال انفخوا**) · ثم صدر امره بعد البحث عن المعادن ان يقوموا بانفسهم بصهر هذه المعادن (**حتى اذا جعله نارا قال اتوني افرغ عليه قطرا – اي نحاسا ذائبا – فما اسطاعوا ان يظهروه وما استطاعوا له نقبا**) ·

وهكذا نجح العمل بفضل الخطة السليمة التي تقوم اساسا على العمل – لا المال – والتنظيم السديد للجهود · فمن جهد مبذول في استخراج المعادن من جوف الارض او جمعها وجهد مبذول في عمليات النقل والصهر ، الى جهد مبذول في تنظيم العمل بين البحث عن المعادن ونقلها وصهرها ، وتوقيت صب النحاس المذاب على الحديد المصهور حتى استوى السد قائما يحمي الشعب ·

التخطيط تكليف للكافة بحكم القران

ان التخطيط هو اعداد العدة للغد والاسلام اذ يشرع قواعده ويرسي قيمه ومثله انما يرمي الى تحقيق مستقبل افضل للبشرية كما الدنيا وشعاره في تلك القول المأثور « اعمل لدنياك كانك تعيش ابدا ، واعمل لآخرتك كانك تموت غدا » · لذلك فقد دعا الاسلام الى الاخذ بالتخطيط وجعله نظاما لحياة المسلمين لانه ضرورة لاغنى عنها · والحث على التخطيط امر صريح ينص عليه قوله تعالى (واعدوا لهم ما استطعتم من قوة ومن رباط الخيل ترهبون به عدو الله وعدوكم) ·

وبهذا الامر يدخل التخطيط في نطاق التكليف الموجه الى الكافة لان التخطيط هو اعداد الوسائل اللازمة لتحقيق الاهداف ·

التخطيط في السنة

قال رسول الله صلى الله عليه وسلم (ان قامت الساعة وبيد احدكم فسيلة – نبت النخلة – فاستطاع الا يقوم حتى يغرسها فليغرسها فله بذلك اجر) · والمتأمل في معنى هذا الحديث الشريف يدرك المنزلة الرفيعة التي خص بها رسول الله التخطيط فليس ثمة دعوة الى انتهاج هذا الاسلوب من تلك الدعوة اذ يستفاد من مضمون الحديث ان التخطيط للعمل واجب على المسلم بغض النظر عما اذا كانت فائدته ستعود عليه شخصيا او لا تعود فالمسلم الحق هو الذي ينجز العمل الذي استعد له من بدايته الى نهايته طالما وسعه ذلك ، لاينظر الى منفعته الخاصة وانما ينظر الى قيمة العمل ذاتها ·

ان الرسول صلى الله عليه وسلم يحث المسلم الذي انعقد عزمه على غرس نخلة واعد عدته لهذا العمل فجهز البذرة ، واختار بقعة الارض المناسبة للغرس ولكنه لم يكد يدخل في مرحلة التنفيذ حتى ظهرت علامات يوم القيامة وهي النهاية المحتومة للحياة الدنيا – يحث الرسول كل مسلم في هذا المقام على اتمام الخطة التي اعدها ان استطاع ذلك ، على الرغم من انه لن يستفيد هو او غيره منها كما يبدو من ظاهر الامر ويحفز النبي المسلم على الاستجابة لدعوته بما سوف يناله من اجر على فعله هذا · ولاشك في ان هذا الحفز دليل على الاهمية البالغة للمبدأ الذي يشرعه رسول الله وحرصه عليه السلام على التزام المسلمين به ، وهو اعداد الخطة وتنفيذها ·

ولم يكن الاسلوب الذي انتهجه المعلم الاعظم لغرس قيمة التخطيط في نفوس اصحابه مقصورا على القول بل ان سلوكه عليه السلام في السلم وفي الحرب كان يمثل القدوة الحسنة للمسلمين في هذا الشأن · فما من عمل نهض به الا كان مؤسسا على خطة حكيمة بوحي من الله تعالى وتوفيقه · كان عليه السلام يعمل فكره ويقدر ويدبر وكان الله يؤيده بقوته والتخطيط لأمور الدنيا من صنع البشر الذين ميزهم · الله بالعقل · فلاجرم ان يكون اسلوبا اسلاميا في المقام الاول فيحض عليه القران وينصح به النبي ويعمل فيما يتعلق بشئون المجتمع وذلك بوصفه بشرا مثل الناس · وقد تواتر هذا المعنى في كتاب الله لتأكيده في نفوس المسلمين يقول الله تعالى (**قل انما انا بشر مثلكم يوحى الي انما الهكم اله واحد**) وروت ام سلمة عن رسول الله صلى الله عليه وسلم انه قال « انما انا بشر يختصمون الي ولعل بعضكم ان يكون الحن بحجته من بعض فاقضي له على نحو ما اسمع منه فمن قضيت له من حق اخيه شيء فلا يأخذ منه شيئا فانما اقطع له قطعة من النار · فوصف الرسول عليه السلام بالقائد او الرئيس الذي يخطط لشئون المجتمع وحياة الناس في دنياهم يتفق مع مفاهيم الاسلام · بل ان الله سبحانه وتعالى يقول في كتابه العزيز (**واذ يمكر بك الذين كفروا ليثبتوك او يقتلوك او يخرجوك ويمكرون ويمكر الله والله خير الماكرين**) والمكر هنا هو التدبير وهو مرادف للتخطيط · وقد تكون الخطة الموضوعة للخير كما قد تكون للشر · فلنخطط لانفسنا ولمجتمعنا ولأمتنا لتحقيق الاهداف والمقاصد العليا التي جاءت بها شريعة الحق والعدل · ولنحبط خطط اعداء الشريعة واعداء الانسانية حتى ينتصر الحق على الباطل (**إن تنصروا الله ينصركم ويثبت اقدامكم**) ·

حسن فتح الباب

طوق وصلاح العالم رهن بهدا الاسلوب
كل مكان وزمان والرابطة بين التفكير
حطيط رابطة عضوية لاتنفصم لان
كير عماد التخطيط والتدبير ، وهو عمل
ـاد للارتجال والمجازفة قائم على اعمال
ل · ومن هنا كان التخطيط ركيزة
اسية يقوم عليها الدين · وتبدو الاهمية
لغة لهده الركيزة اذا عرفنا ان التفكير
لميم هو الطريق الى العلم ، وان العلم هو
ريق الى معرفة الحق والخير والعدل ،
ه المعرفة ادا اقترنت بالعمل كفيلة
رها بتحرير البشرية من الباطل والبغى
دوان ·

ان الاديان السماوية تستهدف اعادة
كيل الانسان لتحقيق حياة افضل له عن
ق التفكير والتدبر والتدبير ، فهدا الطريق
ه هو الدى يقود الانسان الى الحق
ـير ، ويتيح له كشف الزيف ، والايمان
جبه فى تغيير المنكر وارساء قواعد
ـاواة والعدالة فى العالمين · والتفكير
ق العمل لانه يوضح هدفه ويحدد
واته وبالعلم والعمل تتفتح امام الافراد
بماعات افاق رحيبة ، وتتفجر الطاقات
لاقة وتزول المغالق والسدود التى تقف
نا بين الفرد وبين تطوير نفسه وتطوير
معه وتطوير عالمه الى غد اكثر اشراقا
ثر حرية وعدلا وأمنا وتلك هى الغاية
يا لرسالة السماء وامانة الله التى حملها
سان بعد استخلافه فى المعمورة ·

فاذا تأملنا سير الانبياء والمرسلين تبين
ان التخطيط المحكم كان دستورا التزموا
ل مختلف مراحل دعوتهم · التزموه فى
ـاع الناس بالحق وفى مل سلاح
ملين ، كما اتبعوه فى سياسة الحكم
ارة شئون مجتمعاتهم · كذلك يبين لنا
التأمل ان القدرة على وضع الخطة
اسبة موهبة اودعها الله اياهم وخبرة
سبوها من التجارب · فالرسل والانبياء
مصلحون هم قادة البشرية وروادها ،
خطيط السديد هو ابرز سمات القيادة
كيمة ·

طة الاقتصادية ليوسف عليه السلام

من نمادج التخطيط المحكم تلك الخطة
نيقة التى وضعها يوسف عليه السلام
ـر فى مجال الاقتصاد ، لتكون نبراسا
دى به الناس ومنهاجا يلتزمون به
واسلوبا ينظم حياتهم فى معيشتهم · ذلك ان
ملك مصر قد راى فى منامه رؤيا اثارت
فزعه . فاستدعى اهل العلم والرأى وطلب
منهم تفسيرها ، وقد ورد نبأ هذه الرؤيا فى
القران الكريم فى قوله تعالى

(وقال الملك انى ارى سبع بقرات سمان ياكلهن سبع عجاف وسبع سنبلات خضر واخر يابسات يايها الملا افتونى فى رؤياى ان كنتم للرؤيا تعبرون · قالوا اضغاث احلام ومانحن بتاويل الاحلام بعالمين)

وكذلك اعلن وزراء الملك وعلماؤه عجزهم
عن تفسير رؤياه وكان عند الملك خادم
يسقى ماء ، وكان رفيقا ليوسف فى السجن
فتذكر وبكر وصيته له ، ان يذكره عند
سيده **(وقال الذى ظن انه ناج منهما اذكرنى عند ربك فانساه الشيطان ذكر ربه فلبث فى السجن بضع سنين)** ·

فقال الخادم للملك ان فى السجن فتى
يقال له يوسف عالم بتاويل الاحلام
وتفسيرها واستأذن ان يذهب اليه ليأتى
بالخبر اليقين · فلما دخل على يوسف قال

(يوسف ايها الصديق افتنا فى سبع بقرات سمان ياكلهن سبع عجاف وسبع سنبلات خضر واخر يابسات لعلى ارجع الى الناس لعلهم يعلمون) ·

وفسر يوسف البقرات السبع السمان
والسنبلات السبع الخضر سبع سنوات
خصبة ، تأتى بخير كثير يعم الارض ومن
عليها اذ يفيض النيل فتكثر المحصولات
الزراعية ، ويزدهر الرخاء فيسعد الناس ·
وفسر السبع العجاف والسبع اليابسات
سبع سنين مجدبة تقل فيها مياه النيل ،
فتصاب البلاد بالقحط وتأتى هذه السنوات
الجدباء فى اعقاب سنوات الخير ، فيأتى
الناس على ماتبقى من المحاصيل ولايجدون
بعدها شيئا ، فيعم البؤس والمسغبة · ثم
يأتى من بعد ذلك عام يغيث الله الناس مما
هم فيه من جوع وفقر وتكثر الخيرات
وتفيض النعم ·

وطلب يوسف من رسول الملك ان يوصيه
باتباع النظام الذى سوف يضعه يوسف
للبلاد حتى يستطيع ان ينقذها من اثار
القحط فى تلك السنين السبع الجدباء فقال

(تزرعون سبع سنين دأبا فما حصدتم فذروه فى سنبله الا قليلا مما تاكلون ثم ياتى من بعد ذلك سبع شداد ياكلن ماقدمتم لهن الا قليلا مما تحصنون · ثم ياتى من بعد ذلك عام فيه يغاث الناس وفيه يعصرون) ·

واذا تأملنا ذلك النظام الذى نصح به
يوسف عليه السلام تبينا انه خطة طويلة
المدى تستهدف مصلحة الجميع حتى لا
يستاثر بفائض اموال المجتمع فرد مسيطر او
قلة طامعة مستغلة ، خطة تقوم على اساس
واقعى ، مستفيدة من دروس الماضى
وعبره ، اخذة فى حسابها احتمالات
المستقبل · فهانحن اولاء نتبين خطة
متكاملة استمرت خمسة عشر عاما وازن
فيها يوسف عليه السلام بين الانتاج وتقييد
الاستهلاك والادخار واعادة الاستثمار
واستطاع ان يحل بها صورة من صور
المعادلة الصعبة وهى ضرورة زيادة الانتاج
لمواجهة زيادة الاستهلاك · فالحل هنا هو
العمل الدائب وادخار بعض عائده
لاستهلاكه فى السنوات التى تنذر بالقحط
وما يستتبعه من قلة ثمرات الانتاج وبالتالى
العجز عن تلبية الاحتياجات

ان عناصر الخطة الاقتصادية المحكمة
تتجلى فى هده الآيات القرآنية بمضمون
عصرى كامل ولا اختلاف الا فى المصطلحات
التى وضعها علماء الاقتصاد المحدثون
فالعمل هو الزراعة ، والانتاج هو
الحصاد ، والادخار والاستهلاك يعبر عنها
بقوله تعالى **(فما حصدتم فذروه فى سنبله الا قليلا مما تاكلون)** ·

واذا عقدنا مقارنة بين المفهوم الحديث
للتخطيط الاقتصادى وهو وضع خطة لتنظيم
وتنسيق وتخصيص الموارد وتعبئتها لتحقيق
هدف متفق عليه بتوقيت زمنى يلتزم المواءمة
بين الموارد وبين الاهداف اذا عقدنا مقارنة
بين هذا المفهوم وبين التخطيط كما ورد فى
القرآن الكريم على لسان يوسف عليه السلام
ادركنا تطابق المفهومين فى الخطوط العامة ·
ومن ثم فان الخطة التى وضعها يوسف منذ
الاف السنين لا تصدر الا عن نبى ملهم
ورجل سبق عصره بفضل ما ابداه من
حصافة العقل ونضج الفكر وسداد الرأى
وبعد النظر وصواب الفهم ، وهى تمثل
الصفات التى ينبغى ان تتوافر فيمن
يتصدى لمسئوليات التخطيط ·

فلا غرو ان يدعو الملك يوسف عليه

أصول التخطيط السديد في سير الأنبياء والصالحين

تمهيد

تزايد الاهتمام في العصر الحديث بالتخطيط حتى غدا ملمحا بارزا وطابعا مميزا لعالم اليوم · فاذا كان القرن العشرون يسمى عصر الذرة وعصر الفضاء والاقمار الصناعية ، كما يطلق عليه احيانا عصر التكنولوجيا فان تسميته بعصر التخطيط لا تعدو الواقع ، بل هي اقرب من غيرها في دلالتها على المضمون الفكري لهذه التسميات · فقد ثبت بما لايدع مجالا للشك ان وراء كل انجاز ناجح ادارة سديدة . والتخطيط هو اهم عناصر هذه الادارة ومن ثم اصبح يحتل مكان الصدارة بين العلوم الادارية الحديثة ، وعماد التقدم العلمي في كل ميدان من ميادينه ·

بقلم الدكتور :
حسن فتح الباب

والتخطيط بمعناه العام هو الاعداد للمستقبل · لذلك فقد اقترن بحياة الفرد وحياة الجماعة منذ كان الانسان على الارض لانه الطريق الى حفظ الجنس البشرى وامتداد الحياة عبر مراحل تطورها المتعاقبة · فلقد خطط الانسان لمأكله ومشربه ، وخطط لملبسه ومسكنه وخطط لعمله ودبر امره ليعمر الارض في كل مكان ، ولياكل من ثمراتها وينعم بخيراتها ، وليكشف اسرار الكون كله حوله فيستطيع ان يعيش امنا من غدرات الطبيعة ثم متقيا شر اعدائه . مستثمرا جهده وما بلغه علمه في سبيل تحقيق معيشة حياة مطمئنة يجد فيها رزقه رغدا دون خوف او مخافة او استغلال ·

ان كل فرد في المجتمع – في كل زمان ومكان – يخضع للتخطيط تلقائيا في جميع خطواته وفي شتى تصرفاته · فهو يخطط لبيته كما يخطط لغده لان اى تصرف للفرد هو نتاج فكره ، والتخطيط هواية التفكير الذى خص الله به الانسان وميزه عن سواه من الكائنات · والتخطيط اما ان يستهدف تحقيق مطالب الفرد ، او توفير احتياجات المجتمع ، او تحقيق اهداف الدولة ·

وهو بالمعنى العلمي الدقيق ، اسلوب للربط والتنسيق بين الاهداف والوسائل المستخدمة لتحقيقها وعماده البحث العلمي المنظم القائم على تحليل الاحصاءات ، واستنباط النتائج ، والافادة من تجارب الماضي والخبرات المكتسبة واعمال الفكر لابتكار حلول جديدة للمشاكل القائمة والمحتملة ·

ويتمثل التخطيط – على مستوى الدولة – في كل مظهر من مظاهر الحياة واوجه النشاط المختلفة في المجتمع ومن ثم تتعدد انواعه بتعدد تلك الانشطة · فهناك التخطيط الاقتصادى وهو يتناول الوسائل اللازمة لزيادة الدخل القومى وتحقيق الرفاهية والتخطيط الثقافى وهو يتناول الوسائل اللازمة لاتاحة فرص الثقافة وتعميق الوعى بين جميع المواطنين ، والتخطيط الصحى وهو يعالج الوسائل الضرورية لرفع المستوى الصحى وتوفير الخدمات الصحية لجميع ابناء الوطن · وهناك التخطيط العسكرى ، والتخطيط للامن ، الى غير ذلك من انواع التخطيط ·

ويقوم التخطيط على اساس تحديد الهدف المطلوب تحقيقه ، وتحديد الوسائل والموارد المتاحة واللازمة لبلوغ هذا الهدف وبيان الخطوات او اسلوب العمل الكفيل بتعبئة هذه الوسائل واستخدامها استخداما رشيدا فيما اعدت له ، ومحاولة الوقوف على الاحداث المحتملة التى قد تقف حائلا دون التنفيذ لتلافى اثارها الضارة ·

وقد انتهج اصحاب الرسالات السماوية والانبياء والمصلحون عبر تاريخ البشرية العميق الجذور ، اسلوب التخطيط بمعناه العام في دعوتهم وجهادهم كما طبقوه في معاملاتهم وفيما اضطلعوا به من مهام ، ماقاموا عليه نظام مجتمعاتهم سواء في المجال العقائدى او المجال الاجتماعى او المجال الاقتصادى وسواء اكان ذلك في السلم او في الحرب · ولا غرو ان يخطط الرسل والانبياء للدعوة وللعمل ، لان الاديان السماوية جميعا تحث على اعمال الفكر في احوال الطبيعة والخلق وفي شئون النفس لمعرفة الخالق وادراك حقيقة الوجود والموت والبعث والالمام بالعالم المحيط بالانسان من ارض وسماء وفضاء في سبيل استخدامه لصالح البشرية ·

فالفكر القائم على التأمل والتجربة معا هو مصدر المعرفة والمعرفة هى اساس السلوك السوى في علاقة الانسان بالخالق

كلكم لآدم وأدم من تراب ولينتهين قوم يفخرون بأبائهم ، أو ليكونن أهون على الله من الجعلان .

القومية العربية :

واذا كان موقف الاسلام من القومية بمفهومها الأوربى هو عدم الاعتراف بها لأنها تتعارض مع عالميته ونظرته الى الانسان . فما موقفه من القومية العربية التى كثر الحديث عنها والدعوة اليها ؟

وقبل الاجابة على هذا تجدر الاشارة الى ما يلى :

أولا : أن العرب قبل الاسلام كانوا — كما هو معروف قبائل متحاربة ليس بينها وحدة قومية على الرغم من وحدة اللسان والمكان ، فلما جاء الاسلام وحد بمبادئه تلك القبائل واوجد بينها رباطا وثيقاً يشد بعضها الى بعض وهو رباط العقيدة .

ثانيا : بعد انتشار الاسلام فى أقطار مختلفة انتشرت اللغة العربية ، واتسعت دائرة العروبة فشملت كل من نطاق بالضاد ، وان لم يكن له انتماء أو نسب الى قبيلة من القبائل العربية التى كانت تقطن الجزيرة .

ثالثا : كان الاسلام الذى وحد قبائل العرب فى الجزيرة هو الذى جمع بين الاقطار التى امنت به ، وتحدثت بلغة كتابه ، وان عرف التاريخ عبر عصوره بعض الوان التفرق والشقاق بين هذه الاقطار لا سباب لا مجال هنا لتفصيل القول فيها ، بيد أن تلك الصور الشائنة فى تاريخ العرب والمسلمين كانت تتوارى اذا جوبه العرب والمسلمون بقوه معادية تمكر بهم وتكيد لهم وكان الاسلام — ومايزال — هو العامل الاول فى الاستعلاء على كل الوان الخلافات والصراعات فهو القوة الفاعلة التى تحرك وترتفع بالمؤمنين به الى مستوى لا يعرف الاقليمية أو المصلحة الفردية .

رابعا : كانت الدعوة الى القومية العربية فى أول أمرها محاولة لتنفير العرب من الاتراك ودفعهم الى التحرر من الولاء للخلافة التركية ، ثم اتخذت الدعوة مسارا اخر وهو العمل على جمع كلمة العرب كى ينهضوا ويتقدموا ويتخلصوا من هذا البلاء الصيهونى الذى يمثل الخطر الداهم فى قلب الوطن العربى .

خامسا : يلاحظ الدارس لتاريخ القومية العربية ان كثيرا من الباحثين الذين اهتموا بالكتابة عنها والدعوة اليها تأثروا فى ارائهم بالفكر الغربى حول القومية ومن ذلك عدم اعتبار الدين عنصرا من عنصرها ، أو مقوما من مقوماتها فالاستاذ ساطع الحصرى — وهو مشهور بكتاباته عن القومية العربية — يذهب الى ان هذه القومية لم ترتبط بالديانه الاسلامية ارتباطا وثيقا ، لانه قد تكونت أمم اسلامية غير عربية من ناحية وجماعات عربية غير مسلمة من ناحية أخرى .

سادسا : كان هذا الاتجاه - الذى يجافى الاسلام - فى الدعوة الى القومية العربية من أهم أسباب أزوراو عامة المسلمين منها وتقورهم من الداعين اليها ، لأنهم أيقنوا أن فى تنحية الاسلام عن هذه القومية محاولة لتنحية للاسلام عن قيادة الامة العربية وحملا لهذه الامة على انتهاج طرائق وضعية فى مختلف شئون حياتها ، حتى تصبح أمة لا دينية اوعلمانية .

الاسلامية نعته بالرجعية بالرجعية والدكتاتورية ولكن هذا الاتجاه لم يصمد أمام النزعة القومية المنحرفة ، فانتصرت هده النزعة وبلغ اليهود مأربهم فى تحطيم الخلافة وعزل السلطان عبد الحميد الذى رفض أن يجيب اليهود الى مطلبهم بانشاء وطن لهم فى فلسطين .

وسرت النزعة القومية بمفهومها الاوربى الى جميع الاقطار العربية والاسلامية وان كانت اقوى حركة وتاثيرا ى مكان دون اخر ، لأن من الحكام المسلمين من را ودته نفسه بميراث الخلافة بعد سقوطها فى تركيا ، ومع هذا أخفق الاتجاه نحو الفكرة الاسلامية الجامعة . وطغى عليه الاتجاه القوى الاقليمى الذى وجد دعاة وأنصارا تربوا فى احضان الفكر الاستعمارى ــ يجندونه ويؤكدون على وجوب الأخذ به . وكان من وسائلهم الى ذلك الدعوة الى كتابة العربية بالحروف اللاتينية ، احلال اللهجات العامية فى كل قطر عربى محل اللغة الفصحى على غرار ما حدث فى اوربا حيث حلت اللهجات القومية محل اللغة اللاتينية .

موقف الاسلام من هذا الاتجاه القوى

هذا الاتجاه القوى الاقليمى الذى يمجد العصبيات ويمزق الامة الواحدة ، ويحدث بينها صراعات وخصومات لايقره الاسلام ، بل يحاربه ويقف ضده ، فهذا الدين يقوم بعد الايمان بوحدانية الله تعالى على الايمان بوحدة البشرية فى أصل نشأتها ، والمساواة الانسانية بين جميع أفرادها ، فلا فضل لشعب على شعب أو قبيلة على قبيلة بالموطن أو المال والأنساب ، وانما يخضع الجميع لمقياس واحد « ان اكرمكم عند الله أتقاكم » وبذلك تسود الأخوة المجتمع الانسانى ، فلايستعلى احد على احد ، ولا يمتهن انسان انسانا اخر .

صحيح ان الاسلام دين الفطرة ، يحترم مشاعر المرء نحو مسقط رأسه ، وملعب طفولته ومعقد اماله ، وصحيح ان الاسلام حين انتشر فى كثير من الاقطار لم يلغ شخصيتها أو يمح أسماءها فظلت الشام هى الشام ، وكذلك العراق واليمن ومصر وسائر الاقطار التى استضاءت بنور الاسلام ، وصحيح كذلك أن اعراف كل مجتمع وتقاليده لها احترامها وتقديرها فى اجتهادات المجتهدين مادامت هذه الاعراف لاتعرض نصا قطعيا ، او قاعدة شرعية معلومة من الدين بالضرورة ، ومن ثم كان اختلاف البيئات من أسباب اختلافات العلماء ، ومع هذا كله لايسمح الاسلام للمشاعر الفطرية فى حب الوطن والتعلق به أن تلوثها أوهام العصبية ونخوة الاقليمية ، وانما يجب أن تظل حبة نقية فى اطار المفاهيم الاسلامية ، مفاهيم الايمان بوحدانية الله ، ووحدة خلقه فى المنشأ والمصير ، والمساواة بينهم فى الحقوق والواجبات ، ووجوب التعاون بينهم على البر والتقوى .

واحترام الاسلام للشعوب التى امنت به فحافظ على شخصيتها وحكم اعرافها لا يعنى بحال قبوله للفكرة القومية بمفهومها الاوربى فهذه الفكرة كما اسلفت تحيى ضلالات الجاهلية ومواريثها الفاسدة التى جاء الاسلام لاخراج البشرية منها ، وانما كل ما يدل عليه احترام الاسلام للشعوب واعرفها المستقيمة هو احترام المشاعر الفطرية فى نطاق البناء العقائدى للاسلام ، فضلا عن تيسير معاملات الناس ، ونفى الحرج والضيق عنهم .

وان القومية الاقليمية التى عرفتها أوربا وخاضت من أجلها حروبا عدة ، انتقلت الينا بمفاهيمها فى ركاب الاحتلال وقوى الغزو المعنوى ، وموقف الاسلام منها واضح لاخلاف عليه ، وهو عدم الاعتراف بهذه القومية ، فهو عالمى انسانى يرفع راية واحدة هى راية الحق ويحكم على ماعداها بالزيف والضلال ، يقول رسول الله ﷺ :

واذا كانت النزعة القومية ترمى الى استقلال الدول وحماية خصائصها الذاتية فانها من جهة اخرى كانت تسعى للقضاء على تمزق بعض القوميات وجمع شملها فى اطار قومية واحدة كما حدث فى ايطاليا، فقد قضت تلك النزعة على ما عرفته ايطاليا من قوميات فى صورة ممالك أو مقاطعات وسادت للبلاد قومية واحده.

ونجم عن تأكد النزعه القومية وتبلورها فى واقع عملى بعد ان مرت بطور المذهب النظرى ان ظهرت فى دول اوربا نزعة جديدة وهى محاولة كل أمة ان تثبت تفوقها وتميزها على غيرها، وتجلى هذا فى الصراع بين هذه الدول من اجل احتلال الدول الضعيفة فى اسيا وافريقيا. كما تجلى فى تلك الدعاوى العنصرية التى كانت من اسباب نشوب الحربين العالميتين فى القرن الحالى. ويتضح مما سبق ما يلى: ـ

أولا: يمكن القول بأن النزعة أو الفكرة القومية تدور حول محور تحقيق الذات لمجموعة من البشر تجمعهم وحدة الموطن ويشتركون فى كثير من الخصائص.

ثانيا: نشأت النزعة القومية تاريخيا فى أوربا كرد فعل لارهاب الاقطاع وطغيان الحكم الامبراطورى، ونزوع الشعوب نحو الاستقلال والحرية.

ثالثا: نمت هذه النزعة فى ظلال المناداة بالحقوق الانسانية للافراد والجماعات. والحكم الديمقراطى الذى يرفض الديكتاتورية، ويكفل لكل انسان حياة حرة كريمة.

رابعا: أصبحت النزعة القومية واقعا عمليا فى القرن التاسع عشر، وتحولت من النظرية الى التطبيق.

خامسا: قويت مع النزعة القومية مشاعر التعصب الجنسى والاقليمى مما نجم عنه وقوع بعض الحروب والخلافات بين دول أول أوربا المتطلعة تحو بسط النفوذ فى اسيا وافريقيا.

هذا المفهوم للفكرة القومية حاولت قوى الغزو الفكرى للعالم الاسلامى زجه بين المسلمين وبخاصة فى البلاد العربية من أجل ايجاد لون من الصراع والتناحر بينهم يحملهم على ان يكيد بعضهم للبعض الآخر، فلايفكرون فى وحدة جامعة تدرأ عنهم اخطار الاحتلال والاستغلال.

والملاحظ أن تركيا ـ التى كانت ولو من الناحية الشكلية تمثل وحدة المسلمين ـ اول بلد ينزع الى اتجاه قومى يرى الاسلام غريبا عليه ويحن الى العودة الى تاريخ تركيا الطورانى قبل أن تعتنق الاسلام.

وقد تولى كبر الدعوة الى هذا الاتجاه جماعة الاتحاد والترقى وجماعة تركيا الفتاة وهما تنظيمان ظهرا فى تركيا يدعوان الى التخلى عن فكرة الأمة الاسلامية، واحياء المواريث القديمة للامة التركية، وقد جاء فى بعض المنشورات التى تدعو الى هذا ما يلى: ان هذه البدعة الخيالية المخيفة التى يسمونها الأمة الاسلامية التى ظلت الى أمد طويل سدا يحول دون التقدم بوجه عام ودون تحقيق الوحدة الطورانية بوجه خاص هى فى طريقها الآن الى التفكك والزوال.

وكان العرب المسلمون يبدون شكوكهم فى جماعة الاتحاد والترقى لسببين:

أولا: ان قادة هذه الجماعة كانوا جميعا من الماسونيين.

ثانيا: ان يهود سالمونيك كانوا جزءا لايتجزأ من هذه الجماعة.

وقاوم هذا الاتجاه القومى المنحرف اتجاه كان يدعو الى الوحدة الاسلامية ويحذر من دسائس الاستعمار والصهيونية، وكان يقود هذا الاتجاه السلطان عبد الحميد الذى حاولت أجهزة الاعلام فى اوربا وفى بعض الاقطار

اسلام والقومية

بقلم

الدكتور محمد الدسوقى
استاذ الدراسات الاسلامية المساعد بجامعة الفاتح - طرابلس

يجدر قبل الحديث عن موقف الاسلام من القومية التعرف عليها والالمام بتطور نشأتها ، وبيان أثر الفكر الغربى فى نظرتنا اليها .

ان الباحثين فى القومية لم يتفقوا على مفهوم او تعريف جامع مانع لها وان كانوا يلتقون حول بعض المفاهيم العامة ، فنهم من يذهب الى ان القومية هى تحمس الامة أو الشعب للمصالح الحقيقية والولاء للدولة والتعلق بالوطن ومنهم من يرى ان القومية صلة اجتماعية عاطفية تنشأ من الاشتراك فى الوطن . والجنس واللغة . والمنافع . وقد تنتهى بالتضامن والتعاون الى الوحدة كالقومية العربية .

ويحدد رجال القانون القومية أو المذهب القومى بان ينطوى على ان كل أمة ذات شخصية مستقلة ، وانها سيدة نفسها وللامة ان تتمتع بحق التصرف تمتعا لا يزول ولا يسقط بالتقادم ، وليس للأمة أن تتنزل عن هذا الحق لا فى الداخل ولا فى الخارج ، فلها فى الداخل ان تنظم نفسها كما تشاء ، ولها فى الخارج ان تتحالف مع من تريد .

وكما اختلف الباحثون فى تعريف القومية اختلفوا فى تحديد عناصرها أو الدعائم التى تقوم عليها ، ولكن كثيرا منها لا يرى الدين من عناصر القومية، ولعل مرد هذا الى ظروف نشأة الفكر القومى فى أوربا ، وتأثير الصراع بين الدين والدولة على هذا الفكر ، بحيث كان منطلقه نحو غايته هو تنحية الدين لا عن الفكر القومى وحده ، بل عن كل ماله علاقة بالدولة وشئونها العامة .

ان اوربا بعد انتهاء الحملات الصليبية ظهرت فيها دعوات وحركات تناهض الاضطهاد الفكرى والظلم الاجتماعى وقد صاحب ظهور هذه الحركات نشوء مايسمى بالنزعة القومية ، واتجاه الشعوب نحو الاستقلال الذاتى وقد نجم عن كل ذلك تقلص نفوذ الكنيسة ، وبداية انهيار عصر الاقطاع والامبراطوريات الشاسعة .

وكان من دلائل النزعة القومية الدعوة الى اتخاذ اللهجات المحلية لغات وطنية بدلا من اللاتينية ، ونجحت هذه الدعوة ، حيث اصبحت الصلوات تقام باللهجات الاقليمية ، وتبع ذلك تطوير هذه اللهجات واغنائها بكلمات جديدة مبتكرة أو مقتبسة ، حتى حلت محل اللاتينية ، وجدت فى حياة المجتمع الاوربى عدة لغات تتفق فى الرسم ، بيد أنها تختلف فى القواعد والنطق والمفردات وان كان هناك وجه شبه فى بعض الكلمات .

وبتقلص نفوذ الكنيسة ، وانهيار عصر الاقطاع وظهور لغات عديدة أبعدت اللغة اللاتينية عن الحياة اليومية أخذ الشعور القومى ينمو ويتبلور فى صور مختلفة ، غير أن هذا الشعور أو النزعة القومية لم تأخذ طابع المبدأ أو المذهب الا فى القرن الثامن عشر الميلادى ، ثم وضع موضع التطبيق بعد الثورة الفرنسية ، حيث شهدت أوربا طيلة القرن التاسع عشر والربع الاول من القرن العشرين احداثا وثورات أدت الى استقلال كثير من الدول أو الأمم ، ولذلك يسمى القرن التاسع عشر بعصر القوميات فى اوربا .

يقول رسول الله ﷺ فيما أخرجه البخارى عن ابن عمر رضى الله عنهما .

« بنى الاسلام على خمس شهادة لا اله الا الله ، وان محمدا رسول الله ، واقام الصلاة ، وايتاء الزكاة ، والحج وصوم رمضان » .

وشروط الحج الاسلام البلوغ والعقل ، والحرية ، والاستطاعة .

اما هذه الاستطاعه فان امرها فى الواقع الصحيح سهل ميسر فى زماننا الراهن ، فسبل المواصلات مريحة ، والامن مستتب ، والنفقات ليست من الكثرة ، عند كثير من الناس بحيث تعجز انها عدم العزم المصمم ، لا تلبث ان توجد بيسر سببى

وانه — اذن — لمن الخداع الزائف ان يتعلل انسان بالاستطاعة ، فان هذه الاستطاعة تتبع حرارة الايمان ارتفاعا وانخفاضا ، والناس فى الغالب مستطيعون قادرون ، ولكن الامل فى امتداد العمر ، والانغماس فى غمرات المادة ، الاستغراق فى شؤون الدنيا ، يجعل الانسان — وهو مستطيع — يمهل و يهمل ، حتى تنتهى به الحياة وفى مثل ذلك يقول سعيد بن جبير ومجاهد وطاووس رضى الله عنهم

لو علمت رجلا غنيا وجب عليه الحج ثم مات قبل ان يحج ما صليت عليه .

يقول صاحب الكشاف فيما نقله عنه القاسمى :

هذه الاعتبارات من فنون الاعتبارات المعربة عن كمال الاعتناء بأمر الحج ، والتشديد على تاركه مالايزيد عليه .

فنها الايتان بـ « اللام وعلى » فى قوله ولله على الناس حج البيت . يعنى انه حق واجب لله فى رقاب الناس ، لاينفكون عن ادائه والخروج عن عهدته .

ومنها انه ذكر الناس ثم ابدل منه من استطاع اليه سبيلا ، وفيه ضربان من التاكيد .

أحدهما : ان الابدال تثنية للمراد وتكرير له

والثانى : ان الايضاح بعد الابهام ، والتفصيل بعد الاجمال ، ايراد له فى صورتين مختلفتين .

ومنها قوله : ومن كفر مكان من لم يحج تغليظا على تارك الحج .

ومنها ذكر الاستغناء عنه ، وذلك مما يدل ، على المقت والسخط والخذلان .

ومنها قوله عن العالمين ولم يقل : عنه وما فيه من الدلالة على الاستغناء الكامل ، فكان ادل على عظم السخط الذى وقع عبارة عنه . .

لان الله تعالى قد أمرنا بالصلاة عنده ، حيث قال .

« واتخذوا من مقام ابراهيم مصلى »

ومن هذا الآيات تعجيل العقوبة لمن انتهك حرمته ، وما قصده جبار بسوء الا أهلكه الله كما أهلك أصحاب الفيل . ومشاعر الحج التي فيه كلها من الايات .

وبعد أن ذكر الله تعالى فضائل البيت من انه أول بيت وضع للعبادة ، ومن أنه مبارك وهدى للعالمين ، وفيه ايات بينات مقام ابراهيم اردف ذلك بذكر الحج وشروط الوجوب فيما يتعلق بالقيام به والاهتمام بشأنه فقال سبحانه .

« ولله على الناس حج البيت من استطاع اليه سبيلا ، ومن كفر فان الله غنى عن العالمين » .

وقد ورد فى الحج جملة من الاحاديث الصحيحة والحسنة نذكر منها ما يلى .

عن أبي هريرة ان رسول الله ﷺ ، قال فيما أخرجه البخاري ومسلم .

« لا تشد الرحال الا الى ثلاثة مساجد المسجد الحرام ، ومسجد الرسول والمسجد الاقصى » .

وعن أبي سعيد الخدري ان النبي ، عليه الصلاة والسلام ، قال فيما أخرجه الامام مسلم .

« لا تشد الرحال الا الى ثلاثة مساجد مسجدي هذا ، والمسجد الحرام ، والمسجد الاقصى » .

وعن ابى هريرة قال خطبنا رسول الله ﷺ فقال :

أيها الناس قد فرض عليكم الحج فحجوا ، فقال له رجل أفى كل عام يا رسول الله ﷺ ؟

فسكت حتى قالها ثلاثا فقال رسول الله ﷺ ، لو قلت نعم لوجبت ، ولما استطعتم .

وعن أبن عمر قال جاء رجل الى النبي ﷺ ، فقال يا رسول الله ، ما يوجب الحج ؟

قال « الزاد والراحلة » أخرجه الترمذى وقال حديث حسن

وأخرج البخارى ومسلم ، عن أبي هريرة ، أن رسول الله ﷺ ، قال « العمرة الى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء الا الجنة » .

وفى رواية سمعت رسول الله ﷺ يقول .

« من حج لله عز وجل » ، وفى لفظ « من حج هذا البيت فلم يرفث ولم يفسق ، رجع كيوم ولدته امه » .

أخرجه الترمذى وقال . غفر له ما تقدم من ذنبه .
وعن ابن مسعود أن رسول الله ﷺ ، قال .

تابعوا بين الحج والعمرة ، فانهما ينفيان الذنوب والفقر كما ينفى « الكير » خبث الحديد والذهب والفضة وليس للحج المبرور ثواب الا الجنة ، وما من مؤمن يظل يومه محرما الا غابت الشمس بذنوبه . . اخرجه الترمذى .

وهذه الآية هى آية وجوب الحج عند جمهور الفقهاء والمفسرين .

والحج احد اركان الاسلام الخمسة ، وقد فرض على كل مسلم ومسلمة فى العمر عند استطاعه .

ولم يقل سبحانه

« واذ يضع ابراهيم القواعد » .

وابراهيم واسماعيل كانا — ادن — يرفعان القواعد ني وضعها ادم عليه السلام .

لقد جاء ابراهيم ذات يوم الى اسماعيل ' وقد اصبح .ابا فتيا فقال له :

« الله أمرنى بأمر . . »

قال : فاصنع ما امرك ربك .

قال : وتعيننى ؟ قال وأعينك .

قال : فان الله امرنى ان ابنى هاهنا بيتا ، وأشار الى كة مرتفعة على ما حولها .

قال ' فعند ذلك رفعا القواعد من البيت' فجعل سماعيل يأتى بالحجارة وابراهيم يبنى ، حتى اذا ارتفع لبناء جاء بهذا الحجر فوضعه له فقام عليه وهو يبنى اسماعيل يناوله الحجارة وهما يقولان .

« ربنا تقبل منا انك انت السميع العليم » .

قال : فجعلا يبنيان حتى يدور حول البيت وهما يقولان :

« ربنا تقبل منا انك انت السميع العليم » .

انه أول بيت وضع للعبادة والعبادة فيه الوان ، يقول تعالى :

« وطهر بيتى للطائفين والعاكفين والركع السجود » .

والطواف لا يوجد فى مسجد اخر .

أما كلمة « بكة » فقد قال الزجاج : يصلح أن يكون هذا الاسم مشتقا من البك يقال : بك الناس بعضهم بعضا ، أى دفع . وعلى هذا فان تسميتها « بكة » لازدحام الناس بها فى أيام الحج ، ويقول سعيد بن جبير سميت « بكة » لان الناس يتباكون بها ، اى يزدحمون . وهى على كل حال تعنى « مكة »

وأما مكة فسميت بذلك لقلة مائها من قول العرب :

مك الفصيل ضرع امه ، وامتلكه اذا مص كل ما فيه من اللبن

وتسمى « مكة » الحاطمة ، لانها تحطم من استخف بحرمتها .

وهذا بيت مبارك : باركه الله تعالى حيث جعل ثواب الصلاة فيه اضعافا مضاعفة ، باركه بالطواف فيه والعبادة والاعتكاف . .

وهو هدى للعالمين لما فيه من الآيات البينات .

أما هذه الآيات فان منها مقام ابراهيم ، وهو الحجر الذى كان يقوم عليه حينما كان يرفع القواعد من البيت .

ويقول الامام ابن كثير .

وقد كان ملتصقا بجدار البيت حتى أخره عمر بن الخطاب رضي الله عنه فى امارته الى ناحية الشرق ، بحيث يتمكن الطواف منه ، ولا يشوشون على المصلين عنده بعد الطواف

ولله على الناس حج البيت

بقلم
المرحوم الدكتور عبدالحليم محمود
شيخ الأزهر

يقول الله تعالى :

« ان اول بيت وضع للناس للذى ببكة مباركا وهدى للعالمين ، فيه أيات بينات مقام ابراهيم ، ومن دخله كان أمنا ، ولله على الناس حج البيت من استطاع اليه سبيلا ومن كفر فان الله غنى عن العالمين » .

روى الامام البخارى رضي الله عنه انه حينما اسكن ابراهيم عليه السلام من ذريته عند بيت الله المحرم ، خاطب الملك السيدة هاجرة مطمئنا لها قائلا .

لا تخافوا الضيعة فان هذا البيت يبنه هذا الغلام وأبوه ، وان الله لا يضيع أهله ، هل كان بيت الله مبنيا قبل ذلك ؟ ومن بناه ؟

ان ابراهيم عليه السلام يقول .

« ربنا انى اسكنت من ذريتى بواد غير ذى زرع عند بيتك المحرم » .

فهل كان بيت الله المحرم موجودا قبل ابراهيم ؟

ان حديث الامام البخارى يقول :

وكان البيت مرتفعا من الارض كالرابية ، تاتيه السيول فتأخذ عن يمينه وشماله » .

ويقول الله تعالى فى تحديد لا لبس فى .

« ان اول بيت وضع للناس للذى ببكة مباركا » .

وبكة فى قول الله تعالى هى مكه فمتى بنى البيت ؟

يروى الامام البيهقى فى دلائل النبوة بسنده ، عن رسول الله ﷺ قال .

بعث الله جبريل الى أدم فأمره ببناء البيت فبناه أدم .

ثم امره بالطواف به ، وقيل له .

أنت أول الناس ، وهذا أول بيت وضع للناس .

وروى عبدالرزاق عن عطاء رضي الله عنه أن أدم اول من بنى البيت .

والاحاديث النبوية منسقة مع القران الكريم تشير الى أن أول بيت وضع للناس انما هو البيت الحرام وأن أول من بناه انما هو أدم .

وما من شك فى أن البيت كان يهمل ويترك أحيانا فيتهدم ، ولكن معالمه تبقى حتى يأتى من يجدده . وقد جدده سيدنا ابراهيم و سيدنا اسماعيل ، والله سبحانه و تعالى .

يقول .

« واذ يرفع ابراهيم القواعد من البيت واسماعيل » .

(بقية السابق)

التصور العام للشريعة الاسلامية —

٢١ - وبعد فكم كنا يا سادة نود لو كان فى الامكان التوسع فى شرح خصائص الشريعة الاسلامية واحكامها وتطبيقاتها فى عالميتها و فى عدالتها المطلقة فى ذلك ، من اى تميز ما بين جانب قوى على جانب ضعيف ، وكذلك فى خصائص هذه الشريعة من حيث رعايتها لجميع مصالح الحياة العامة المتطورة ، لولا ضيق الوقت المحدد لكلمات المتكلمين .

٣٢ - ولعل الجامع لجميع خصائص الشريعة الاسلامية وقواعدها العامة الصالحة لكل زمان ومكان ، ولدى مختلف الامم والشعوب وعلى اساس الاحترام المتبادل فيما بين الشعوب والافراد ورعاية مصالح الجميع على اساس المصلحة العامة ، والعدالة المطلقة ، فلعل الجامع لكل ذلك هو تسمية القران الكريم لشريعة الاسلام ولدعوة الاسلام منذ ذلك الوقت بانها « دعوة الى الحياة » كما مر معنا ، وذلك ضمن حدود العلم والعقل والتفكير وتلمس الخير والمصلحة لجميع الناس » ويكفينا فى ذلك ما قد جاء فى القران الكريم من قوله « يا ايها الذين امنوا استجيبوا لله والرسول اذا دعاكم لما يحييكم » ثم دعوته للاعتماد فى ذلك على العلم والعقل والفكر بقوله تارة . « ونفصل الايات لقوم يعلمون » وتارة « ونفصل الايات لقوم يعقلون » وتارة « ونفصل الايات لقوم يتفكرون واخيرا نداؤه فى الناس على اساس الوجوب : « ولتكن منكم امة يدعون الى الخير ويامرون بالمعروف وينهون عن المنكر »

٣٣ - وهكذا يتضح لنا من جملة ما ذكرنا من النصوص اعلاه التأكيد على

— عالمية الشريعة . الاسلامية

— وعلى رعايتها لمصلح الحياة العامة .

— على انسانيتها

— وعلى صلاحيتها لكل زمان ومكان .

كما يتضح لنا سبق الاسلام لعالمنا الحديث فى كل هذه المبادىء التى نحن فى اشد الحاجة اليها فى عالمنا الحاضر من اجل سلمه وسعادته ، ولم يكن للاسلام هذا السبق الا بقيام شريعة الاسلام على مسلمات العلم والعقل والفكر ، فى كل زمان ولقيامها على الدعوة الواجبة من خلال ذلك الى الحياة والخير والسلام ، والى التعارف والتعاون ، والى الامر بالمعروف الذى لايصلح المجتمع الا به ، والى النهى عن المنكر الذى يقوض اركان المجتمع ولاتستقيم معه الحياة الكريمة لاحد

٣٤ - وبالاضافة الى هذه المبادىء فقد اقامت شريعة السلام كل ذلك على اساس الايمان بالله رب العالمين جميعهم ، لايرب شعب مختار من الشعوب ، كما اوجبت العمل بتعاليم شريعته مما استخلفنا فيه على هذا الارض ضمن حدود الاصلاح فيها وعدم الافساد لها ، وذلك من اجل حياة فاضلة فى تلك الدار الاخرة .

٣٥ - وقبل ان تختتم هذه الكلمة ، نرى ان نتوجها بالكلمات الرائعة التى أوجزبها محمد ﷺ تعاليم الاسلام لجماعة المؤمنين فى حجة الوداع ، تلك الحجة التى دعا الى الاشتراك فيها كافة المسلمين القادرين على الحضور من جميع الجزيرة العربية ، حين وقف فيهم قائلا :

"الا ايها الناس ان الهكم واحد فلا ترجعوا بعدى كفارا يضرب بعضكم رقاب بعض ، وان النساء شقائق الرجال ، وانه لافضل لعربى على عجمى ، ولا لابيض على اسود ، الا بالتقوى ، وان الخلق كلهم عيال الله ، وان احبهم اليه انفعهم لعياله ، واننى تركتكم على المحجة البيضاء : ليلها كنهارها ، واننى تركت فيكم ما ان تمسكتم به لن تضلوا بعده : كتاب الله وسنة رسوله ﷺ "

والسلام عليكم و رحمة الله وبركاته .

بدراً ، وما يدريك لعل الله قد اطلع على من شهد بدرا)، فقال : (أعملوا ما شئتم فقد غفرت لكم) !! : فبكى عمر وقال : الله ورسوله أعلم !!

فأنزل الله هذا التأديب الالهى وهو صدر سورة الممتحنة قال تعالى «يأيها الذين امنوا لاتتخذوا عدوى وعدوكم أولياء تلقون اليهم بالمودة ، وقد كفروا بما جاءكم من الحق يخرجون الرسول ، واياكم ، ان تؤمنوا بالله ربكم ان كنتم خرجتم جهادا فى سبيلى ، وابتغاء مرضاتى تسرون اليهم بالموده ، وأنا أعلم بما أخفيتم وما اعلنتم ، ومن يفعله منكم فقد ضل سواء السبيل ، ان يثقفوكم يكونوا لكم اعداء ويبسطوا الكم ايديهم والسنتهم بالسوء ، وودوا لو تكفرون ، لن تنفعكم ارحامكم ولا اولادكم يوم القيامة يفصل بينكم والله بما تعملون بصير» .

« العظيم حقا من يرحم الضعفاء » .

وان لنا هنا لوقفة ، فما كان حاطب منافقا ، ولا ضعيف الايمان ، بتزكية الرسول ﷺ له ، ولكن فى النفس الانسانية جوانب ضعف تطغى عليها فى بعض الاحيان ، وتهوى بها الى ما لا ترضاه لنفسها ، وكل بنى آدم خطاء ، وما كان هذا الضعف الانسانى ليخفى على صاحب القلب الكبير ، والقوى الامين ، وصاحب الخلق العظيم ، فلا تعجب اذا كان الرسول ﷺ صدقه فيما قال ، ورحم ضعفه ، بل ونافح عنه ، والقوى حقا هو الذى يرحم الضعفاء ، والعظيم حقا هو الذى يلتمس المعاذير لمن يستز لهم الشيطان ، فى غفوة من صدق الايمان ، ووازع الضمير !! .

٢ ـ ومما يروى فى هذا الباب ما روى انه ﷺ دخل عليه رجل ذات يوم ، فأصابت الرجل من هيبته وقوة شخصيته رعدة !! مع انه ﷺ لم يكن يحيط به الخدم ولا الجنود المدججون بالسلاح ولا كانت فى مجلسه مظاهر الكسروية ، ولا ابهة الملك ، ولا فخفخة الرياسة ، فقال للرجل : هون عليك ، فانى لست بملك ، وانما انا ابن امراة من قريش كانت تأكل القديد) . نعم الله ـــ الله ـــ أنا ابن امرأة تأكل القديد كما انك ابن امرأة ، فكلانا عبد الله ولست الها ، ولا ابن اله كما زعم النصارى فى عيسى ولست ملكا متجبرا ، ولا ابن ملك متجبر !!

٣ ـ وكان ﷺ تقابله المرأة او الخادم فى سكة من سكك المدينه ، فتستوقفه ، فيقف لها حتى يقضى لها حاجتها روى الامام البخارى فى صحيحه بسنده عن أنس رضى الله عنه قال (ان كانت الامة ـــ من اماء المدينة لتأخذ بيد رسول الله ﷺ ، فتنطلق به حتى يقضى حاجتها) وذلك لانه ﷺ يعلم ان لهؤلاء الحوارى والاماء حاجات وانهن ضعيفات ، ومن شان الضعيفات استهانة الناس بحقوقهن ، ولكن العظيم صاحب الخلق العظيم كان ارعى الناس لحقوق الضعفاء والضعيفات ، والعظيم حقا هو الذى يرحم الضعفاء والضعيفات !

٤ ـ روى الامام البخارى فى صحيحه بسنده عن مصعب بن سعد قال : رأى سعد رضى الله عنه له فضلا على من دونه ، فقال النبى ﷺ : (هل تنصرون ، وترزقون الا بضعفائكم) وهذا الحديث مرسل فى الظاهر ولكنه متصل فى الواقع ونفس ولولا هذا لما أخرجه الامام البخارى فى صحيحه ، لانه لايخرج فيه الا الاحاديث المسندة المتصله ، وقد جاء الرفع صريحا ، فقد اخرجه الاسماعيلى فى (مستخرجه) فصرح فيه بسماع مصعب عن أبيه سعد ، ولكنه اقتصر على المرفوع وهو قوله ﷺ (هل تنصرون . . .) ورواه الامام النسائى بسنده عن مصعب بن سعد بن أبى وقاص عن ابيه بلفظ (ان سعدا ظن ان له فضلا على من دونه . . . .) الحديث ، وله ما يشهد له فيما رواه الامام احمد والنسائى عن ابى الدرداء مرفوعا ولفظه (انما تنصرون وترزقون بضعفائكم) .

والضعفاء فى اخلاقهم ، وسلوكهم ، واعمالهم ، والضعفاء فى قلوبهم ، والضعفاء أمام أنفسهم ، وتجاه أهوائهم وشهواتهم ، والضعفاء فى شخصياتهم فهؤلاء وأمثالهم وجدوا من القوى الرءوف الرحيم ، رحمة لم يجدوها عند غيره من البشر أيا كان هذا البشر وعطفا عليهم لم يجدوه عند غيره ، وبرا بهم لم يجدوه عند غيره وقبولا لأعذارهم ، بل والتماسا لمعاذيرهم لم يجدوه عند غيره .

وقد بلغ رسول الله ﷺ الغاية فى الرحمة حينما قال «كل بنى ادم خطاء ، وخير الخطائين التوابون» . رواه الترمذى وابن ماجه بسند قوى ، فقد فتح بقوله هذا أبواب الرحمة ، وأبواب التوبة للعصاة والمذنبين ، وليس أحب الى المذنبين من فتح أبواب التوبة لهم ، ولا الم لهم من التيئيس ، والتقنيط من رحمة الله تبارك وتعالى ، وقد روى الامام مسلم قصة الرجل الذى قتل تسعا وتسعين ، ثم جاء الى أحد علمائهم ليسأله هل له من توبة ، فأيسه وقنطه ، فما كان منه الا ان قتله واكمل به المائة !! ثم قبل الله توبته !!

واليكم بعض المثل للعليا التى زخرت بها السيرة النبوية ﷺ .

١ - فى السنة الثامنة نقضت قريش العهد الذى كان بينهم وبين النبى ﷺ ، فلم يكن من النبى ﷺ الا ان يغزوهم فى عقر دارهم ، فعزم على فتح مكة بلد الله الحرام ، ولم يلبث ان اخذ فى التجهيز للخروج الى مكة واذن فى الناس بالتجهز واخفى مقصده بهذا التجهز ولذا عوة اليه الا عن بعض خاصته من كبار الصحابة كالصديق ابى بكر ، وعمر ونحوهما ، فلما تجمعت الجموع وتهيأت للمسير اخبرهم بمقصده وقال (اللهم خذ العيون والاخبار عن قريش ، حتى نبغتها فى بلادها) . لانه ﷺ كان حريصا على عدم اراقة الدماء فى بلد الله الحرام الذى حرم الله القتل والقتال من يوم ان خلق الله السموات والارض .

« كتاب سيدنا حاطب بن ابى بلتعة الى قريش » :

ولما اجمع النبى ﷺ المسير الى مكة كتب حاطب كتابا يخبر فيه زعماء قريش بالذى اجمع عليه الرسول ﷺ ثم اعطاه مولاة لبعض بنى عبد المطلب تسمى « سارة » وجعل لها جعلا على ان تبلغه قريشا ، فجعلته فى عقاص شعرها ، ثم خرجت به فاذا الوحى ينزل على رسول الله ﷺ بما صنع حاطب ، فبعث عليا ، والزبير ، وقال : انطلقوا حتى تاتوا « روضة خاخ » فان بها ظعينة معها كتاب ، فخذوه منها فانطلقوا تتعادى بهم خيلهم ، حتى ادركوها ، فقالوا لها اخرجى الكتاب ، فقالت . ليس معى كتاب ! فقالوا لها : لتخرجن الكتاب ، او لنكشفن الثياب ، فخافت واخرجته من عقاصها فأتوا به الى النبى ﷺ فاذا فيه : « يا معشر قريش ، فان رسول الله جاءكم بجيش كالليل يسير كالسيل فوالله لو جاءكم وحده لنصره الله ، وانجز له وعده ، فانظروا لانفسكم والسلام »

« سؤال النبى ﷺ لحاطب » :

فقال النبى ﷺ (يا حاطب ما هذا ؟) فقال يا رسول الله لا تعجل على انى كنت امرا ملصقا فى قريش — يعنى حليفا — ولم يكن من انفسها ، وكان من معك من المهاجرين لهم قرابات يحمون بها اهليهم ، واموالهم ، فاحببت اذ فاتنى ذلك من النسب فيهم ان اتخذ عندهم يدا يحمون قرابتى بها ولم افعله ارتدادا عن دينى ، ولا رضا بالكفر بعد الاسلام ، فقال الرسول العظيم ﷺ : (اما انه قد صدقكم) !! فقال عمر يا رسول الله دعنى ، اضرب عنق هذا المنافق ، فقال الرسول الكريم ﷺ : (انه قد شهد

القوى الذى رحم الضعفا

صلى الله عليه وسلم

لم تعرف الدنيا قويا بكل ما تحتمله كلمة «القوة» من معان، رحم الضعفاء بكل ما تحتمله كلمة الضعف من معان مثل ما عرفت ذلك لسيدنا ونبينا محمد صلوات الله وسلامه عليه، وهذه دعوى تحتاج الى دليل واجمال يحتاج الى تفصيل، واليكم اكثر من دليل، فى هذا التفصيل.

بقلم الدكتور محمد محمد أبو شهبه

لقد كان رسول الله ﷺ قويا فى نسبه، وقويا فى شرفه وقويا فى جسمه قوة لم تعرفها البشرية فى تاريخها الطويل، وليس أدل على هذه القوة الفائقة مما رواه الرواه: من قصة ركانة بن عبد يزيد ابن هاشم بن المطلب بن عبد مناف ابن قصى. يجتمع مع النبى ﷺ فى جده عبد مناف. قالوا: قدم ركانة من سفر فأخبر خبر. النبى ﷺ فلقيه فى بعض جبال مكة فقال: يا ابن أخى بلغنى عنك شىء فان صرعتنى علمت أنك صادق، فصارعه فصرعه رسول الله ﷺ، وأسلم ركانة قيل عقب هذه المصارعة، وقيل: يوم الفتح، وقد روى قصة ركانة هذا مع رسول الله ﷺ أبو داود والترمذى، ولكن قال الترمذى: اسناده ليس بقائم، ومثل هذا مما لا يستدل به على حلال أو حرام لا يشترط فيه الصحة أو الحسن بل يكتفى بما فيه ضعف أو فى اسناده مقال لبعض النقاد ويسمى علماء «أصول الحديث» هذا بالضعف المحتمل، وأما الضعف الشديد فهذا لا يؤخذ به فى الفضائل فضلا عن الحلال والحرام، والضعيف المحتمل اذا كانت له شواهد، أو روى من طرق عدة مثله أو أقوى منه ارتقى الى درجة الحسن لغيره، وهذا فصل الخطاب فى هذه المسالة حتى يكون الكاتبون والمحاضرون على بينة من هذا حينما يستشهدون، ويستدلون، ببعض الأحاديث أما الموضوع المختلق فلا يؤخذ به ولا كرامة فى الفضائل، ولا فى القصص، فضلا عن الحلال والحرام، وعلى من يستشهد أو يستدل بحديث أو أثر عن الصحابة والتابعين أن يتأكد من درجته صحة، أو حسنا، او ضعفا، فان كان غير عارف فليسأل اهل العلم بالحديث والا كان مأزورا بتقصيره وان كان عارفا فاثمه اكبر، وذنبه اعظم، وصدق المولى عن رب العالمين حيث قال (من كذب على متعمدا فليتبوأ مقعده من النار) رواه الشيخان البخارى ومسلم وغيرهما، وهو حديث متواتر لفظا ومعنى.

وكان ﷺ قويا فى عقله، وقويا فى عقيدته، وقويا فى علمه، وفى عمله، وقويا فى خلقه ودلائل هذه القوة الاصيلة الجذور، المتشعبة الفروع من القران والسنة والسيرة النبوية ﷺ اكثر من ان تحصى.

والمراد بالضعفاء فى اجسامهم، الضعفاء فى جاههم، والضعفاء فى انسابهم وشرفهم، والضعفاء فى عقولهم،

« سلمان منا اهل البيت » أى من أهل بيت محمد ﷺ نفسه ورفعه بذلك أمام اعين الجميع الى مستوى اسرة محمد فى الكرامة لدى العرب والمسلمين حينذاك أجمعين، ولم يجعل لغير هؤلاء من مسلمى العرب وساداتهم واحرارهم اى ميزة على هؤلاء الغرباء من فارس والروم والاحباش السود، ويكفينا فى هذا المقام زيادة على ذلك فى التطبيق العملى فى الحقوق حادثان لا يزالان فريدين فى التاريخ الانسانى

۲۹ ـ اما الحادث الاول فهو خبر ذلك الاعرابى من عامة الناس الذى كان يطوف حول الكعبة اثناء مراسم الحج الى جانب ملك غسان من ملوك العرب وحليف بيزانس قبل الاسلام، وقد وطىء ذلك الاعرابى من شدة الازدحام على ازار الملك فسقط الازار وبانت عورة الملك

فثار غضب الملك ولطم بيده الثقيلة المترفة انف ذلك الاعرابى فهشم انفه، فذهب ذلك الاعرابى الى الخليفة عمر وشكا اليه أمره فما كان من عمر الا ان احضر الملك وقال له لا بد من القصاص منك لهذا الاعرابى فقال الملك لعمر: اتقتص للسوقة من الملوك فقال عمر قوله المشهور « الاسلام سوى بينكما » أى ان الاسلام لا يفرق فى ذلك بين العامة والملوك فى الحقوق.

۳۰ ـ واما الحادث الثانى فهو خبر شكوى دويلة صغيرة قد حررها الاسلام فى حروبه الظافرة من احتلال اجنبى لبلادها ولم يكره أهلها فى مقابل ذلك على الاسلام عملا بشريعة القران الكريم التى تقول.

« لا اكراه فى الدين » فما كان من هؤلاء الا ان عقدوا صلحا مع المسلمين على اساس استقلالهم واشترطوا على الجيش الظافر على بيزانس وفارس عدم بقاء الجيش الاسلامى الفاتح فى بلادهم، غير ان الجيش الاسلامى لم يلبث بعد اكثر من نصف قرن ان دخل البلاد رغما عن معاهده الصلح، ملتمسا بعض المبررات التى لم يوافق عليها أهل البلاد المغلوبة، وما كان من اهل هذه البلاد الا ان اوفدوا وفدا الى الخليفة الأموى عمر بن عبدالعزيز فى دمشق. شكوا اليه احتلال الجيش الاسلامى، ولم يكن لديهم غير صحيفة الصلح النافذة منذ عهد الخليفة عمر بن الخطاب وقد مضى عليها عهود اكثر من ستة خلفاء فأمر الخليفة الاموى بتأليف محكمة تسمع دعوى البلاد المغلوبة على الجيش الفاتح، فتألفت وحكم القاضى المسلم على الجيش الاسلامى الفاتح بالجلاء عملا بنصوص المعاهدة، ويؤسفنا ان هذه الحكمة الدولية فى شئون الحرب لم يستطع عالمنا الحديث الوصول مثلها حتى اليوم على الرغم من منظمة الامم المتحدة ومؤسساتها العالمية التى لا تزال حتى الان عاجزة عن مجاراة الاسلام فى هذه العدالة الدولية المطلقة، خاصة فى الحكم على الجيش الاسلامى القاهر لمصلحة الشاكين عليه وفى ظل اعظم عهود الخلافة الاسلامية قوة وسلطانا

(باقى)

الاسلام و هو فى صراع دائم على حساب الكرامة الانسانية والحياة الأنسانية ، والوحدة فى الاسرة الانسانية .

وما أحوجنا من جديد الى صرخة محمد ﷺ الانسانية فى شريعته الالهية لنقول للناس

« يا أيها الناس ادخلوا فى السلم كافة » ولنتلو عليهم ايضا قول الله فى قرانه الكريم يا ايهاالناس . انا خلقناكم من ذكر وأنثى وجعلنا كم شعوبا وقبائل لتعارفوا » وقوله ايضا وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان »

٢٥ ـ وكذالك ما أحوجنا الى مجموعة انسانيه جديدة متقدمه كاليابان لتتبنى الاسلام وشريعته لما تبناها العرب من قبل ولتقود العالم الانسانى القوم ضمن نظام الهى عالمى يعالج وقائع الصراع العالمى ومفاسده من أجل سلام انسانى ، كما عالجها الاسلام من قبل . على اساس الدعوة الى الحياة والى الخير ، وعلى اساس . الامر بالمعروف ، الذى تعارف الناس على انه لابد لهم منه لاصلاح حياتهم ، وعلى اساس « النهى عن المنكر » الذى منه العلماء والعقلاء واهل الفكر انه شر لا تستقيم معه الحياة الانسانية لاحد .

٢٦ ـ وكما ترون ايها السادة فان الاسلام قد اعطى هذا المبدأ الضرورى لحياة الانسان مكانا اساسيا فى شريعة الاسلام واوجزه فى كلمة » الدعوة الى الخير » من اجل سلام الانسانية ورخائها . وهذا ما قد قامت منظمة الامم المتحدة على اساسه بعد حرب عالمية ضارية كادت تستاصل البشريه ، ولكنها ظلت تعمل من اجل هذا المبدا فى حدود النصائح والوصايا ، ولم تقاتل قط من اجل حمايته ، فى حين ان الاسلام قد أوجب القتال من أجل ضمان هذا المبدأ ، وضمان « حرية هذه الكلمة » فى الدعوة الى الخير والنهى عن المنكر ، واعلن الجهاد فقط عندما منع من تأديتها بالحكمة والموعظة الحسنة ، وحرم القتال من اجل الاكراه فى الدين وذلك ضمانا لحرية الاعتقاد المقدسة فى الاسلام ، ولكن العالم قد اساء فهم هذا المبدأ الاسلامى ولم يفهمه الا من خلال الحروب المقدسة المسيحية من اجل التنصير او الموت .

٢٨ ـ وبعد فهذا هو النظام الاسلامى الالهى فى شريعته وخصائصه الكبرى ، وفى الجملة بدعوته الى الخير من اجل الانسانية جمعاء وبه فقط نستطيع ان نضع حدا للاثرة وحب الذات ، وللتمايز فيها بين الافراد والطبقات والجماعات فى حقهم جميعا بالحياة الكريمة على نحو ما قد نادى به محمد ﷺ والاسلام ، ذلك باعلانه اعلانا جازما بطلان الامتياز فيما بين البشر بجميع اقسامه ومظاهره ، وبوضعه له جميع الاحكام القانونية لضمانه من غير تساهل .

٢٨ ـ وهكذا ايها السادة فقد سبق الاسلام عالمنا الحديث باربعة عشر قرنا فى تبنى « حرية الكلمة فى الدعوة الى الخير » وفى وضع جميع قواعد الحياة الجديدة الكريمة على اساس وحدة الاسرة الانسانية ، من غير مرة ما بين قوم وآخرين ولا بين انسان وانسان ، وجمع محمد ﷺ حوله منذ مطلع الدعوة الاسلامية ، ما بين اشراف العرب وعامتها ، وما بين مختلف الاعراق والشعوب ، وعملا بذلك زوج رقيقا سابقا من سيدة من اشرف الاسر العربية ، كما امر اولاد الارقاء السابقين على سادات العرب عندما اقتضت المصلحة والكفاءة ذلك ، وجمع حوله على قدم المساواة سلمانا الفارسى وصهيبا الرومى وبلالا الاسود الحبشى الى جانب سادة قريش من اعلى قبائل العرب فى المكانة والاعتبار ، وقال محمد رسول الاسلام فى الاول منهم وهو سلمان الفارسى ، وكان رقيقا من قبل وفارسيا ،

للانسانية ' وان اصلاحا واحدا قام به محمد ﷺ وهو تحريم قتل البنات حين ولادتهن ' يكفي لان يعطى محمدا ﷺ اسما غير منسي في التاريخ

١١ ـ وهكذا ايها السادة كان العصر الذى ظهرت فيه دعوة محمد ﷺ الى الاسلام فقد كان حينذاك عصرا مليئا بجميع معاني القسوة والبربرية المعروفة في العهود القديمة كان لذلك محكوما بنظام الطبقات والامتيازات، تلك الامتيازات غير الانسانية لفئة قليلة من الناس على غيرها من الفئات الكثيرة وتلك ضمن نفس الشعب الواحد اولا ' ثم ضمن الشعوب المختلفة ثانيا ' وذلك لحساب القوى على حساب الضعيف وكل ذلك تحت تأثير شرائعه البشرية القومية او تقاليده غير المقبولة كما اشرنا اليها من قبل. وهذا ما قد وضع العالم القديم أجمع وخلال اكثر من اثنتى عشر قرنا ' في حروب بربرية دائمة فيما بين الغرب وبين الشرق ' منذ عهد الاسكندر اليوناني مع الفرس قبل بضعة قرون من المسيح عليه السلام الى عهد هرقل مع الفرس ايضا في القرن السابع بعد المسيح ﷺ حين ظهر محمد ﷺ في دعوته الى الاسلام مناديا في قومه ' ثم في العالم اجمع بدعوة القرآن الكريم قائلا:

« يا أيها الناس ادخلوا في السلم كافة »
ومعلنا قول الله رب العالمين

« وجعلناكم شعوبا وقبائل لتعارفوا ، ان اكرمكم عند الله اتقاكم » ومناديا ايضا بقوله ﷺ : « الخلق كلهم عيال الله وأحبهم اليه انفعهم لعياله »

٢٢ ـ وهكذا جاءت هذه الدعوة تهز أركان نظام العالم القديم البالي في تعاليمه وشرائعه وتقاليده غير الانسانية التى قضت على جميع معاني وحدة الانسانية ، والتى قضت على كرامة الانسان وعلى حقه في الحياة مالم يكن من قوم معين ومن طبقة معينة وقد سجلت هذه الدعوة الجديدة سبقا فعليا على جميع دعوات المجتمع الحديث في هذه المعاني حديث دعت العالم قبل اربعة عشر قرنا الى نظام مجتمع حديث بكل ما في هذه الحداثة من جدة وسمو وذلك بالدعوة الى نوع جديد من « الحياة » عملا بنص القرآن نفسه كما سوف نرى ' معتبرة تلك النوع من الحياة غير الانسانية المتعارف عليه ' غير جدير باسم « الحياة » ووضعت لهذه الجديدة شريعة تمتاز.

اولا ـ بانها شريعة عالمية تنظر الى شعوب البشرية على انها اسرة بشرية واحدة

وثانيا ـ بانها شريعة انسانية ' لا فرق فيها ما بين انسان وانسان في الكرامة الانسانية .

وثالثا ـ بانها شريعة ترعى مصالح الحياة الانسانية المتحددة كلها لا فضل فيها لانسان على انسان ' ولا لشعب على شعب في حقهم جميعا في الحياة الكريمة

٢٣ ـ وبذلك نقف في دعوة محمد ﷺ الالهية أمام خصائصها ومميزاتها ' وامام اصلاحاتها لنظام العالم القديم البالي في مفاهيمه وفي تناحره وفي امتيازات شعوبه وافراده بعضهم على بعض ، تلك الاصلاحات التى قال فيها بعض اساتذة الجامعات السويسرية من علماء المسيحية كما سبق ، وان اصلاحات محمد ﷺ قد حققت تقدمات ذات ابعاد غير متناهية وذلك لدرجة تجعل محمدا ﷺ في عداد اكبر العظماء الخادمين للانسانية

٢٤ ـ وبعد ايها السادة فما أشبه عالمنا الحديث اليوم في صراعه ما بين الشرق والغرب ' وما بين القوى والضعيف وما بين الغني والفقير ' فما أشبهه بالعالم القديم الذى فاجأه

« التصور العام للشريعة في الاسلام »

مقارنة بالشرائع القديمة والحديثة

تنشر (مجلة رابطة العالم الاسلامي) نص المحاضرة القيمة التي ألقاها دولة الدكتور معروف الدواليبي رئيس مؤتمر العالم الاسلامي في مؤتمر الفقه الاسلامي الذي عقد في طوكيو في شهر يوليه الماضي .

للدكتور معروف الدواليبي

ولا — على عدم الاعتراف باية اهلية حقوقية للمراة .

ثامنا — على وضعها بسبب جنس الانوثة تحت الوصاية الدائمة لا فرق في المرأة بين صغرها أو بلوغها سن الرشد، فهي دوما تحت وصاية الاب، او الزوج، ولا تملك اية حرية في تصرفها . وهي في تلك في الجملة موروثة لا وارثة

١٨ ـ وبالنتيجة فان المراة في الشريعة الرومانية كانت شيئا من الاشياء التابعة للرجل، وهي لتلك فاقدة لكل شخصية لها ومحرومة من كل اعتبار لحرية تصرفاتها وهذا ما امتدت اثاره حتى اليوم في القرن العشرين وفي معظم الدول الحديثة التي لا تزال متأثرة في قوانينها بالحقوق الرومانية كما هو معروف عند علماء الحقوق .

١٩ ـ كما لا ننسى ان نشير هنا تبعا لقوانين رومة الى ماقد وصل اليه حال المرأة في عهد النصرانية الاول كما اشار اليه الزعيم الهندي نهرو، فقد شككت بعض الندوات الدينية في انسانيتها وطبيعة روحها بل ان احد هذه الاجتماعات في رومة قررت انه لا روح لها على الاطلاق وانها لن تبعث في الحياة الاخرى

٢٠ ـ أما ما كان عليه وضع المرأة في جزيرة العرب قبل الاسلام من تقزز وامتهان حين ظهور دعوة محمد ﷺ الى الاسلام فقد كان شرا من كل ذلك . فقد كانت المراة العربية في الجملة لدى بعض العرب عارا يحرص الكثيرون من أوليائها الذكور على التخلص منها ووأدها حية ساعة ولادتها حتى ظهر دعوة محمد ﷺ الى الاسلام، وكان في مقدمة ما قد ندد به هو هذا الوضع الاليم للمراة فحرمه تحريما باتا كما نادى بكامل انسانيتها الى جانب الرجال، وان النساء شقائق الرجال، كما نادى بكامل أهليتها في جميع حقوقها وتصرفاتها، وبذلك انتقل الاسلام بوضع المرأة من الحضيض الى اعلا عليين بل قفز بها من العدم الى الوجود ومن الشك في انسانيتها الى كامل انسانيتها . ومن منتهى المهانة الى اعلا الكرامة، ومن فقدان الاهلية الى كامل الاهلية .

وفي ذلك يقول ادوار مونتيه استاذ اللغات الشرقية في جامعة جنيف، وفي مقدمة كتابه لترجمة القران، ان اصلاحات محمد ﷺ قد حققت تقدمات ذات ابعاد غير متناهية وتلك لدرجة تجعل محمدا ﷺ في عداد اكبر العظماء الخادمين

على رأس مال الشركة كلها المساهم به فيها فينال كل سهم حقه بالعدل والانصاف وهذا النظام المقترح أحسن وأعدل من النظام الحالى لان الشركة قد لا تربح بل تخسر فيكون رب المال شريكا فى الغنم والغرم وان بعض الشركات الموجودة الان تتبع فى الواقع ونفس الامر هذا النظام الاسلامى .

واذا كانت الشركات بعضها بالفعل موافق للشريعة الاسلامية والبعض الاخر يحتاج الى تعديل فى قوانين تأسيسها لتكون موافقة للشريعة ـــ تبين لنا ان محاولة التوفيق اقتصادنا بواقعه وبين احكام الشريعة الاسلامية سهلة وميسرة ، وانه امر قريب الحصول لو اخلصنا النية وصدقنا العزم وكانت غايتنا ارضاء لله ورسوله .

فى الجمعيات التعاونية حل من حلول المشكلة

وهذه وسيلة اخرى من الوسائل التى تقينا شر التعامل بالربا وتقيم اقتصادنا على تقوى من الله ورضوان تلك هى الاكثار من الجمعيات التعاونية فى الزراعة والصناعة والتجارة والمساكن ونحوها من المرافق الحيوية للدولة ويمكن لكل أصحاب مهنة من المهن حكومية أو غير حكومية أن يقيموا فيما بينهم جمعيات يتعاونون فى رأس مالها لتكون مهمتها اقراض أصحاب الحاجات والضرورات وأصحاب الحاجات اقراضا حسنا من غير ربح ويضعون لها من النظم والشروط والضمانات ما فيه المحافظة على أموال هذه الجمعيات من الاختلاس أو التلاعب والعبث بشتى أنواعه فان الاسلام دين يدعو الى المحافظة على الاموال بشتى الوسائل وينهى عن اكل أموال الناس بالباطل وليس ادل على هذا من ان الاسلام دعا الى كتابة الدين والتوثق من المحافظة عليه والاشهاد على ذلك ودعا الى ضمان الحقوق عن طريق الرهان المقبوضة وقد فصل القران الكريم والسنة النبوية ذله غاية التفصيل ويحسبك ان تقرا فى هذا اية الدين وهى اطول اية فى القران . . قال عز شأنه : « يا أيها الذين امنوا اذا تداينتم بدين الى اجل مسمى فاكتبوه » الى قوله : (و الله بما تعملون علىم) وقال تعالى : (ولا تأكلوا أموالكم بينكم بالباطل وتدلوا بها الى الحكام لتأكلوا فريقا من أموال الناس بالاثم وانتم تعلمون)

وفى الاحاديث النبوية ما يجل عن الحصر فى هذا الباب فمن ذلك قوله ﷺ (من قتل دون ماله فهو شهيد) رواه الترمذى وقوله : (نعم المال الصالح للرجل الصالح) رواه أحمد ، وقوله لسيدنا سعد بن أبى وقاص : (انك ان تذر ورثتك اغنياء خير من ان تدعهم يتكففون الناس) رواه الشيخان .

والاسلام دين التعاون بكل ما تحتمله كلمة التعاون من معان ، قال تعالى : (وتعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان واتقوا الله ان الله شديد العقاب) ، قال ﷺ : (المؤمن للمؤمن كالبنيان يشد بعضه بعضا) رواه البخارى وغيره وقال : (ترى المؤمنين فى توادهم وتراحمهم وتعاطفهم كمثل الجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالحمى والسهر) رواه البخارى وغيره .

ويمكن لاصحاب هذه الجمعيات التعاونية ان تستغل اموالها فى الاتجار وبناء المساكن ونحوها مما يجعل لها رأس مال دائم .

(باقى)

الدولة ويساهم فيها المخيرون من المسلمين الذين يبتغون الاجر من الله والذين يعلمون ان الحسنة بعشر امثالها والقرض بثمانية عشر مثلا وهو الحديث الشريف الذى رواه ابن ماجة فى سننه ومن المؤكد ان كثيرين من المسلمين اليوم يدعون اموالهم فى المصارف بلا فائدة وامثال هؤلاء يشاركون فى تمويل هذه المصارف عن رضا وطيب خاطر

وتكون مهمة هذه المصارف والبنوك الاقراض بدون فائدة فى الحالات التى يكون فيها الاقراض لازما ومطلوبا ' مع اتخاذ الحيطة فى المحافظة على هذه الاموال من عبث العابثين وافساد المفسدين على شريطة ان ترد هذه القروض عند يسار المعسر او تسدد على اجال طويلة لا ترهق المقترض .

وليس بكثير على المسلمين المؤمنين (امما وافرادا) فى سبيل ارضاء الله و رسوله و فى سبيل اقامة مجتمعا تهم الاسلامية على اساس من الدين والروحانية والمحبة والتعاون والتكافل و البذل للمكروبين و البائسين وذوى الحاجات . . اقول ليس بكثير على هؤلاء التضحية بجزء من اموالهم وثرواتهم فى سبيل اقامة هذه المصارف ودعمها كلما احتاجت الى المعونة .

ولكن قد يقول لى قائل : ان هذا سيؤدى بعد عشرات السنين الى امتصاص رأس المال ونفاده لان هذه المصارف سيكون فيها موظفون يديرون اعمالها ويتقاضون مرتبات شهرية كما ان المصارف — البنوك — فى حاجة الى مصاريف كثيرة من تاثيث واقامة مبان لها او تأجيرها وايضا فان بعض المقترضين قد يعجز عن الاداء او يصير مثلا الى حالة الافلاس . .

والجواب على هذا . . ان هذه المصارف ستستغل بعض اموالها او جلها فى المشاريع الزراعية او التجارية او الصناعية المربحة والشان فى كل مال ان يستغل والاكان تعطيلا للمال عن وظيفته الاجتماعية فى الحياة ، ووجوه الاستغلال الحلال كثيرة و الله سبحانه و تعالى الذى احل البيع وحرم الربا يعلم يقينا ان وجوه الاكتساب الحلال لا تضيق ببنى الانسان مهما كثروا و فى اى مكان وجدوا .

ومن الارباح الشرعية التى ستعود على هذة المصارف تعطى اجور الموظفين وجميع المصاريف الاستهلاكية التى يتطلبها اى عمل من الاعمال والمشاريع وما بقى بعد هذا يجعل جزء منه بمثابة رصيد احتياطى للبنك وما بقى يقسم قسمة تناسبية على رؤوس الاموال التى ساهم بها المساهمون ان رغبوا فى ذلك وما اظنهم لا يرغبون لانه ليس فى هذا الارباح ربا ولا شبهة الربوية ، ففى باب القراض او المضاربه وباب الشركات الشرعية متسع لاقامه اقتصادنا الاسلامى على اساس من الاسلام .

فالمصارف (البنوك) يمكن ان تقوم وتؤسس على أساس المضاربه الشرعية التى ذكرتها انفا ، وان الكثير من المصارف المنتشرة فى الدول الاسلامية والشركات والمؤسسات التى تقوم بها الحكومات والهيئات يمكن بتغيير يسيط فى قوانين تنظيمها ، وتأسيسها ان تكون اسلامية صرفة ، فالشركات المساهمة الصناعية والتجارية والزراعية التى تجعل للمساهم ربحا محددا كخمسة فى المائة أو أكثر أو أقل يمكن جعلها متمشية مع الشريعة الاسلامية وذلك بعدم تحديد الربح وانما يترك التحديد لجواز ان لا يربح المال واذا ربحت تخصم من الارباح المرتبات والمصروفات والمستهلكات ويقسم ما بقى

رواه ابن مردويه الى غير ذلك من الاحاديث التى لا يتسع المقام لذكرها .

ولنا قدوة حسنة فى التوجيهات النبوية الرشيدة . وفى سياسة الخلفاء الراشدين من بعده ' وامراء المؤمنين الصالحين من بعدهم ' ويؤثر عن الفاروق عمر (رضي الله عنه) انه كان يرى الرجل فيعجبه ، فيقول : أله حرفة ؟ فان قالوا لا ' سقط من عينيه .

وكما يجب على خليفة المسلمين وائمتهم ان يوفروا للرعية المعيشة الكريمة والمسكن المريح يجب عليه ان يقيل لذوى العثرات فى هذه الحياة عثراتهم ' وان يخفف عنهم اثار مصائبهم ' وذلك كالزراع الذين اتت الافات الزراعية على زراعاتهم ' اواعرقها الفيضان مثلا ' والتجار الذين اتت الديون على تجاراتهم فافلسوا ' اواتت النيران عليها فاكلتها ' او اصابها الغرق ' والصناع الذين كسدت صناعاتهم او احترقت مصانعهم فاتلفتها ' واصحاب المروءات من الناس الذين يتحملون الحمالات والديات بين الفريقين المتخاصمين والمتحاربين ' وذلك فى سبيل نشر الامان والسلام بين المسلمين الى غير ذلك من الاسباب التى تؤدى بهؤلاء وغيرهم الى الاستدانة والاقتراض بالربا تحت ضغط الحاجة والظروف الاجتماعية التى تلجئهم الى ذلك .

هى الزكاة فى الاسلام حلول لمشاكل المحتاجين والمصابين

ولكن قد يسالنى سائل فيقول : ومن اين ياتى الحاكم العادل المسلم بكل هذه الاموال التى تسع الناس ؟ وهو سؤال حسن ووارد .

والجواب : ان فى اموال الزكاة التى جعلها الله سبحانه وتعالى حقا معلوما فى الاموال كلها ما دامت بلغت النصاب الذى يوجب الزكاة فيها ' متسعا لكل ذلك والزكاة هى عما بيت المال فى الاسلام ' وهنالك موارد اخرى لبيت المال لا تقل عن الزكاة شأنا وكثرة ، وذلك كالخراج الذى يؤخذ من الارض الخراجية ' وخمس الركاز والمعادن ونحوها التى تستخرج من الارض ' وقد اصبح هذا الخمس يمثل موردا عظيما من موارد بيت المال فى الاسلام ' وخمس المغانم فى الحروب الى غير ذلك من موارد بيت المال فى الاسلام وكثير من هذه الموارد يسلك فى توزيعها مسلك الزكوات .

لذلك لا نعجب اذا كان الصديق ابو بكر رضى الله عنه الخليفة الاول للمسلمين قد قاتل مانعى الزكاة ، وقال كلمته المشهورة المسالة حتى يصيبها ثم يمسك ، ورجل اصابته جائحة اجتاحت ماله فحلت ماله فحلت له المسالة حتى يصيب قواما من عيش ، او قال سدادا من عيش ورجل اصابته فاقة حتى يقول ثلاثة من ذوى الحجا من قومه ' لقد اصابت فلانا فاقة ' فحلت له المسالة حتى يصيب قواما من عيش او قال : سدادا من عيش فما سواهن من المسالة يا قبيصة سحتا ياكلها صاحبها سحتا

ويدخل تحت قوله ﷺ (اصابته جائحة اجتاحت ماله) وقوله (اصابته فاقة) اى فقر وحاجة معظم ما يعرض للناس فى حياتهم من المصائب والبلاء من الزراع والتجار والصناع واصحاب الشركات ونحوهم ، وبهذا التشريع الحكيم حال الله ورسوله ﷺ بين المصابين والمنكوبين ، وبين الوقوع فى براثن المرابين المصاصين لدماء الفقراء والمحتاجين .

اقامة مصارف اسلامية داخل الدول الاسلامية

ومن الممكن اليوم كحل من الحلول لمشكلة الربا انشاء مصارف اسلامية تقرض الفقراء والمساكين والمصابين واصحاب الكوارث والمصائب من غير فائدة تساهم فيها

حلول .. لمشكلة الربا

الحمد لله المشرع العليم الحكيم . والصلاة والسلام على سيدنا محمد الذى اوحى اليه بالقران العظيم ووكل الله اليه بيانه بشتى انواع التفسير والبيان فقال عز من قائل : « وانزلنا اليك الذكر لتبين للناس ما نزل اليهم ولعلهم يتفكرون » .

لفضيلة الأستاذ الدكتور الشيخ محمد أبو شهبه

و بعد :

فان مشكلة الربا فى العالم المعاصر من اشد المشكلات التى يتراءى لبعض الناس عدم القدرة على ايجاد حلول لها ، وقد عم هذا البلاء « الربا » العالم الغربى والشرقى على السواء ، وشمل البلاد غير الاسلامية والبلاد الاسلامية على السواء . والكل ينوء بحمل اوزار هذا الداء الوبيل . ويئن ويتوجع مما اصاب البشرية من اضرار هذا الداء القاتل الذى قطع اوشاج الرحم ، والرحمة ، والحب والتعاطف ، وزرع اسباب البغض والكراهية بين البشر جميعا ، حتى وقعت حربان مدمرتان ذاق الناس جميعا من ويلاتهما الشىء الكثير فى اقل من نصف قرن « فأن لم تفعلوا فاذنوا بحرب من الله ورسوله » .

ولو ان العالم اخذ بهدى الاسلام فى تحريم الربا قليله وكثيره لنعم الناس جميعا وعاشوا اخوة متحابين ، وها اننا اقول للعالم كله ولا سيما المسلمين ان فى الاسلام حلولا لا حلا واحدا لهذه المشكلة التى زعموا — وبئس ما زعموا — انها مستعصية عن الحل واليكم هذه الحلول ، فأقول مستعينا بالله وبتوفيقه .

حلول لمشكلة الربا

ان التعللات التى يتعلل بها المجيزون الربا لا يجوزن ان تكون فى بلد دينه الاسلام عقيدة وعلما . وعملا لان المفروض فى الحاكم المسلم العادل ان لا يفرط فى حق فرد من افرادها ، وان يوفر له عملا ما يقوم بنفقته ومن يعول ، والاسلام لايرى فى اى حرفة مهما حقرت مهانة ، ولا نجد دينا وقانونا مجد العمل والعاملين الكارحين مثل ما فعل الاسلام ، وفى الكتاب الكريم : « انا لا نضيع اجر من احسن عملا » .

وفى الحديث الصحيح المشهور « ما اكل احد طعاما قط خيرا من ان ياكل من عمل يده . .) رواه البخارى .

وما من نبى من انبياء الله قبل النبوة الاكان يعمل من عمل يده ، فكان بعضهم يعمل حدادا ، وكان بعضهم يعمل نجارا . وكان بعضهم يرعى الغنم او يشتغل بالعمل فى التجارة لاخرين فى اموالهم كما كان نبينا محمد ﷺ .

ويروى انه ذكر شاب عند النبى ﷺ بزهد ، اوورع ، فقال : (ان كانت له حرفة) رواه ابن ابى الدنيا ويروى فى حديث اخر (افضل الكسب كسب الصانع بيده)

يسى الى الله، فأصبح المتثاقلون وكل واحد منهم يتكلم نة الامة التى بعث اليها .

واستطر دابن هشام قائلا : فبعث رسول الله ﷺ — ر ذلك — رسلا من أصحابه ، وكتب معهم كتبا الى الملوك عوهم الى الاسلام، فبعث دحية بن خليفة الكلبى الى صر ملك الروم، وبعث عبد الله بن حذافة السهمى الى كسرى ملك فارس، وبعث عمرو بن أمية الغمرى الى النجاشى لك الحبشة، وبعث حاطب بن أبي بلتعة الى المقوقس، لك الاسكندرية، وبعث عمرو بن العاص السهمى الى جيفر عياذ ابن الجلندى الى الازديين، ملكى عمان، وبعث سليط ن عمرو الى تمامة بن اثال، وهوذة بن على، ملكى اليمامة، بعث العلاء بن الحضرمى الى المنذر بن ساوى العبدى ملك لبحرين ويعث شجاع بن وهب الاسدى الى الحارث بن ابى شمر لغسانى ملك تخوم الشام . . الخ .

وسنجتزىء فى هذا الحديث اليوم عن رسالته عليه لصلاة والسلام الى قيصر ملك الروم وهى الرسالة التى حملها سفير من اعظم سفراء النبى عليه الصلاة والسلام هو دحية الكلبى، وكان شابا صادق الايمان من الرعيل الاول لذى تخرج فى المدرسة المحمدية المثالية العليا، وكان جميل الصورة، عظيم الذكاء، وقيل فى وصف جماله ان جبريل كان يفد الى النبى عليه الصلاة والسلام فى صورته ، وذكر السهيلى عن ابن سلام فى قوله تعالى : (واذا راوا تجارة او لهوا انفضوا اليها) قال كان اللهو نظرهم الى وجه دحية لجماله، وروى أنه كان اذا قدم الى الشام لم تبق مخدرة الا خرجت لتنظر اليه، ويقال أن دحية كان أجمل أهل زمانه وبلغ من أثر جماله من الخلاق أنه لما قدم المدينة واستقبله الناس ما راته امراة حامل الا ألقت ما فى بطنها، وذكر العينى فى العمدة أن دحية كان يمشى متلثما خشية أن تفتتن به النساء .

قال ابن عباس رضي الله عنه : لما جاء قيصر كتاب رسول الله ﷺ، قال حين قراه : التمسوا لى رجلا من قومه أسأله عن رسول الله ﷺ قال ابن عباس رضي الله عنه فاخبرنى ابو سفيان انه كان بالشام رجال من قريش قدموا تجارا، وذلك فى الفترة التى نشب فيها القتال بين الرسول عليه الصلاة والسلام وبين كفار قريش .

قال ابو سفيان : فاتانى رسول قيصر، فانطلق بى وباصحابى وادخلنا عليه فاذا هو جالس فى مجلس ملكه عليه التاج، واذا حوله عظماء الروم، فقال لترجمانه : سلهم ايهم اقرب نسبا من هذا الرجل؟ قلت انا، قال وما قرابتك منه ؟ قلت ابن عمى .

قال ابو سفيان : وليس فى الركب رجل من عبد مناف غيرى .

فقال قيصر : ادنه منى، ثم امر باصحابى فجعلوا خلف ظهرى ثم قال لترجمانه قل لاصحابه انى سائل هذا عن هذا الرجل، فان كذبنى فكذبوه .

قال ابو سفيان : فوالله لولا الحياء يومئذ ان يؤثر عنى الكذب لكذبته حين سالنى، ولكنى استحييت ان تؤثروا عنى الكذب فصدقته عنه .

ثم قال لترجمانه : قل له كيف نسب هذا الرجل فكم ؟ قلت هو فينا ذو نسب .

قال : فهل قال هذا القول احد قبله ؟ قلت لا .

قال : فهل كان من اباته من ملك ؟ قلت : لا. قال فاشراف الناس اتبعوه ام ضعفاؤهم قلت بل ضعفاؤهم .

قال: افيزيدون ام ينقصون ؟ قلت: لا بل يزيدون .

قال : فهل يرتد احد منهم سخطة لدينه بعد ان يدخل فيه ؟ قلت لا .

ومن هذه الكلمات الخاطفة لا نستطيع أن نوفى موضوع كتاب الرسول الكريم و الموضوعات المتفرقة التى كانوا يكتبون فيها حقها من الافاضة ، ولكن قصارانا هنا ان نشير فى اختصار الى أن كتاب النبى الكريم كانوا يكتبون فى مجالات شتى ، فمنهم كما قدمنا ، كتاب الوحى ' ومنهم كتاب الرسائل الى أمرائه وسراياه وبعوثه ' ومنهم كتابه اذا عاهد أو صالح ' ومنهم كتاب حوائجه ومداينانه ومعاملاته ومنهم من كان يكتب أموال الصدقات وخرص النخل فقد كان (ديوانه) عليه الصلاة والسلام أول ديوان حافل فى الدولة الاسلامية ونقصى ذلك والافاضة فيه يحتاج الى أبحاث طوال .

ولقد اشتهرت رسائله عليه الصلاة والسلام التى بعث بها الى الملوك والامراء يدعوهم فيها الى اسلام ' وتمتاز هذه الرسائل النبوية الكريمة بأسلوبه الجامع المانع الموجز المحكم المضيئ المبين عليه الصلاة والسلام .

ولقد فصل القلقشندى الحديث عن رسائله عليه الصلاة والسلام فقال انه كان يفتتح اكثر كتبه بعبارة (من محمد رسول الله) الى فلان . وربما افتتحها بلفظ (أما بعد) . وربما افتتحها بلفظ (هذا كتاب) ' وربما افتتحها بقوله (اسلم أنت)

وكان عليه الصلاة والسلام يصرح باسم المرسل اليه فى أول رسالته ، وربما اكتفى بلقبه الذى اشتهر به ، (كالقيصر) مثلا ، فان كان المرسل اليه ملكا كتب بعد ذكر اسمه (عظيم القوم) وربما كتب (ملك القوم) وربما كتب (صاحب مملكة كذا) وكان يعبر عن نفسه ﷺ فى ثنايا رسائله بلفظ المفرد مثل (انى . ولى . وجاء نى ' ووفد على » ' وما اشبه ذلك ' وربما جاء بصيغة الجمع مثل : (بلغنا وجاء نا ونحو ذلك) ' وكان يخاطب المرسل اليه بكاف الخطاب مثل لك وعليك وتاء المخاطب مثل انت قلت كذا وكذا ' وجعلت كذا وعند التثنية يقول : انهما ولكما وعليكما ' وعند الجمع بلفظه مثل أنتم ولكم وعليكم وما أشبه ذلك .

وكان يبدأ رسائله بالسلام ، فيقول فى خطاب المسلم سلام عليك وربما قال السلام على من اتبع الهدى . وربما أسقط السلام فى صدر الكتاب . وكان يأتى فى صدر الرسالة بالتحميد بعد السلام ' فيقول انى أحمد اليك الله الذى لا اله هو . وقد يأتى بعد التحميد بالتشهد ' وكان يخلص بعد ذلك الى المقصود تارة (فأما بعد) وتارة بغيرها وكان يختم كتابه عليه الصلاة والسلام تارة فيقول فى خطاب المسلم : والسلام عليك ورحمة الله و بركاته وربما اقتصر على السلام ويقول فى خطاب الكافر : والسلام على من اتبع الهدى . وربما أسقط السلام فى اخر كتبه .

وكتبه عليه الصلاة والسلام الى الملوك يدعوهم فيها الى الاسلام ، قد افتتحها على ثلاثة أساليب : أولها أنه عليه الصلاة والسلام يبدأها بعبارة من محمد رسول الله الى فلان ' وثانيها ابتداؤها بأما بعد ، وثالثها أن يفتتح الرسالة بلفظ هذا الكتاب . . وكان من عادة كتاب رسائله الشريفة أن يذكروا أسماءهم اخرها لعلهم يرجون أن يكونوا شاهدين على صدورها منه عليه الصلاة والسلام .

قال ابن هشام فى سيرة النبى ﷺ :

حدثنى من أثق به عن أبى بكر الهذلى قال : بلغنى أن رسول الله ﷺ خرج على أصحابه ذات يوم بعد عمرته التى صد عنها يوم الحديبية . فقال : (أيها الناس ، ان الله قد بعثنى رحمة وكافة ، فلا تختلفوا على كما اختلف الحواريون على عيسى بن مريم) فقال أصحابه : وكيف اختلف : الحواريون يا رسول الله ؟ قال دعاهم الى الذى دعوتكم اليه ' فأما من بعثه مبعثا قريبا . فرضى وسلم ' وأما من بعثه مبعثا بعيدا فكره وجهه وتثاقل ' فشكا ذلك

ولكن اهمهم ــ كما جاء فى كتاب (انباء الانبياء وتواريخ الخلفاء و ولايات الملوك والامراء) عثمان بن عفان وعلى رضى الله عنهما فان غابا كتب ابى بن كعب وزيد بن ثابت رضى الله عنهما . وذكرت مصادر كثيرة منها كتاب (الاستيعاب) ان ابى بن كعب وزيد بن ثابت كانا الزم الصحابة لكتابة الوحى .

هذا عن كتاب الوحى . اما كتاب رسائله الشريفة وكتابه بصفة عامة فقد اوصلهم ابن عساكر فى (تاريخ دمشق) الى ثلاثة وعشرين ، وترجم لهم فى نهجه الحافل فاوصلهم الى خمسة وعشرين منهم على وابو بكر وعمر وعثمان وعامر بن فهد وعبد الله بن الارقم وابى بن كعب وثابت ابن قيس بن شماس وخالد بن سعيد بن العاصى واخوه حيان وحنظلة بن ابى عامر الاسدى وزيد بن ثابت ومعاوية بن ابى سفيان وشرجيل بن حسنة وعبد الله بن عبد الله بن ابى بن سلول والزبير بن العوام والمغيرة بن شعبة ، و خالد بن الوليد وعمرو بن العاص وعبد الله بن رواحة و عبد الله بن سعيد بن ابى سرح ، ولقد اوصل العراقى المؤرخ كتابه عليه الصلاة والسلام الى اثنين وأربعين كاتبا بل لقد ارتفع بهم الحلبى فى حواشى الشفا الى ثلاثة وأربعين كاتبا . ولكن ما يشهد به كثير من المؤرخين أنهم لم يكونوا كلهم كتاب وحى ، وكان اكثرهم مداومة على كتابة الوحى زيد بن ثابت كما قدمنا ، بل وكان يواظب على كتابة الرسائل الاخرى والاجوبة على الرسائل التى نصل النبى عليه الصلاة والسلام .

وهكذا نشا (الديوان) وهو الموضع الذى يجلس فيه كتاب الرسائل . فقد بدأ النبى عليه الصلاة والسلام يكاتب أمراءه . وكان أمراء سراياه من الصحابة يكاتبونه .

كذلك كان النبى عليه الصلاة والسلام اول من أملى كتب العهود والمواثيق ، ومنها عهده عليه الصلاة والسلام لنصارى (أيله) (القدس) وكان بخط على بن ابى طالب ﷺ .

وبدأ ديوان الكتاب فى عهد النبى ينتظم ويتولى الرد على الرسائل الموجهة للنبى عليه الصلاة والسلام بلغات أجنبية . ومن دلك ما روى عن زيد بن ثابت رضى الله عنه من أن رسول الله ﷺ قال : انه تأتينى كتب ولا أحب أن يقرأها أحد فهل تستطيع أن تتعلم العبرانية اوقال السريانية ، فقلت نعم : فتعلمتها فى سبع عشرة ليلة .

وجاء فى (العمدة) للتلمسانى أن زيد ابن الانصارى كان ترجمان رسول الله ﷺ بالفارسية والرومية والقبطية والحبشية فضلا عن السريانية والعبرية ، وانا تعلم ذلك بالمدينه من أهل هذه الالسن . وجاء فى (العقد الفريد) لابن عبد ربه أن زيدا تعلم الفارسية من رسول كسرى والرومية من حاجب النبى ﷺ والحبشية من خادم النبى ﷺ والقبطية من خادمته عليه السلام .

وكتاب رسائل النبى عليه الصلاة والسلام نماذج حية فى الامانة والاستقامه والتقوى فكانوا موضع ثقته الكاملة ، ومن ذلك ما رواه محمد بن اسحاق عن محمد بن جعفر بن الزبير أن رسول الله ﷺ استكتب عبد الله بن الارقم فكان يجيب عنه الى الملوك وبلغ من أمانته عنده أنه كان يامره أن يكتب الى بعض الملوك فيكتب ويامره بان يطبعه ويختمه ولا يقرؤه لامانته عنده .

ومما يروى أيضا فى معرض أمانة الكتاب واخلاصهم المطلق للرسول الكريم ما ذكره اللغوى من أن مالكا روى عن زيد ابن اسلم عن عمر بن الخطاب رضى الله عنه أنه قال كتب الى رسول الله ﷺ كتاب فقال لعبد الله ابن الارقم الزهرى أجب هؤلاء عنى فأجابهم ، ثم جاء به فعرضه عليه (عليه الصلاة والسلام) فقال أصبت فيما كتبت . قال عمر فما زالت فى نفسى حتى جعلته على بيت المال .

كتاب النبى صلى الله عليه وسلم ورسائله ورسله

للدكتور : مختار الوكيل

من اهم موضوعات جهاد النبى الاعظم صلوات الله وسلامه عليه ، فى ميدان الدعوة الاسلامية المباركة موضوع كتابه ورسائله ورسله وهو موضوع يكشف لنا عن جانب من جوانب هذه الشخصية العظيمة التى بهرت العالم برسالتها الخالدة الباقية الى ان يرث الله الارض ومن عليها .

ولقد سجل عظماء العرب واقطابه ومفكروه الفطاحل اعترافات صريحة بعظمة الرسول الاعظم وعظمة رسالته الباقية على مر الدهور . ومنهم فولتير وروسو وكارليل وبرنارد شو وجيته ونابليون . ولقد أثر عن نابليون قوله : (امل ان اتمكن قبل مضى وقت طويل من ان اجمع وأوحد كل العقلاء والمثقفين من مختلف بلاد الأرض واقيم نظاما موحدا على أسس القران ومبادئه . فهى وحدها المبادىء الحقة . التى يمكن ان تقود البشر الى السعادة)

وقال برنارد شو عن دين الاسلام الذى جاء به محمد عليه الصلاة والسلام : (لقد تكهنت بأن الدين الذى جاء به محمد (عليه الصلاة والسلام) سيكون مقبولا غدا ، كما بدأ الناس اليوم يقبلونه فى أوروبا)

وقال عنه جيته : (اذا كان هذا الاسلام . أولسنا جميعا نتفيا ظلاله ؟) .

وكتابة الرسائل وايفاد الرسل امر معروف لدى الدول والشعوب منذ اقدم العصور ولقد عرف اليونان والرومان هذا الضرب من الاتصالات الدولية ، وكذلك عرفته الحضارة الصينية القديمة ، ثم اخذ يتطور ويتاصل تدريجاً فى العصور المتأخرة الى ان اصبح من اهم ضروب الاتصالات الدبلوماسية فى القرون الحديثة . فالملوك والرؤساء يوفدون شخصيات ممتازة فى مهام معينة ، حاملين رسائل موجهة الى ملوك الدول المختلفة ورؤسائها تنطوى على اراء او مطالب معينة . ولهؤلاء الرسل أو من يدعونهم اليوم (بالسفراء فوق العادة) وهم غير السفراء الدين يمثلون بلادهم عادة فى تلك البلاد ــ حصانات دبلوماسية ، فلا يستطيع احد ان ينالهم بسوء مهما كان مضمون الرسائل التى يحملونها ، ويختار هؤلاء السفراء فوق العادة من بين الاشخاص الذين يتميزون بالعلم الواسع ، والذكاء الخارق ، والسمعة الطيبة ، والمظهر اللائق والرونق الشائق والمنطق اللطيف والبديهة الحاضرة ، حتى يكون لكلامهم اجمل الوقع ، ويبلغوا رسالتهم على احسن وجه .

والنبى العظيم صلوات الله وسلامه عليه قد أقبل على الدنيا برسالته الخالدة التى غيرت وجه التاريخ وستظل تحمل نور القران ابد الابدين .

ولقد ميز الله نبيه العظيم بميزة كريمة فبعثه اميا ، وهو الذى اصطفاه سبحانه لتلقى القران ، ولتبليغه وتبليغ رسالته العظمى للناس اجمعين .

وكان هذا النبى الامى العظيم يتلقى ايات القران الكريم من جبريل عليه السلام ، ثم يرددها على اصحابه وأتباعه ، وكان كتاب الوحى يسجلون ما يسمعون من النبى الكريم من ايات القران العظيم . وكان كتاب الوحى كثيرين

وقال عن من قائل (فمن يعمل مثقال ذرة خيرا يره) ويقول رسول الله صلوات الله عليه (ما امن بى من بات شبعان وجاره الى جانبه طاو « اى جائع » وهو يعلم

مسيرة ركب النور

وبالايمان والى الايمان قام يدعو رسول الله لامر ربه وحده يدعو اقواما جفاة بالحكمة والموعظة الحسنة ، فمن الناس من تقبل دعوته قبولا حسنا — ومنهم اناس اعماهم الحسد ، فكشروا عن انياب لهم واظافر وآذوه واذوا اصحابه ايذاء شديدا فأمر الرسول اصحابه بالهجرة الى المدينة ولم يبق بمكة سوى ابن عمه على وصديقه ابوبكر الذى سيصحبه فى رحلته وعدد من المسلمين المستخفين.

وقد اجمعت قريش امرها على قتله ، واتفقوا على قتل رسول الله مجتمعين حتى يتفرق دمه فى سائر القبائل وكان الاجتماع سرا ولكن الله الذى لا تخفى عليه خافية فى الارض ولا فى السماء الذى يعلم السر واخفى اخبر رسوله وامره بالهجرة الى المدينة المنورة (ويمكرون ويمكر الله والله خير الماكرين)

ونام الشاب على ابن ابى طالب بن عم رسول الله مكانه ، وتغطى ببردته ، وخرج رسول الله مهاجرا ليؤسس للاسلام دولة خارج مكة يحرر بها العقول من عبادة الاوثان ورمى فى وجوه القوم بحفنه من تراب طيرتها الملائكة جنود الله ، فكأنما غطى على عيون القوم غشاوة فهم لايبصرون اوكأنما غشيهم النعاس فغدوا لايحسون وصدق قول الله (وجعلنا من بين ايديهم سدا ومن خلفهم سدا فأغشينا هم فهم لا يبصرون)

وظلل الفتى على بن ابى طالب ثلاثة ايام بمكة حتى رد الودائع التى كانت عند رسول الله الى اصحابها ثم هاجر مستخفيا بعد ثلاثة ايام وصدق قول الله (ان تنصروا الله ينصركم ويثبت اقدامكم)

ووصل رسول الله برفقة صديقه ابى بكر فى اليوم السابع والعشرين من شهر صفر الى غار ثور فدخلاه ووصل ركب الاعداء وقصاصو الاثر الى باب الغار باحثين عن رسول الله فبكى أبو بكر وقال لرسول الله « والله لو نظر أحدهم تحت قدمه لرانا » فقال له رسول الله (ماظنك يا ابابكر فى اثنين الله ثالثهما : لاتحزن ان الله معنا)

فارسل الله جنده لحماية ركب النور فكانت شجرة نبتت على باب الغار فسدته بفروعها ، وكانت عناكب نسجت خيوطا رقيقة على فروع الشجرة وكان حمام وحشى سكن وفرخ على باب الغار وكانت ملائكة وصدق قول الله (الا تنصروه فقد نصره الله . إذ اخرجه الذين كفروا ثانى اثنين اذهما فى الغار إذ يقول لصاحبه لا تحزن ان الله معنا فانزل الله سكينته عليه وايده بجنود لم تروها)

ومكث رسول الله وصاحبه فى الغار ثلاثة ايام . . . . وكان الشاب عبد الله بن ابى بكر ياتيهما باخبار القوم ليلا ثم ينصرف وقت السحر ، فيصبح مع قريش بمكة نهارا وكانت الفتاة اسماء بنت ابى بكر تأتيهما بالطعام وكانت ترعى الغنم خلفهما مع عامر بن فهيره حتى تغيب الاغنام اثار الاقدام تضليلا للاعداء

وكان المجاهد الاول فى سبيل الله . جعل الله مبايعة المؤ منين له تحت الشجرة مبايعة لله فقال تعالى (ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم) وكان حبيب الله ، من اتبع ماجاء به ظفر بحب الله قال تعالى (قل ان كنتم تحبون الله فاتبعونى يحببكم الله)

وكان المصطفى المكرم من الله امرنا الله بعدم ندائه باسمه مجردا عن اللقب كسائر الناس قال تعالى (لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا)

وكان النبى العربى الذى اكرمنا بفضل ظهوره فى عالمنا العربى الأله فقال تعالى (واعلموا ان فيكم رسول الله)

وخصه الله بتحريم التزوج من نسائه واعتبر هذا من ايذائه فقال تعالى (وما كان لكم ان تؤذوا رسول الله ولا ان تنكحوا ازواجه من بعده ابدا ان ذلكم كان عند الله عظيما)

وجعل الله كلماته اصدق الكلمات فقال تعالى (وماينطق عن الهوى)

وجعل الله معجزته ابقى واخلد المعجزات فقال تعالى (انا نحن نزلنا الذكر وانا له لحافظون)

وجعل الله امته خير الامم متى تمسكت بالمبادىء والقيم فقال تعالى (كنتم خير امة اخرجت للناس تأمرون بالمعروف وتنهون عن المنكر و تؤمنون بالله)

والله والملائكة يصلون عليه رضاء ورحمة .

ويأمرنا سبحانه بالصلاة عليه رجاء ودعاء لانه المرشد والهادى والشافع المشفع يوم ينادى المنادى قال تعالى (ان الله وملائكته يصلون على النبى يا أيها الذين امنوا صلوا عليه وسلموا تسليما)

والله جعله اخلاقا عظيمه وصفات كريمة وبعثه ليتمم مكارم الاخلاق قال تعالى " وانك لعلى خلق عظيم" وقال صلوات الله عليه عن بعثته (انما بعثت لاتمم مكارم الاخلاق)

من المبادىء

فالاخلاق قبل بعثته كانت ناقصة فلما بعث اتم مكارم الاخلاق بذاته وصفاته وتصرفاته وقوله وسننه و بمبادىء الحق وشريعته

أ ـ نادى بوحدة الامة وتوحيد الاله ، فجعل لنا عقيدة واحدة وقبلة واحدة ، وعبادات واحدة تؤدى فى اوقات واحدة قال تعالى (وان هذه أمتكم أمة واحدة وانا ربكم فاعبدون)

ب ـ ونادى بالمساواة بين الناس فى الحقوق العامة والمعاملات ، لان الناس جميعا نشأوا من اصل واحد وهو التراب ونسلوا من اب واحد هو أدم وأم واحدة هى حواء ولأ نهم يحملون جميعا فى بطونهم التراب ، وسيعودون الى تراب ، ولان كل فرد فى المجتمع يقوم بعمل يخدم به الاخر ، ولا يستغنى عنه الاخر ويساوى ما يقدمه الاخر قال تعالى (منها خلقناكم و فيها نعيدكم) وبذلك فانه لاتفاضل بينهم ولا تمييز من حيث الصفات الجسدية او الحسب والنسب . انما التفاضل بالخلق الطيب و العمل الصالح الذى يرضى عنه الله قال تعالى (يا ايها الناس انا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقاكم)

جـ ـ وكانت رسالته رسالة عمل وتعاون وسلام لا رسالة حرب وعدوان قال تعالى (و عباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم الجاهلون قالوا سلاما)

الهجرة والتاريخ الهجرى

بقلم محمد النظامى

نشأ رسول الله صلوات الله عليه و سلامه فى اقدس بقعة من بلاد الله ـ من اطهر نسب بين مخلوقات الله واتصف بأعظم اخلاق ، واعظم صفات يرضى عنها الله :

ومن اين استمد رسول الله هده الاخلاق وتلك الصفات؟

هل اكتسبها من معلم ؟ كلا: فلقد كان اميا لايقرأ ولايكتب ولم يجلس الى معلم قال تعالى (وماكنت تتلو من قبله من كتاب ولاتخطه بيمينك إذا لارتاب المبطلون)

هل اكتسبها من والديه ؟ كلا: لانه تربى يتيما . . قال تعالى (الم يجدك يتيما فأوى)

هل اكتسبها من مجتمعه ؟ كلا: فمجتمعه كان قد تجرد قبل بعثته ـــ من كثير من المعانى الكريمة فأحد يئد البنات ، ويسرف فى الملذات . ويشعل الحروب لأتفه الاسباب وانما استمد رسول الله مقوماته و صفاته من نفسه التى صاغها الله واصفاها واصطفاها و من كتاب الله الكريم فعلى مبادئه تتلمذ وبمبادئه تمسك ونفذ وطبق فزودته المبادىء بالاخلاق الكريمة ، والصفات العظيمة التى لاتعرف الهزيمة والارادة الصلبة التى لاتقف امامها العقبات مهما عظمت واشتدت وصدق الله

« ولكن جعلناه نورا نهدى به من نشاء من عبادنا وانك لتهدى الى صراط مستقيم صراط الله الذى له ما فى السموات ، و ما فى الارض » .

من مميزاته وصفاته

وخصه الله بمميزات وصفات ، واهله لتحمل الامانة ، واداء الرسالة الخاتمة ورفع من قدره : عن ابى سعيد الخدرى قال : قال رسول الله صلوات الله عليه

(اتانى جبريل فقال: ان ربك وربى يقول لك تدرى كيف رفعت ذكرك؟ فقلت الله اعلم . قال : لاذكر الا ذكرت)

فكان خاتم الانبياء خير خلق الله فى الارض و فى السماء رفعه الله وأعلى قدره ، وقرن ذكره بذكره عندما دعا الى التوحيد فقال تعالى (فامنوا بالله ورسوله والنور الذى انزلنا)

وصار المصطفى من عباد الله وجعل الله طاعته من طاعة الله فقال تعالى (من يطع الرسول فقد اطاع الله)

وكان الصادق الامين المعتمد على رب العالمين ومن اعتمد على الله فهو حسبه وناصره وراعيه قال تعالى (الاتنصروه فقد نصره الله) وقال عز من قائل (وان يريدوا ان يخدعوك فان حسبك الله)

وكان صاحب الرسالة واجبة الاتباع لانها من عند الله قال تعالى (وما اتاكم الرسول فخذوه ، وما نهاكم عنه فانتهوا واتقوا الله)

اليقين في عامها الثامنة والعشرين

نحمده ونشكره سبحانه و تعالى و نصلي و نسلم على رسوله الكريم بتوفيق الله وكرمه دخلت صحيفتنا - اليقين العالمية بهذا العدد الذى نهديه الى القارئين الكرام الثامنة والعشرين فزنابهذ السنة لنشردعوة الاسلام فوق مانرجو ولكن صبت علينا مصائب منهاالوفاة المؤسس لهذه المركزالدينى العالمى فضيلة الشيخ طفيل احمد الفاروقى قدس الله سره وعقبه الوفاة المولمة خليفة الشيخ السيد الحافظ القارى الصالح الشيخ محمد اسحاق المرحوم بطائرة P-I-A عندبلد الطائف بحجاز المقدس بعد عودته من الحج قدس الله سره وكان له فى قلو بناوفى قلب المؤسس رحمة الله تعلى مقاماً خصوصاً - كما كان الشيخ محمد اسحاق مدير الكلية تحت انظار دارالتصنيف لميتد كراتشى - ولله الحمد نشرنا المقالات الشمنيه - المعراج - الهجرة - السيرة النبويه ﷺ بهذاالسنة الاضحية المسنونته - الزكوة فى الاسلام - الحج فى الاسلام - وغيرها -

اننانلد عوالمسلمين الى مافيه لهم من الخيرو السعادة ونرشد اخواننا الى الصراطالمستقيم فى ضوء القرآن الكريم وسيرة النبى ﷺ -

وقال رسول الله ﷺ انى تركت فيكم امرين لوتمسكتم لن تضلو بعدى ابدا كتاب الله و سنت رسوله - ﷺ (مشكاة - باب الاعتصام بالسنته) نرجوامن القارئين ان يقرؤا هذه الجريدة بالايمان والفكر الوائق ليكون سبيلا للرشادا و الله خير المعين والمعاون و ماتو فيقنا الا با الله العلى العظيم -

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حدثنا الفضل بن العلاء ثنا اسماعيل بن اميه اخبرني محمد بن قيس ان رجلا اتى زيد بن ثابت فسأله عن شئ قال : عليك بأبي هريرة فاني بينهما انا وهو وفلان في المسجد خرج علينا رسول الله ﷺ ونحن ندعو ونذكر ربنا فجلس الينا فسكتنا فقال : عودوا للذى كنتم فيه فدعوت انا وصاحبى قبل ابي هريرة فجعل رسول الله ﷺ يؤمن ثم دعا ابو هريرة فقال : اللهم انى اسألك ماسألك صاحبى هذان واسألك علما لا ينسى. فقال النبى ﷺ امين فقلنا يا رسول الله و نحن نسأل الله علما لاينسى . قال : سبقكما الغلام الدوسى .

قرئ على ابن عساكر عن ابى روح انبأنا محمد بن اسماعيل انبأنا ابو مضر محكم بن اسماعيل انبأنا الخليل بن احمد ثنا السراج ثنا قتيبة ثنا عبد العزيز بن محمد عن عمرو بن ابى عمرو عبد المقبرى عن ابى هريرة قلت يا رسول الله من اسعد الناس بشفاعتك قال : لقد ظننت لا يسألنى عن هذا الحديث احد اول منك لما رأيت من حرصك على الحديث ان اسعد الناس بشفاعتى يوم القيامة من قال : لا اله الا الله خالصا من نفسه .

وعن سعيد بن ابى هند عن ابى هريرة ان رسول الله ﷺ قال : الا تسألنى من هذه الغنائم ؟ فقلت : اسألك ان تعلمنى مما علمك الله .

وكان ابو هريرة امبا لايعرف القراءة والكتابة ويخشى ان تخونه ذاكرته فاشتكى الى رسول الله ﷺ و طلب منه ان يدعو له فقد روى الامام البخارى فى صحيحه قال ابو هريرة قلت يا رسول الله انى اسمع منك حديثا كثيرا فأنساه قال : ابسط رداءك فبسطت فغرف بيده فيه ثم قال : ضمه فضممته فما نسيت حديثا بعد .

ويبين ابو هريره سببا اخر لقوة ذاكرته اذ قال : قال النبى ﷺ يوما : لن يبسط احد منكم ثوبه حتى اقضى مقالتى هذه ثم يجمعه الى صدره فينسى من مقالتى شيئا ابدا فبسطت نمرة ليس على ثوب غيرها حتى قضى النبى ﷺ مقالته ثم جمعتها الى صدرى فوالذى بعثه بالحق مأنسيت من مقالته تلك الى يومى هذا .

هكذا صار ابوهريرة اكثر الصحابة رواية وتحديث وهويعترف بذلك عن نفسه اذ قال : مامن اصحاب رسول الله ﷺ احد اكثر حديثا عنه منى الا ماكان من عبد الله بن عمرو بن العاص فانه كان يكتب ولا اكتب .

وزاد ابو جعفر الطحاوى فقال : فانى كنت اعى بقلبى وكان يعى بقلبه ويكتب بيده استأذن النبى ﷺ بذلك فاذن له .

وهكذا كان يظن ابوهريرة فى اول الامر ثم شاء الله ان ينقطع ابو هريرة لطلب العلم وعبد الله بن عمرو بن العاص ان ينقطع الى قيادة الجيوش الاسلامية فصار ابوهريرة فيما بعد اكثر منه رواية ايضا كما انه كان مشتغلا بالعبادة اكثر من اشتغاله بالتعليم بينما كان ابوهريرة متصديا للفتوى والتحديث الى ان مات .

امه الى المدينة وهى مشركة وكان ابو هريرة يخدمها ويدعوها الى الاسلام وهى ترفض وتسب النبى ﷺ وكان ابوهريرة لايهدأ باله بما يراه من امه حتى دخل يوما من الايام على النبى ﷺ مغموما محزونا ملتجئا اليه ان يدعو الله عز وجل ان يدخل الايمان فى قلب امه فدعا لها النبى ﷺ حتى اسلمت : وقصة اسلامها ودعها مسلم فى صحيحه قال : كنت ادعو امى الى الاسلام وهى مشركة فدعوتها يوما واسمعتنى فى رسول الله ﷺ ما اكره فاتيت رسول الله ﷺ وانا ابكى قلت يا رسول الله انى كنت ادعو امى الى الاسلام فتأبى على فدعوتها اليوم فاسمعتنى فيك ما اكره فادع الله ان يهدى ام ابى هريرة . فقال رسول الله ﷺ اللهم اهد ام ابى هريرة . فخرجت مستبشرا بدعوة نبى الله ﷺ فلما جئت صرت الى الباب فاذا هو مجاف فسمعت امى خشف قدمى فقالت . مكانك يا ابا هريرة . وسمعت خضخضة الماء قال : فأغتسلت ولبست درعها وعجلت عن خمارها ففتحت الباب ثم قالت: يا اباهريرة اشهد ان لااله الاالله وأشهد ان محمدا عبده ورسوله . قال : فرجعت الى رسول الله ﷺ فاتيته وانا ابكى من الفرح' قال : قلت يا رسول الله ابشر قد استجاب الله دعوتك وهدى امى . فحمد الله واثنى عليه وقال خيرا .

وراد الذهبى فى سير اعلام النبلاء قال فرجعت الى رسول الله ﷺ ابكى من الفرح كما بكيت من الحزن وقلت . ادع الله ان يحببنى وامى الى عبادة المؤمنين فقال : اللهم حبب عبيدك هذا وامه الى عبادك المؤمنين وحببهم اليهما .

قال ابن كثير : وهذا الحديث من دلائل النبوة فان ابا هريرة محبب الى جميع الناس وقد شهر الله ذكره بما قدره ان يكون من رواته من اراد هذا الخبر عنه على رؤوس الناس فى الجوامع المتعددة فى سائر الاقاليم فى الانصات يوم الجمعة بين يدى الخطبة والامام على المنبر وهذا من تقدير الله العزيز العليم و محبة الناس له رضي الله عنه .

وقد كان ابو هريرة ابنا وفيا لامه وضرب فى ذلك اروع قصة فى بر الام روى عن ابى هريرة انه قال : خرجت يوما من بيتى الى المسجد فوجدت نفرا فقالوا ما اخرجك قلت الجوع فقالوا ونحن والله ما اخرجنا الا الجوع فقمنا فدخلنا على رسول الله ﷺ فقال : ماجاء بكم هذه الساعة ؟ فاخبرناه فدعا بطبق فيه تمر فاعطى كل رجل منا تمرتين فقال : كلوا هاتين التمرتين واشربوا عليها من الماء فانهما سيجزيانكم يومكم هذا فاكلت تمرة وخبات الاخرى فقال · يا ابا هريرة لما رفعتها؟ قلت لامى قال : كلها فسنعطيك لها تمرتين .

وقد كانت امة راضية بوفاء ابنها وخدمته . اخرج البخارى فى الادب المفرد عن سعيد بن ابى هلال عن ابى حازم عن ابى مرة مولى عقيل ان اباهريرة كان يستخلفه مروان وكان يكون بذى الحليفة فكانت امه فى بيت وهو فى اخر قال اذا اراد ان يخرج وقف على بابها فقال : السلام عليك يا امتاه ورحمة الله وبركاته فتقول : وعليك يا بنى ورحمة الله وبركاته فيقول رحمك الله كما ربيتنى صغيرا فتقول رحمك الله كما بررتنى كبيرا ثم اذا اراد ان يدخل صنع مثله .

فليكن الابناء هكذا فى خدمة امهاتهم ولتكن الامهات هكذا راضية بأبنائهن .

ابوهريرة طالب علم فى مدرسة النبوة :

بدأ ابوهريرة حياته العلمية منذ وصوله الى المدينة وتخلى عن جميع مشاغل حياة الدنيا واكتفى بلقمه من العيش مع اهل الصفة وانقطع كليا لطلب العلم فبارك الله فى حياته وزاده الله علما وفهما فى الدين حتى فاق جميع اقرانه ولما رأى رسول الله ﷺ حرصه الشديد على طلب العلم دعا له دعاء خاصا لم ينل هذا الشرف غيره .

بعض قوله ، فقلت فى نفسى واثكل امى والله انى لرجل لبيب شاعر مايخفى على الحسن من القبيح فمايمنعنى ان اسمع من هذا فان كان حسنا قبلته وان كان قبيحا تركته فمكثت حتى انصرف الى بيته فدخل فدخلت معه فقلت ان قومك قالوا لى كذا وكذا فاعرض امرك على فعرض على الاسلام وتلا على القرآن فقلت لا والله ماسمعت قولا قط احسن من هذا ولا امرا اعدل منه فاسلمت وقلت يانبى الله انى امرىء مطاع فى قومى وانى راجع اليهم وداعيهم الى الاسلام فادع الله ان يكون لى عونا عليهم .

فقال اللهم اجعل له اية . . . . فخرج الطفيل الى قومه يدعوهم الى الاسلام ولم يستجب دعوته الا ابو امرأته فرجع الى ﷺ وطلب منه ان يدعو على دوس فقال رسول الله ﷺ اللهم اهد دوسا وقال له اخرج الى قومك فادعهم وارفق بهم فخرج فدعا قومه فاجابوا وكان فيهم ابو هريرة ﷺ وقد تخطى ستا وعشرين سنة وبقى الطفيل عند النبى ﷺ حتى مات النبى ﷺ فلما ارتدت العرب خرج مع المسلمين فجاهد ثم خرج الى اليمامة فاستشهد ﷺ .

قصة هجرته :

بدأ ابو هريرة يروى وقائع اسلامه من اول مقدمه الى المدينة اذ يقول : خرج النبى ﷺ الى خيبر وقدمت المدينة مهاجرا فصليت الصبح خلف سباع بن عرفطه وكان استخلفه النبى ﷺ فقرا فى السجدة الاولى بسورة مريم وفى الاخرة ويل للمطففين من النار . قال قلت فى نفسى ويل لابى فلان ، لرجل كان بارض الازد وكان له مكيلان مكيال يكيل به لنفسه ومكيال يحس به الناس .

ولما عرف ابو هريرة بان النبى ﷺ بخيبر صار محزونا وبدأ يجهز نفسه للسفر اليه فقيل له : ان رسول الله ﷺ قادم عليكم من خيبر فقال : لا اسمع به ينزل مكانا ابدا الا جئته .

خروجه الى خيبر :

خرج ابو هريرة الى خيبر قبل الفتح بيوم او بعده بيوم والصحيح انه وصل خيبر بعد الفتح وقد طلب من رسول الله ﷺ ان يسهم له فاسهم . . . وقد ابو هريرة وصف لقائه بالنبى ﷺ فى خيبر يقول : اتيت رسول الله ﷺ وهو بخيبر بعد ما افتتحوها وكان لى غلام قد ابق فى الطريق وبينما انا جالس عند النبى ﷺ اذ طلع الغلام فقال رسول الله ﷺ يا اباهريرة : هذا غلامك قد اتاك فقلت : اما انى اشهدك بأنه حر وبدأ ينشد :

ياليلة من طولها وعنائها
على انها من دارة الكفر نجت

وقد تقرت عينه برؤية النبى ﷺ واطمأن قلبه بهذا الدين الذى جاء به هذا الرسول الاعظم فان هذه الوقائع تشير الى فرحه وسروره مالقى من النبى ﷺ من الحفاوة والاكرام فان النبى ﷺ اثنى عليه لما رأى منه حرصه الشديد وطموحه بملازمته . اخرج الترمذى فى جامعه عنه قال له رسول الله ﷺ ممن انت ، قال من دوس قال : ماكنت ارى فى دوس احدا فيه خير .

هذه شهادة عظيمة من الرسول الاعظم لابى هريرة رضى الله عنه فليغتبط عليها المغتبطون .

ابو هريرة عريف اهل الصفة :

رجع ابو هريرة مع رسول الله ﷺ الى المدينة واتخذ الصفة مسكنا له طوال الفترة التى عاشها النبى ﷺ فى المدينة ولم ينتقل عنها وكان عريف من سكن الصفة من القاطنين ومن نزلها من الطارئين .

اسلام ام ابى هريرة :

يظهر من الروايات التاريخية ان ابا هريرة هاجر مع

الصحابى الجليل ابوهريرة رضى الله عنه
فى ضوء مروياته

بقلم فضيلة الدكتور:
محمد ضياء الرحمن الاعظمى

التعريف به :

الحافظ الفقيه اليمانى الدوسى عبد الرحمن بن صحر و كان اسمه فى الجاهلية عبد شمس فسماه رسول الله ﷺ عبدالرحمن ثم اشتهر بكنيته فكاد ان ينسى اسمه . ولهذا ذكر اصحاب السير والتواريخ اكثر من ثلاثين اسما .

سبب كنيته :

وردت فى سبب كنيته روايتان مشهورتان احداهما اخرجها الحاكم عن ابى هريرة قال انما كنونى بابى هريرة لانى كنت لرعى غنما لاهلى فوجدت اولاد هرة وحشية فجعلتها فى كمى فلما رجعت اليهم سمعوا اصوات الهر من حجرى فقالوا ماهذا ياعبد شمس ، فقلت : اولاد هرة وجدتها قالوا فانت ابو هريرة فلزمتنى بعد .

ومثل هذا روى التر مذى عنه قال كنت ارعى غنم اهلى فكانت لى هريرة صغيرة فكنت اضعها بالليل فى شجرة فاذا كان النهار ذهبت بها معى فلعبت بها فكنونى ابا هريرة .

والرواية الثانية ان النبى ﷺ سماه اباهر فقد اخرج ابو عبد الله الحاكم عن ابى هريرة كان يقول كان رسول الله ﷺ يدعونى ابا هر ، ويدعونى الناس ابا هريرة ويقول: لان تكنونى بالذكر احب الى من ان تكونى بالانثى . ووقع فى صحيح البخارى نداء رسول الله ﷺ له بأبى هر كما وقع فى كتب اخرى مخاطبة النبى ﷺ له بأبى هريرة ايضا . اخرج ابن ماجه فى سننه يقول رسول الله ﷺ :

يا اباهريرة كن ورعا تكن اعبد الناس ، وكن قنعا تكن اشكر الناس واحب للناس مأتحب لنفسك تكن مؤمنا واحسن جوار من جاورك تكن مسلما واقل الضحك فان كثرة الضحك تميت القلوب .

فيظهر من الرواية الاولى انه اشتهر بكنيته فى الجاهلية ومن الرواية الثانية ان النبى ﷺ كناه بأبى هر بعد اسلامه وهجرته ويمكن الجمع بين الروايتين بأنه كنى فى الجاهلية ولماهاجوالى المدينة اخذ الهرة معه وراه النبى ﷺ يلعب بها فكناه بأبى هر .

ومهما يكن الامر فان شخصية هذا الصحابى الجليل الحافظ الكبير عرفت بكنيته ولم يكن من اصحاب رسول الله ﷺ احد اشتهر بهذه الكنية فهو ابو هريرة الدوسى اليمانى سمه عبد الرحمن اوعبد الله وماشئت .

اسلام ابى هريرة :

اسلم ابو هريرة على يدى طفيل بن عمرو الدوسى واليكم ماذكره ابن الجوزى عن الطفيل واسلام ابى هريرة .

قال ابن الجوزى : عن عبدالوحد بن ابى عون قال كان طفيل الدوسى رجلا شريفا شاعرا كثير الضيافة فقدم مكة فلقيه رجال من قريش فقالوا انك قدمت بلادنا وهذا الرجل الذى بين اظهرنا قد اعضل بنا وفرق جماعتنا وشتت امرنا وانما قوله كالسحر يفرق بين الرجل وبين ابنه وبين الرجل وبين زوجتة وانا نخشى عليك وعلى قومك مثل مادخل علينا منه فلا تسمع منه قال : فوا الله مازالوا بى حتى اجمعت ان لا اسمع منه شيئا ولا اكلمه فغدوت الى المسجد وقد حشوت اذنى قطنا فكان يقال لى ذو القطنتين فاذا رسول الله ﷺ قائم يصلى فقمت قريبا منه فسمعت

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ
فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿١٠﴾

وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾

بدل الاشتراك السنوى لمجلة اليقين انترنيشنل

من ٧ مايو ١٩٧٩ عيسوى

	روبيه باكستانيه	دولار امريكي	جنيه استرليني
داخل باكستان			
(ملاحظه) في حال ما اذا ارسل الاشتراك شيكا نرجو التفضل بارسال روبيتين اضافيتين لمصروف التحصيل البنك	٤٠-٠٠	٤،٥٠	٣،٢٥
خارج باكستان (بالبريد الجوي)			
في البلدان الافريقيه - الاسيويه والاوروبيه والشرق الاقصى	١٢٠-٠٠	١٢،٠٠	٦،٠٠
في امريكا والبلدان المحيط	١٨٠-٠٠	١٨،٠٠	٩،٠٠
وفي سري لنكا والشرق الاوسط	٧٠-٠٠	٨،٠٠	٤،٠٠
(بالبريد البحري)			
في سري لنكا والشرق الاوسط	٦٢-٠٠	٧،٠٠	٣،٥٠
وفي بقية البلدان الاخرى	٧٢-٠٠	٨،٠٠	٤،٠٠

ثمن العدد الواحد روبيتان

لا مانع من النقل

المضامين التي تطبع في مجلة اليق
انترنيشنل يؤذن ان تطبع مرةً ثان
بعد الترجمة او التخليص او النق
ونحن نؤدي الشكران بين ه
جهدنا وسعينا ومبنتها ومنش
الاصلية -

عنوان المراسلات الى مدير
"اليقين انترنيشنل"

مكتب البريد دار التصنيف مجاهد آ
جب ريور روڈ - كراتشي - ١
باكستان
الهاتف :- ٢٣٨٣٤٦

السنۃ ٢٩ — ٢١ جمادی الثانی ١٤٠٠ھ — ٧ مایو ١٩٨٠ء — العدد ١

هُوَ الَّذِيٓ أَرْسَلَ رَسُولَهُۥ بِالْهُدَىٰ
وَدِينِ الْحَقِّ لِيُظْهِرَهُۥ عَلَى الدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ اللَّهِ ۚ
وَالَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِّنَ اللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ
فِي التَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ
فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾ (٤٨:٢٩)

ملحق اليقين العالمی العدد ٢٤ والسنة ٢٨

اليقين العالمی

محتويات المجلد الثامن و العشرون حسب ترتيب حروف الهجاء

٩ جمادی الثانی ١٣٩٩هـ الی ٦ جمادی الثانی ١٤٠٠ المطابق ٧ مايو ١٩٧٩ء الی ٢٢ ابريل ١٩٨٠هـ

وهى الطريق الأمثل الاقوم الذى سلكه الصحابة الكرام وغيرهم من أسلافنا الصالحين. ونقطة الانطلاق فى الطريقة كف النفس عن الهوى والتخلق بمكارم الأخلاق التى جاء النبى ﷺ ليتمها ، و الغاية لها فناء الذات بالكلية فى الله. ومن هنا بان لنا بوضوح لا لبس فيه أن الطريقة داخلة فى أطار الشريعة ولابد لأهل الطريق من الصوفية أن يكون "جميع حركاتهم وسكناتهم، فى ظاهرهم وباطنهم" مقتبسة من نور مشكاة النبوة" كما قال الامام الغزالى فى «المنقذ من الضلال»

ان الصوفية يحرصون على العزلة والخلوة للاشتغال بالرياضات والمجاهدات الاعرض عن الدنيا و تطهير القلب بالكلية عن غير الله. وكان ذاك، كما يقول الامام الغزالى «أول حال رسول الله ﷺ حين أقبل إلى جبل حراء حيث كان يخلوفيه بربه ويتعبد». ونزل عليه القرآن لأول مرة وهو فى غار حراء يتحنث فيه. وكذلك حببت المجاهدة و الرياضة إلى الصحابة الكرام لتطهير النفوس عما سوى الله و تصفية القلوب لذكر الله فى ضوء السيرة النبويه و السنة الراشدة. عن المغيرة بن شعبة رضي الله عنه قال: كان النبى ﷺ ليقوم ليصلى حتى ترم قدماه أو ساقاه، فيقال له فيقول أفلا أكون عبدا شكورا». وقال رسول الله ﷺ: «والله إنى لأستغفر الله وأتوب إليه فى اليوم أكثر من سبعين مرة». وقال ﷺ: «آمركم بذكر الله كثيرا». وعن أبى هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إن لله ملائكة يطوفون فى الطرق يلتمسون أهل الذكر، فاذا وجدوا قوما يذكرون الله تنادوا هلموا إلى حاجتكم فيحفونهم باجنحتهم إلى السماء الدنيا. قال فيسئلهم ربهم وهو أعلم بهم، مايقول عبادى؟ قال، يقولون يسبحونك ويكبرونك ويحمدونك ... قال فيقول أشهدكم أنى قد غفرت لهم. قال، يقول ملك من الملائكة فيهم فلان ليس منهم إنما جاء لحاجة. قال هم القوم لايشقى بهم جليسهم. (رواه البخارى)

فأهل الطريق من العلماء العابدين المتمسكين بالشريعه هم أهل الذكر، أثنى الله عليهم بقوله: «التائبون العابدون الحامدون السائحون الراكعون الساجدون الآمرون بالمعروف والناهون عن المنكر والحافظون لحدود الله و بشر المؤمنين». فلذلك كان الامام أحمد بن حنبل يقول لولده عبدالله: «يا ولدى عليك بمجالسه هولاء القوم فانهم زادوا علينا بكثرة العلم بالله، والمراقبة والخشية و الزهد و علو الهمة».

نحن نعيش فى زمن بلغت موجات المادية والالحاد والاباحية والفساد و العصبية العنصرية فى حدها المتعاظم أوساطا اسلامية عمتها الأمراض الباطنة من الكبر والحسد والخداع والمكر والخيانة والغفلة. والعلاج الناجع لكل هذا إنما يكمن فى السير على الشريعة الاسلامية الكاملة التى سار عليها النبى ﷺ وتبعه الصحابة والعلماء الراسخون وأهل الطريقة الصالحون الذين زكوا أنفسهم، وهذبوا أخلاقهم وطهروا قلوبهم لذكر الله، و أدوا رسالتهم فى سبيل العبودية، ثم نشر والعلم والمعرفة والحب.

يشهد التاريخ على أن العلماء الصالحين والزهاد من أهل الطريقة حاديوا المادية والاباحة والأمراض الباطنة كلما ظهرت فى المجتمع الاسلامى، وأدوا رسالتهم فى سبيل ارشاد الناس إلى الحق سبحانه. وقال الصوفى الشهير القشيرى: أول ماحدث من ظهور هذه الأمراض الباطنة كان فى أواخر المائة الثالثة لقوله عليه الصلاة والسلام:

«خير القرون قرنى، ثم الذين يلونهم، ثم الذين يلونهم، ثم يفشو الكذب (أوكما قال).

ومن المعلوم أن السعى لانهاء هذه الموجات و ابادة هذه المنكرات هو شطر شريعة الاسلام.

النبوية كل آفاق الشريعة الاسلامية . بناء على ذلك يجب على كل من يريد الحق أو يريد إتباع الشريعة الاسلامية الحقة أن يدرس القرآن و يتدبره ويعمل بمضمونه ، ويدرس السيرة النبوية ويلتزمها .

من عهد أبينا آدم عليه السلام حين تفجرت بظهوره اول رسالة الهية إلى خاتم الرسالات و النبوات محمد عليه الصلوات والسلام بعث عدد كبير من الأنبياء و الرسل كما فى حديث أبى ذر ﷺ قال : " قلت يا رسول الله كم الأنبياء ؟ قال : مائة ألف و عشرون ألفا قلت يا رسول الله ، كم الرسل من ذلك ؟ قال ثلاثمائة و ثلاثة عشر جما غفيرا "

والرسالات التى جاء بها هولاالرسل عنيهم السلام ختمت بمحمد ﷺ . وذلك لأن كل شريعة قبله كانت لفئة و لفترة محدوة . وأما الشريعة الاسلامية التى جاء بها خاتم الرسالات و الديانات محمد عليه الصوات والسلام فهى شريعة عملية لجميع الناس تناسب جميع الأزمنة و الأمكنة والأحوال و الظروف . فلذلك أمره الله بأن يصدع، " قل" يا ايها الناس إنى رسول الله إليكم جميعا الذى له ملك السماوات والارض ، لاإله إلا هو يحيى و يميت : فآمنوا بالله و رسوله النبى الأمى الذى يؤمن بالله وكلماتة ، و اتبعوه لعلكم تهتدون " (الأعراف (٧ : ١٥٨)

فالشريعة المحمدية أتمت جميع الشرائع السالفة و أكملتها اذختم الله بها السلسلة الذهبية للرسالات و الديانات كما يعلن القرآن بصراحة :

" اليوم أكملت لكم دينكم و أتممت عليكم نعمتى و رضيت لكم الاسلام دينا " . (المائدة ٥ : ٣)
" ما كان محمد أبا أحد من رجالكم ولكن رسول الله وخاتم النبيين" . (الاحزاب ٣٣ : ٤)
" ثم جعلناك على شريعة من الامر فاتبعها و لاتتبع أهواء الذين لايعلمون " .

وهذه الشريعة هدى و رحمة لجميع الأجيال فى جميع الأحوال كما قال الله فى القرآن :

" هذا بصائر للناس و هدى و رحمة لقوم يوقنون" (الجاثية ٤٥ : ٢٠)

ومن هنا يبد و جليا أن الشريعة المنزلة على خاتم النبين هى عين الدين الاسلامى أى الطريق الأمثل الذى يهدى الناس إلى الحق و يوصلهم إلى الغاية المقصودة ، وهى النجاة و السعادة الخالدة فى الآخرة . فلابدلنا من الأخذبها و المجاهدة فى سبيلها اتباعا للنبى ﷺ و اصحابه الكرام ﷺ ان اردنا النجاة و السعادة الخالدة .

يجدربنا أن نشير هنا إلى فكرة حاطئة شائعة بين الناس أن الشريعة يراد بها ظاهر الدين كالمسائل الفقهية بينما الطريقة والتصوب هو باطن الدين يجمع المعانى الروحية و يشمل الأسرار و الغايات الباطنية للقوانين الظاهرة . و أمر الواقع أن الشريعة جامعة لذلك كله ، و التصوف جزء لايتجزأ من الشريعة ، يستهدف كما يقول الامام الغزالى فى كتابه : " المنقذ من الضلال"، قطع عقبات النفس ، و تنزيهها عن اخلاقها المذمومة و صفاتها الخبيثة و تخلية القلب عن غير الله تعالى و تحليته بذكر الله .

فيعالج أهل الطريق من الصوفية الرياضات والمجاهدات والأوراد المقتبسة من نور مشكاة النبوة لتصفية القلب للذكر الله تعالى و تطهيره عن الشواغل و العلائق التى تلهيه عن ذكر الله ليتحقق الاتصال به سبحانه وتعالى . فالطريققة ، بعبارة أخرى ، سلوك لطريق الله تعالى ابتغاء لمرضات الله وما طريق الله إلا الشريعة الاسلامية الغراء التى اتبعها الرسول كما قال الله:

" ثم جعلناك على شريعة من الأمر فأتبعها و لاتتبع أهواء الذين لايعلمون "

اذ ذهب مغاضبا لقومه بعد ان كذبوه ولم يصبر على معارضتهم له - كما هو واجب الانبياء - فنادى فى الظلمات : (ان لا إله إلا أنت سبحانك انى كنت من الظالمين) .

وزاد اصحاب الجنة هؤلاء على اعترافهم بظلمهم : رغبتهم فيما عند الله من عوض عنها : (عسى ربنا أن يبدلنا خيرا منها انا الى ربنا راغبون) . ولاشك ان الله الكريم الحليم الذى يقبل التوبة من عباده . . ويستجيب دعاء هم الخالص قد أبدلهم خيرا منها . . اما فى الدنيا - كما روى ذلك عن ابن مسعود رضى الله عنه (٤) او فى الآخرة .

وفى ختام القصة ينبه الله تبارك وتعالى المخالفين لرسله ، المنحرفين عن صراطه المستقيم ، المانعين لحقوق الناس عندهم - ينبههم الى ان ما ينزل بهم من عقوبة فى الدنيا انما هو النصيب الاقل . . من أجل العبرة والموعظة والذكرى لعلهم يتوبون من قريب - كما فعل باصحاب الجنة . . أما النصيب الاكبر من العقوبه فينتظرهم فى الآخرة :

(كذلك العذاب . . ولعذاب الآخرة أكبر لو كانوا يعلمون) .

يقول الامام النيسابورى - فى تفسيره لهذه الآية - : (أى مثل ذلك العذاب الذى بلونابه اهل مكه من القحط والقتل ، وبلونا أصحاب الجنة انما هوعذاب الدنيا و لعذاب الاخرة أشد واعظم (٥) .

ويقول الامام أبن كثير - فى تفسيره - (اى هكذا عذاب من خالف امر الله فبخل بما اتاه الله وأنعم عليه به ، ومنع حق المسكين والفقير وذوى الحاجات ، وبدل نعمة الله كفرا) (٦) .

ونحن - فى واقعنا - نرى رأى العين مايحل بالاغنياء وا لاثرياء من عقوبات على ما يبخلون به من زكاة أموالهم ، ومن مغالاتهم بأسعار بضائعهم ، واحتكارهم للأرزاق ولأقوات من أجل ارتفاع أثمانها .

نرى ما ينزل الله بهم من انتقام عاجل فى دنياهم . . ممثلا فى الحرائق التى تشتعل فى مخازنهم ومتاجرهم ، والامراض والعلل التى تصيب أهليهم واولادهم وانفسهم ، وينفقون على مداواتها اكثر مكاسبهم وارباحهم ، وممثلا كذلك - فى انحراف اولادهم وسوء سلوكهم دينيا واخلاقيا -

ان الله عز وجل - كما علمنا القرآن الكريم فى كثير من اياة - مع المتقين، ومع المحسنين ومع الصابرين . . معهم جميعا بهدايته وعافيته ونصره .

(١) رواه احمد والترمزى، وابوداود .
(٢) اى تنافق وتجامل كما ينافقون ويجاملون .. والادهان والمداهنة بمعنى واحد .
(٣) ج/٤ ص ٣٠٧ .
(٤) غرائب القران - للنيسابورى .
(٥) المرجع السابق .
(٦) تفسير ابن كثير ج - ٤ ص - ٣٠٧ .

العبادة القلبية

إن الشريعة الالهية الأخيرة التى جاء بها خاتم الانبياء والرسل ﷺ تهدى الناس إلى الطريق الأمثل وتهديهم إلى ربهم ، فالتمسك بها يحقق السعادة و الفلاح للجنس البشرى من كل ناحية فى الدنيا كما يضمهم إلى السعادة الخالدة فى

عليه الصلاة السلام و يعرف نفسه بانه لحق اليقين (٦٩ : ٥١). يحمل الشريعة بين دفتيه . وكذلك غير خاف ان السنة النبوية مفسرة للقرآن ومفصلة له فيشمل القرآن و السنة الآخرة . وغير خاف أن القرآن الذى نزل على الرسول الكريم

وانك لعلى خلق عظيم (٢)

بقلم :

احمد محمد جمال

يضرب الله عز و جل مثل اصحاب الجنة هؤلاء — أوقصتهم — عبرة وموعظة للمشركين حين واجهوا رسالة الاسلام التى حملها اليهم محمد بن عبدالله بالتكذيب والاعتراض . . وكان عليهم ان يستقبلوا هذه النعمة الكبرى — نعمة الهداية الى الايمان — بالشكر والطاعة ، فحق عليهم مثل هذا البلاء الذى نزل بأصحاب الجنة .

ان اصحاب الجنة هؤلاء كانوا ابناء لرجل صالح من أهل اليمن يملك مزرعة . . يسير فيها كما يروى ابن كثير عن سعيد بن جبير — سيرة حسنة اذ يأخذ من ثمارها ما يكفيه وعياله قوتا لسنتهم ، ثم يقسم الفاضل على الفقراء ، فلما مات خالف ابناؤه سيرة ابيهم ، واتهموه بالسفه والحماقة فيما كان يتصدق به على المساكين من ثمار جنته . (٣) .

وأتبعوا مقالتهم السيئة فى أبيهم بالعزم الجاد النافذ على أن يمنعوا الفقراء نصيبهم من زكاة الجنة التى أورثهم اياها ابوهم الصالح — وقد علم الله الخبير الذى لاتخفى عليه خافية فى الارض ولا فى السماء — علم نيتهم فرصد لهم عقوبة مكرهم . . وارسل على الجنة طائفا من عذابه ليلا فأحرقها جميعا حتى اصبحت كالهشيم المحطيم .

وسارعوا اليها صباحا — وهم لا يدرون ما ينتظرهم من عقاب عادل — فاذا بهم يرونها يبابا وخرابا حتى ظنوا أنها ليست جنتهم التى يعرفونها ناضرة زاهرة .

ثم رجعوا الى أنفسهم فرأوا انهم قد حرموا من ثمارها اليوانع بسبب ما عزموا عليه من حرمان الفقراء من نصيبهم فى زكاتها وذكرهم احدهم — وكان أعقلهم و أفضلهم — بما سبق ان قال لهم عن خطأ ما عقدوا عليه النية من حرمان المساكين خلافا لما كان أبوهم يفعل معهم من رفق بهم . وقضاء لحاجتهم و انفاق عليهم من ثمار جنته .

(فتنادوا مصبحين : ان أغدوا على حرثكم ان كنتم صارمين ، فانطلقوا وهم يتخافتون : الايدخلنها اليوم عليكم مسكين — وغدوا على حرد قادرين ، فلما رأوها قالوا انا لضالون ، بل نحن محرومون — قال أوسطهم : ألم أقل لكم لولا تسبحون؟ قالوا سبحان ربنا انا كنا ظالمين — واقبل بعضهم على بعض يتلاومون . . قالوا : يا ويلنا انا كنا طاغين ، عسى ربنا أن يبدلنا خيرا منها ، انا الى ربنا راغبون) .

لقد قال لهم أخوهم الاوسط — اى الافضل والاعدل — ان جزاء هذه النعمة المثلة فى الجنة المثمرة : ان تسبحوا الله وتحمدوه . . لا ان تمنعوا الفقراء والمساكين من حقهم فى زكاتها ، فلم يستمعوا اليه ، ولم يقتنعوا بموعظته الابعد أن نزل بهم جزاء ما مكروا به ، وخسروا جنتهم وثمارها . . فقالوا : (سبحان ربنا انا كنا ظالمين) .

وما أجمل بالعبد الظالم لنفسه أولغيره : أن يعود الى رشده ، ويعترف بذنبه ، ويستغفر ربه الغفور الرحيم — كما فعل هؤلاء الخاطئون وكما فعل ذو النون . .

وان رجاء عفو الرحمن ومغفرته من العبد الذى اسرف على نفسه ليقرب العبد الى رحمته واحيانه وبذالك يكون خيرا مما كان، وتتفتح كان، وتتفتح امامه الحياة، ويرتفع عن صدره الكابوس الذى ختم على صدره من كثرة ما اذنب وعصى ربه عز وجل، وجعل الدنيا تضيق به على اتساعها.

وفى هذا يقول المولى تبارك وتعالى " ياعبادى الذين اسرفوا على انفسهم لا تقنطوا من رحمة الله ' ان الله يغفر الذنوب جميعا " (٥٣ - الزمر) "وان تجتنبوا كبائر ما تنهون عنه نكفر عنكم سيئاتكم وندخلكم مدخلا كريما" " ٣١ - النساء "ومن يعمل سوءا اويظلم نفسه ثم يستغفر الله يجد الله غفورا رحيما" " ١١٠ - النساء) فهذه الايات ومثلها فى القرآن الكريم كثير، تملؤنا ثقة بعظيم رحمة المولى عزوجل ورحمته التى وسعت كل شئ وتفتح ابوابا للرجاء فى غفران الله عزوجل وكرمه.

ويقول المصطفى صلوات الله وسلامه عليه " سلوا الله الدرجات العلا فانما تسالون كريما، واذا سالتم الله فاعظموا الرغبة، و اسالوا الفردوس الاعلى فان الله لا يتعاظمه شئ"

وهكذا يغرس القرآن الكريم والمصطفى صلى الله عليه وسلم فى قلوب المؤمنين افرادا وجماعات الامل والرجاء فى عون الله عزوجل ورعايته وفى اقالة العثرات لمن ضلوا السبيل واقترفوا بعض الذنوب حتى صحت منهم التوبة ورجعوا الى الله عزوجل

وفى القرآن الكريم آيات تبعث على أشد ضروب الخوف من المولى تبارك وتعالى وآيات تملأ القلب رجاء فى عفو الله ومغفرته، والتربية المثلى تقتضى هذين الباعثين.

١ - باعث الخوف -

٢ - باعث الرجاء.

فبالخوف يرهب الانسان عقبى الشر فيتقيه ولا ياتى منه شيئا وبالرجاء لا يستولى عليه اليأس مادامت رحمة الله عزوجل وسعت كل شئ وبهذا الاسلوب نرى المولى تبارك وتعالى قد اخذنا بالتأديب البارع لنتبع الطريقة المثلى فى هذه الحياة، اذ جعلنا نراوح فى كل حال بين الخوف والرجاء

ومن آيات التخويف قول الحق جل وعلا " ان بطش ربك لشديد" (١٢ البروج) وكذلك اخذ ربك اذا اخذ القرى وهى ظالمة ان اخذه اليم شديد" (١٠٢/هود) و" يايها الناس اتقوا ربكم ان زلزلة الساعة شئ عظيم" يوم ترونها تذهل كل مرضعة عما ارضعت، وتضع كل ذات حمل حملها وترى الناس سكارى، وما هم بسكارى ولكن عذاب الله شديد" (٢ - الحج)

فاذا اضفنا الى هذه الايات وامثالها ما جاء من احاديث المصطفى صلوات الله وسلامه عليه فى وصف جهنم وعذابها، ومن اهون اهل النار عذابا يوم القيامة من يوضع فى قدميه جمرتان تغلى منهما رأسه اذا اضفنا هذه الاحاديث الى آيات العذاب احس الانسان برهبة وخوف يملآن نفسه وقلبه، فيكون هذا نذيرا له يبعده عن الشر وعما يدخله النار، ولكنه من ناحية اخرى قد يكون باعثا على اليأس والقنوط من ان تناله رحمة الله عزوجل!

ولهذا كان من الحكمة ان تجيئ آيات واحاديث اخرى تجعل الانسان شديد الامل، كثير الرجاء فى رحمته جل شأنه ومغفرته ورضوانه، ومن تلك الايات قوله سبحانه وتعالى " ورحمتى وسعت كل شئ" (١٥٦/الاعراف) ومن الاحاديث قول المصطفى صلوات الله وسلامه عليه يقول الله عزوجل من جاء بالحسنة فله عشر امثالها او ازيد، ومن جاء بالسيئة فجزاء سيئة مثلها، اواغفر ومن تقرب منى شبرا تقربت منه ذراعا ومن تقرب منى ذراعا تقربت منه باعا، ومن اتانى يمشى اتيته هرولة، ومن لقينى بقراب الارض خطيئة - اى بما يقارب ملؤها - ثم لا يشرك بى شيئا لقيته بمثلها مغفرة" فهذه آيات واحاديث تبعث على اشد ضروب الخوف من الله عزوجل وعذابه وهذه آيات واحاديث أخرى تملأ القلب رجاء فى عفو المولى تبارك وتعالى ومغفرته.

وهنالك آيات واحاديث تجمع بين الخوف والرجاء معا، يقول المولى سبحانه عزوجل " نبئ عبادى انى انا الغفور الرحيم، وان عذابى هو العذاب الاليم" (٤٩، ٥٠/ الحجر). و"ان ربك لسريع العقاب وانه لغفور رحيم" (١٦٧/الاعراف) ويقول رسول الله صلى الله عليه وسلم لو يعلم المؤمن ما عند الله من العقوبة ما طمع بجنته احد، ولو يعلم الكافر ما عند الله من الرحمة ما قنط من جنته احد.

ولقد اثنى المولى تبارك وتعالى على من يجتمع عندهم باعثا الخوف والرجاء فقال عزوجل " يدعون ربهم خوفا وطمعا " (١٦/السجدة)

و" انهم كانوا يسارعون فى الخيرات ويدعوننا رغبا ورهبا وكانوا لنا خاشعين" (٩٠/الانبياء)

ويعتبر الاسلوب الذى اتخذه القرآن الكريم من الاساليب الفذة فى التربية التى لا مثيل لها وهو لا يقتصر على طريقة واحدة، ولكنه يسلك طرقا شتى فى اقناع العقل والتاثير على القلب.

ونجد فى اساليبه ما يرضى كل الرغبات ففيه اسلوب الامر والنهى، وفيه الاسلوب القصصى لمن تعجبهم القصص، وفيه العرض الفنى المشوق لمن يعجبون باللوحات الفنية، وفى ابانه الرحمة وفصل الخطاب للذين يحبون الصراحة والحزم، ومن اساليبه التشبيهات وضرب الامثال للذين يحبون الصور البيانية، ومن اساليبه اسلوب الايحاء، وهو ذكر الانسان بصفة تستدعى المدح والثناء وتستجلب الرضا، وهذا يوحى لكل من يقرأ هذه الايات او يسمعها بأن يعمل بهذه الصف ليتال الثناء والرضا.

ان الانسان العاقل هو الذ يهذب نفسه، ويحكم عقله، ويه اخلاقه، ليكون مستحقا للاجر الممنون، وليكون متمسكا بقو البارى جل شانه. " واما مر خاف مقام ربه ونهى النفس الهوى فان الجنة هى المأوى (٤٠/ النازعات) ونفس ما سواها فالهمها فجورها وتقواها قد افلح من زكاها و خاب من دساها" (٧، ٨، ٩، ١٠)

ان عقل الانسان له السيط التامة على سائر الاحاسيس و كل الاعضاء فى الانسان فاذا اع الانسان فى سلوكه وجعل عقله المهيمن على اعضائه وسلك الط القويم فى اقواله وافعاله وفى طعا وشرابه، وفى كلامه وسمعه بصره، وجعل ذلك كله فى حدود احل المولى تبارك وتعالى فهو انس مستقيم خلقا وخلقا، اما اذا فى المعاصى والغمس فى الملذا واتخذ الهه هواه واسلم الى نفسه الامارة بالسوء يكون فى احط منزلة رغما ستة صورته لانه الغى عقله وجعل نف فى درجة اقل من الحيوان الاع الذى لا عقل له.

بقلم الاستاذ:
محمد رجاء عبد المتج

انارة المساجد فى ره

كان عمر بن الخطاب - ر عنه - اول من فكر فى انارة الم ليالى رمضان ليتمكن الناس صلاة التراويح واحياء الدين.

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والفؤاد النقي والروح العالية لاتحيا أسيرة للمادة، ولا نليلة للمال، ولا عاشقة للحطام الفاني ولامرتبطة بالتراب هذا الارتباط الذى ينسيها الاخوة، ويجعلها تديرظهرها للقيم والمعايير وتكفر بما تجلبه الاخلاق من الهدوء والاستقرار والمودة والحب، والرحمة والعطف، والتعاون والبر والسعادة، التى يجدها فى قلوب ابناء جنسه حيثما تحدب عليه، وتتجاوب معه، وتهش له وتسأل عنه وتتمنى لقاءه وتود الا تفارقه، وحينئذ يدرك تمام الادراك ان الدنيا بحذافيرها لاتساوى شروى فقير امام هذا الرصيد الضخم من الاخلاق التى يجدها الانسان من اخيه الانسان، وهذا هو السر فى أنه صلى الله عليه وسلم كان يقول: " انكم لاتسعون الناس بأموالكم وارزاقكم فسعوهم بأخلاقكم"، لأن الرباط الذى يربط المسلمين - من هاهنا اوهاهنا - انما هو السلوك الطيب والادب الجم، والقلب الطاهر، واللسان الحلو، والمعاملة الطيبة والخلق القويم، والطبع الكريم فهل يتنبه اخواننا على القرب والبعد ان الاخلاق هى الفجوة الواسعة بين المسلم والمسلم وانا بحاجة ماسة الى ازالة تلك الفجوة لنعود من جديد الى هذا الدين الذى شرفنا الله سبحانه وتعالى بالانتساب اليه، وجعلنا به خيرامة اخرجت للناس

اسلوب القرآن الكريم فى التربيه

ان الحياة فى اقوى مظاهرها، وأروع وجوهها، واعدل قوانينها، واجل اعمالها من اخلاق القرآن الكريم، وان من يتدبر القرآن الكريم يعرف الهدف الذى تهدف اليه تربية القرآن الكريم، وهو ان يتحرر الانسان من شهواته وأهوائه، وأن يقوى نفسه بالاخلاق القويمة وان يزود عقله بالمعرفة، ثم ان يعمل بهذه النفس المحررة القوية، وهذا العقل القويم فى معترك الحياة، مستهدفا الخير لنفسه وللناس جميعا، ذلك هو هدف القرآن الكريم فيما يعلم من الاخلاق.

وليس معنى التحرر من الشهوات هو ان يحرم الانسان نفسه منها، لان القرآن الكريم يريد للناس ان يستمتعوا بالحياة مزودين بالاخلاق الفاضلة، مسيطرين على نزعاتهم واهوائهم ملائمين بين ما يريدون وبين الحق والخير فليس الاسلام دين رهبانية " لا رهبانية فى الاسلام" وانما هو دين دنيا ودين معا، والعبادة الحقة فى شريعته هى الجهاد فى هذه الحياة.

وقد اقام المولى تبارك وتعالى نظاما نهائيا للثواب والعقاب، ان لم يترك سبحانه جل شانه الجنس البشرى دون مرشد او هاد يبين للناس كيف يتصرفون وكيف يعيشون ويوضح لهم ما فيه صلاحهم وما فيه دمارهم، وعلى قدر انحيازهم الى جانب ما قال عنه المولى عزوجل انه هو الاصلح كان الثواب، وعلى العكس من ذلك يكون العقاب الذى لابعده ولا مرد له او علاج.

ان الانسان فى هذه الحياة فى كفاح دائم ونضال مستمر، ولا بد فى الكفاح من عدة تعين عليه، والا كان الانسان كمن ينزل الى ميدان المعركة وهو اعزل بغير سلاح، وكذلك لابد لكل من يزاول عملا ان يستشعر الرجاء والامل على الدوام، مهما يطل امد كفاحه لأن اليأس كفيل بأن يدفع من يملك عليه امره الى الخيبة فيه والنكوص عنه وذلك لان اليأس من النجاح يدفع الى الانقطاع عن الحركة وترك العمل، ومبعث ذلك اليأس ضعف الايمان بقدرة المولى تبارك وتعالى، ورحمته وعونه للعاملين.

من اجل ذلك نرى القرآن الكريم يفتح امام المؤمن باب الرجاء، وباب الامل على ... عبه، وينادى بان الله عز وجل لا يضيع اجر من احسن عملا ... فى هذا العمل للدنيا والعمل للا... والقرآن الكريم يخبرنا ... يخبرنا بصراحة لالبس فيها ... لايتفق اليأس مع الايمان با... جل شانه القادر، فالذى ... هو من يعمل ولايكتفى بالامانى. يقول المولى جلت حكمته

"وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم فى الارض كما استخلف الذين من قبلهم، وليمكنن لهم دينهم الذى ارتضى لهم وليبدلنهم من بعد خوفهم امنا" (٥٥ - النور)

فهذه الاية الكريمة تعلمنا ان علينا ان نؤمن بالله عزوجل ونعمل للخير، وأن نعد لكل امر عدته وحينئذ يكون لنا ان نرجو الله جل شانه ان يجزينا بما يجزى به العاملين من الخير بمختلف ضروبه، ومن ذلك النجاح فى ... من على انفسنا وامورنا واوطاننا، والله عزوجل يجيب الرجاء ويحققه لنا متى كنا اهلا له

ان الامل فى عون المولى تبارك وتعالى يفتح قلب الانسان للحياة ويجعله يحس ما فيها من صفاء وسعادة، ويدفعه الى العمل وان قامت فى وجهه الصعاب والمشاق

قال الله تعالى

وإذ قال ربك للملائكة إنى جاعل فى الأرض خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إنى أعلم ما لا تعلمون وعلم آدم الأسماء كلها ثم عرضهم على الملائكة فقال أنبئونى بأسماء هؤلاء إن كنتم صادقين قالوا سبحانك لا علم لنا إلا ما علمتنا إنك أنت العليم الحكيم. قال يا آدم أنبئهم بأسمائهم فلما أنبأهم بأسمائهم قال ألم أقل لكم إنى أعلم غيب السموات والأرض وأعلم ما تبدون وما كنتم تكتمون.

وبذلك انكشف للملائكة ما خفى عليهم من حكمة الله العليم الحكيم فى جعل الانسان خليفة فى الأرض.

ابراهيم عليه السلام، عند ما اسكن نريته بمكة وبنى البيت الحرام . وذلك فى قوله تبارك وتعالى حكاية عن ابراهيم عليه السلام : " ربنا انى اسكنت من ذريتي بواد غير ذى زرع عند بيتك المحرم . ربنا ليقيموا الصلاة، فأجعل أفئدة من الناس تهوى اليهم . وارزقهم من الثمرات لعلهم يشكرون" "٢" (١٤ : ٣٧)

وكما يمن الله على قريش بأنه أطعمهم من جوع، يمن عليهم ايضا بأنه آمنهم من خوف، وهى استجابة اخرى لدعوة ابراهيم عليه السلام فى قوله : كما حكاه القرآن الكريم : " واذ قال ابراهيم رب اجعل هذا البلد آمنا . واجنبنى وبنى ان نعبد الاصنام .." (١٤ : ٣٥)

ويكرر القرآن الكريم هذا المن الالهى فى قوله عزوجل : " أولم يروا أنا جعلنا حرما آمنا .. ويتخطف الناس من حولهم ؟ افبالباطل يؤمنون و بنعمة الله يكفرون (٢٩ : ٦٧)

وقد روى ان النبى صلى الله عليه وسلم : كان يقرأ هذه السورة : "لايلاف قريش .. ايلافهم رحلة الشتاء والصيف . فليعبدوا رب هذا البيت الذى اطعمهم من جوع وآمنهم من خوف" . ثم يقول : ويحكم يامعشر قريش .. اعبدوا رب هذا البيت الذى اطعمكم من جوع وآمنكم من خوف" "٤" .

اخلاق المسلم

(دكتور/ ابراهيم على ابو الخشب)

ومن لاشئ شيئا ولكنى . ادعو هؤلاء الذين يظنون بى هذا الظن الى رحلة عابرة الى أى بلد اسلامى لا احدده لهم، ولا الزمهم به، وارسنى لهم ولنفسى العنان معه، لنطوف هنالك فى الاوساط والمجتمعات، بين اهل العلم والرأى والحرف والصناعات والادب والذوق، والخاصة والعامة، وحينئذ نتلمس - فى هوادة ورفق - السلوك الذى تهش له النفس ويهفو له القلب، ويستريح اليه الخاطر، وتتعشقه الروح، اوالذى يشعر المؤمن من خلاله انه لم يغترب عن ارضه، او يفارق لوطنه، او يبتعد عن اهله وذويه والدين قد جمع شملهم، والقبلة قد ربطت بينهم والرسول صلى الله عليه وسلم يقول " المؤمن للمؤمن كالبنيان يشد بعضه بعضا" وانا أقسم بالله العظيم قسما لاحنث فيه انه سيعود من هذه الرحلة بالخيبة التى ليس قبلها ولا بعدها لان الركيزة الاولى التى يقوم عليها هذا الدين والتى صورها الرسول الكريم بقوله " كالبنيان يشد بعضه" انما تجتزئ من ذلك المعنى الذى نشده فى خلق المسلم ليعيش فى ضمير أخيه فلا ينفر منه ولا يبتعد عنه، ولا يتعالى عليه، ولا يحقر شأنه ولا تقصر يده عن ان تمتد اليه بالمعروف، والصورة المثلى التى كانت بين الانصار والمهاجرين منذ اول يوم وفدوا عليهم بالمدينة وهم لا يحملون معهم الا القلوب النقية، والطوايا السليمة، والنفوس الزكية، تدل دلالة واضحة على ماكان عليه اولئك الذين وصفهم الله سبحانه وتعالى بقوله .

" يحبون من هاجر اليهم ولا يجدون فى صدورهم حاجة مما اوتوا ويؤثرون على انفسهم ولو كان بهم خصاصة"

فلم تكن هنالك اقليمية وطن، ولا منة عطاء، ولا دالة غنى، ولا حرج نفوس ولا كراهية لقوم جاءوا يزاحمون اناسا فى اوطانهم، او يشاركونهم فى اعمالهم او ينفسون وايا هم ذلك الهواء الذى ترسله السماء اليهم ليصافح خياشيمهم، او يلامس وجوههم، والدين الاسلامى وهو يهذب اهله، ويربى ابناءه ويؤدب ذويه ويأخذهم بما يأخذهم به من التكاليف التى تميت اطماعهم وتقلل من شرورهم، وتحد من طغيانهم، وتطفئ من نيران احقادهم، وتقتل روح الشر فى نفوسهم، وتستولى على معنى الحيوانية فيهم انما كان يرمى من وراء ذلك كله الى ان ينمى الفرد ذاته فى سبيل الانسانية ويضحى بمتاعته ليهنأ الناس، ويبذل جهده لاسعاد الاخرين، وقد كانت المبادئ التى كان صلى الله عليه وسلم يحاول ان يحمل اصحابه على الايمان بها ايمانا صادقا ان يكونوا فى شعورهم المتبادل، واحساسهم المشترك" كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الاعضاء بالحمى والسهر" وهكذا كان الاسلام وكان المسلمون وكانت الاخلاق حينما يمر القعب من اللبن، او الكسرة من الزاد على الجماعة الجوعى، فيقول الاول بل صاحبى اشد منى حاجة ويقول صاحبه كذلك ليعود الى الاول من جديد" ويؤثرون على انفسهم ولو كان بهم خصاصة" .. وربما قال لى قائل هذا زمن وهؤلاء قوم لم يكن صراع العيش الذى يتحكم فى سلوك الناس او فى طباعهم يشوب حياتهم، ويطغى على اهوائهم ويستبد بعقولهم، ويستولى عليهم . ويقتضيهم ان يكون فيهم طمع وشره وحقد وحرص على الدنيا، وهم يعيشون فى تلك الرقعة الضيقة من الارض، ذات الموارد المحدودة من الزروع والثمار التى تجعلهم بمنزلة سواء من الجدب او الفقر يتتبعون الكلأ ويبحثون عن الماء، ولا يجدون من الاقوات ماوراء الكفاف .. اما وقد اقبلت الدنيا، وعثر الخير وازدهرت الحضارة وظهرت المناجم واخترع العقل البشرى الالة، وسخر الله للانسان ما فى البر والبحر، فان الناس لهم العذر كل العذر اذا كانوا يتزاحمون بالمناكب، ويتصارعون على المادة، ويتقاتلون على العيش، وتتحكم الاحقاد والكراهية والبخل والحرص فيما يصلهم من السلوك ويربطهم من المعاملة ويجمع ما بينهم من الاعمال . وهنالك تظهر الحيوانية النازلة من العادات والطباع فينفر الرجل من الرجل، ويشكو الانسان من الانسان، ويضمر كل منهما لصاحبه من السوء ما لا يكون بين اثنين ابوهما آدم الذى وسوس له ابليس فاخرجه من الجنة .. الا اننا نقول ان القلب الطاهر، والنفس المؤمنة،

على مائدة القرآن

بقلم: أحمد محمد جمال

ما أكثر ما نسمع أو نقرأ من انباء مفزعة مروعة عن زلازل أو فيضانات أو براكين تتفجر هنا وهناك من انحاء العالم الغربي والشرقي! ويذكر القليل منا عندئذ نعمة الله الكبرى التي انعمها على بلدنا المقدس المبارك الامين الامن .. يذكرها باللسان فقط فيقول: الحمد لله الذي عافانا مما ابتلى به كثيرا من بلاد العالم.

ونسمع ونقرأ ايضا - الى جانب ما سبق - انباء مماثلة لتلك في فزعها وجزعها، عن المجاعات والجدب والقحط .. تحدث في انحاء اخرى من الدنيا، وعن حروب ومعارك دامية تهلك الحرث والنسل في مواضع ثالثة من العالم.

والقليل منا - كما اسلفت - عندما يشاهد هذه المشاهد الأليمة في التلفاز، أو يسمع أنباءها في الاذاعة أو يقرأ أخبارها في الصحف - يحمد الله على ما أنعم به من رزق واسع يجيء الينا من خارج بلادنا، وأمن ظليل أسبغه الله علينا في أرواحنا وأعراضنا وأموالنا.

واقول (القليل) لان الكثير غافلون عن هذه النعمة الكبرى، نعمة الأمن والرزق، ولا يؤدون حقها من حمد الله وشكره. ولا نعني بحمد الله وشكره أن نقول (الحمد لله) بألسنتنا وحدها، وانما نريد الحمد الحقيقي العملي الممثل في الطاعة والتقوى، واجتناب المعاصي والمنكرات.

* * *

وليتنا ونحن نقرأ دائما في صلواتنا - سورتي الفيل وقريش - نذكر نعمة الله علينا امنا ورزقا فقد انزلتا تذكيرا لنا بهاتين النعمتين العظيمتين، وحثا على شكرهما بتقوى الله فيما نقول وما نعمل، وفيما نتعامل به الناس في تجارة أو ادارة.

ان الله عز وجل يمن على اهل مكة والوافدين عليها والمقيمين فيها - على مر العصور وكر الدهور - بانه رد ابرهة الاشرم ملك اليمن الذي جاء بجيشه الى مكة لهدم الكعبة انتقاما من اهلها الذين ذهب بعضهم الى كنيسته التي بناها في صنعاء ليصرف اليها حجاج بيت الله الحرام فذهب اليها فلوثها بقذره، أو اشعل فيها النار فأحرقها، على اختلاف الروايات،

جاء ابرهة ليهدم الكعبة المشرفة، ومعه جيشه يتقدمه فيله العظيم .. الذي ابى ان يتقدم خطوة واحدة الى مكة عندما وصل الجيش الى وادي محسر - أو وادي النار - كما سمي بذلك ايضا - وتلك آية من آيات الله بدأت مع الفيل اولا، ثم جاءت الآية الالهية الثانية مع الطير الابابيل .. التي ارسلها الله على ابرهة وجيشه لترميهم بحجارة من سجيل، فجعلهم كعصف مأكول.

وقد روى أن عبد المطلب جد الرسول صلى الله عليه وسلم: عندما دعاه أبرهة وحضر بين يديه سأله عن حاجته؟ فقال: رد على ابلي التي أخذها جيشك، فتعجب أبرهة من سؤال عبد المطلب ان يرد عليه ابله، ولم يحدثه في امر مقدمه لهدم البيت الحرام وقال له: لقد رأيتك فأعجبتني ولكني زهدت فيك عندما كلمتني .. تسألني ان ارد عليك مائتي بعير، وقد جئت لاهدم بيتا هو دينك ودين آبائك؟

وكان جواب عبد المطلب لابرهة على تعجبه انه قال له: انا رب ابلي، وللبيت رب يمنعه ثم رجع الى مكة ونصح قريشا ان تفر الى الجبال اتقاء لمعرة جيش ابرهة اذا دخل مكة. وراح عبد المطلب وجماعته ينشدون:

ربا ه ان العبد يمنع رحله، فامنع رحالك!.
انصر على آل الصليب وعابديه اليوم آلك؟.
لا يغلبن صليبهم .. ومحالهم ابدا محالك!.

وهلك ابرهة وجيشه بالحجارة التي القتها الطير عليهم وبقي البيت الحرام آمنا كما ظل ساكنوه ومجاوروه آمنين. ولذلك يمن الله على رسوله صلى الله عليه وسلم وأمته من سكان هذا البلد المقدس بهذه الهزيمة الالهية التي ألحقها بأبرهة وجيشه.

"ألم تر كيف فعل ربك بأصحاب الفيل. ألم يجعل كيدهم في تضليل. وأرسل عليهم طيرا أبابيل. ترميهم بحجارة من سجيل. فجعلهم كعصف مأكول" ١.

* * *

وسورة قريش تابعة لسورة (الفيل) كما يقول بعض المفسرين، ويعجب كيف فصلت بينهما البسملة. وهي قد تكون تابعة لها في المعنى، أو تالية لها في التنزيل. ولكن نظام آياتها يختلف عن نظام آيات سورة الفيل كما هو ملحوظ.

ان سورة قريش هي الاخرى يمن الله عز وجل فيها على سكان مكة المكرمة بانه يسر لهم رحلة الصيف الى الشام ورحلة الشتاء الى اليمن من اجل جلب الارزاق والثمرات الى واديهم غير المزروع. يسر لهم ذلك استجابة لدعوة

القران) ويقول الله عز وجل : (لقد كان لكم فى رسول الله اسوة حسنة) .

ولما كان الله عز وجل هو الذى أدب رسوله فأحسن تأديبه ــ كما يقول الرسول نفسه صلى الله عليه وسلم . فهو هنا يعزيه ويسليه ويطالب منه الصبر والانتظار ليرى ماذا يحدث له من فوز وانتصار، وما يحدث لهم من هزيمة واندحار، ثم المصير الى النار : (فستبصر ويبصرون : بأيكم المفتون) .

وقد تكرر هذا الدرس الاخلاقى الالهى الرسول عليه الصلاة والسلام فى سور أخرى من القران ــ فى قوله تعالى : (وانتظر انهم منتظرون) وقوله : (فارتقب انهم مرتقبون) وقوله تعالى ايضا : (فمهل الكافرين أمهلهم رويدا) .

والله تبارك وتعالى قبل ذلك وبعده علم بمن ضل عن سبيله ، وبمن اهتدى : (ان ربك هو أعلم بمن ضل عن سبيله ، وبمن اهتدى: (ان ربك هو أعلم بمن ضل عن سبيله ، وهو أعلم بالمهتدين) .

ثم يلقى على الرسول درس اخر ــ فى هذه الايات الاوائل من سورة (ن) ــ وهو الايستجيب لاهواء المشركين والكفار ولا لاغراءاتهم ، وما يعرضونه من أراء وحلول يريدون بها أن يباولهم الموافقة والمجاملة كما حدث ان عرضوا عليه ان يزوجوه اجمل بنات قريش، أو يهبوه ما يريد من مال مهما عظم ، أو ينصبوه ملكا عليهم . . بشرط واحد هو أن يتخلى عن البلاغ وعن النبوة ، ويدعهم فى شركهم ومع أوثانهم وعقائدهم الباطلة يعمهون : (فلاتطع المكذبين . . ود والوتدهن فيدهنون) . (٢) .

كان ذلك امرا عاما للرسول آلا يجامل المعرضين عن دين الله ، المكذبين لرسالته صلى الله عليه وسلم ، وتبع هذا الامر العام تنبيه خاص الى شخص معين، معروف باوصافه واخلاقه ، وقد يكون واحدا ــ كالوليد بن المغيرة كما من ذكره بعض المفسرين أو أكثر من واحد يجمع بينهم الاتصاف بهذا السلوك المنكر تجاه الرسول ورسالته ــ يقول الله عز وجل: (ولا تطع كل حلاف مهين ، هماز مشاء بنميم ، مناع للخير معتد أثيم ، عتل بعد ذلك زنيم ، أن كان ذا مال وبنين ، اذا تتلى عليه اياتنا قال أساطير الاولين ، سنسمه على الخرطوم) .

وهو تنبيه اخر، كما اسلفنا ، للرسول صلى الله عليه وسلم الا يسمع لهذا الحلاف المهين ، الذى عرف بهمزه واغتيابه للناس ، والمشى بينهم بالنميمة والافساد . . كما عرف بمنعه للخير عن المحتاجين اليه ، فهو لا يتصدق ولا ينفق من ماله الكثير على الفقراء والمساكين ويجمع الى ذلك غلظ معاملته وجفاء منطقه .

وهو ــ كذلك يتجاوز حدود المعروف من الاخلاق ، ولذلك فهو أثيم بما يرتكب من مخالفات واعتداءات على حقوق الآخرين . . وأدهى من ذلك كله : أنه لصيق فى القوم ، ودعى فيهم لايعرف ابوه . . اى أنه ابن زنا غير شريف نسبا ولا حسبا .

وفى ختام صورة هذا (العتل الزنيم) يأتى الوعيد الالهى له ولامثاله بأن جزاءه على كفرانه بأيات الله ووصفه اياها بانها (اساطير الاولين) سيكون الوسم على أنفه بعلامة تفضحه يوم القيامة بين اصحاب الجحيم : (سنسمه على الخرطوم) وهو منتهى الازلال والاهانة . . لان الانف مكان العزة ومعرض الجمال من الانسان . (انا بلوناهم كما بلونا اصحاب الجنة اذ اقسموا : ليصرمنها مصبحين ، ولا يستثنون ــ فطاف عليها طائف من ربك وهم نائمون ، فاصبحت كالصريم) .

(يتبع)

فينبغى ان يهضم العلم الذى هو فيه ثم ينتقل الى علم آخر .

ان يعرف كنه كل علم ، وما يؤدى اليه هذا العلم ، ليبدأ بالعلم الأحق والانفع له فى آخرته قبل دنياه ، فعلم واجبات الدين مقدم على علم الطب والحساب وعلم الطب مقدم على الحساب وهكذا .

ان يكون قصد المتعلم تحرير نفسه من ارادة المادة ، وتحلية باطنه قبل تحلية ظاهره ، غير قاصد بذلك المال او الرياسة او المباهاة أو مماراة السفهاء .

اداب المعلم :

الشفقة والرأفة بالمتعلمين وان يجريهم مجرى اولاده ، قال رسول الله صلى الله عليه وسلم « انما أنا لكم مثل الوالد لولده » وذلك بانتشالهم من نار الآخرة ، وان يغرس فى نفوسهم حب بعضهم البعض والتفانى بخدمة احدهما الآخر .

وان يكون تعليمه لوجه الله تعالى بدون أجر يأخذه اتباعا لفائدة المصطفى عليه الصلاة والسلام الذى بذل جهده وأفنى حياته بدون أجر ، بل كانت نيته خالصة لوجه الله ، قال تعالى : « **قل لا أسألكم عليه أجرا الا المودة فى القربى** »(١) .

على المعلم أن يبين للمتعلم بأن المراد من طلب العلم هو القرب من الله سبحانه وتعالى . ونفع عباده ، وليس المراد منه حب الدنيا من رياسة ومباهاة ومنافسة الذى يردى بصاحبه فى الهاوية .

ان يقدم النصح للمتعلم بطريق غير مباشر اى عن طريق التعريض ليشعر المتعلم بلطافة معلمه، حتى تتم الفائدة ويحصل المطلوب .

(١) الشورى آية ٢٣ .

— على المعلم الذى يعلم علما معينا أن لا يقلل من اهمية باقى العلوم لان ذلك ربما يضر بالمتعلمين ، ويسيء الى باقى العلوم ، بل عليه أن يبرز أهمية باقى العلوم ويحببها الى نفوس المتعلمين لا سيما العلوم المحموده .

— ان يخاطب المتعلم على قدر فهمه ومستواه، حتى تتم الفائدة المرجوة ، والا انعكس الأمر ، وضل المتعلم ، وقد قال صلى الله عليه وسلم : « **نحن معاشر الانبياء امرنا ان ننزل الناس منازلهم ونكلمهم على قدر عقولهم** » .

وقال على رضى الله عنه — واشار الى صدره — أن هاهنا لعلوما جمة لو وجدت لها حملة .

ان يعمل المعلم بعلمه فلا يخالف قوله فعله ، لئلا تضيع الثقة من قلوب المتعلمين وقد قال الله تعالى : « **اتأمرون الناس بالبر وتنسون انفسكم وانتم تتلون الكتاب** » البقرة ٤٤ وقال على رضى الله عنه ، قصم ظهرى رجلان عالم متهتك وجاهل متنسك ، فالجاهل يغر الناس بتنسكه ، والعالم يغرهم بتهتكه . وقد قيل :

لا تنه عن خلق وتأتى بمثله
عار عليك اذا فعلت عظيم

وقال تعالى : يا أيها الذين آمنوا لم تقولون ما لا تفعلون ، كبر مقتا عند الله أن تقولوا ما لا تفعلون » الصف آية ٢ ، ٣ .

واخيرا اختم بحثى بكلمة جوهرية قالها بعض الحكماء محرضا على طلب العلم فقال : يكفى فى فضل العلم انه يحب ان ينتسب اليه كل احد ، ويكفى فى ذم الجهل انه لا يحب أن ينتسب اليه احد ، ولا غرو فى ذلك ، فالعلم من أوصاف الكمال .

ولذلك اتصف به رب العزة والجلال ، فنسأل الله ان يجعلنا من الفائزين يوم المآل ، الذين ينجون يوم تشتد الاهوال ، لما جمعوا بين صالح العلم واحسن الاحوال بمنه وكرمه انه الكبير المتعال ...

من هدى النبوة -

أما النفل فهو كالتبحر فى أصول الأدلة والامعان فيما وراء القدر الذى يحصل به فرض الكفاية وكتعلم العامى نوافل العبادات لفرض العمل به.

وأما العلوم الخارجة من أقسام العلم الشرعى فثلاثة : محرم ومكروه ومباح . فالمحرم هو تعلم السحر ، فهو حرام على المذهب الصحيح وبه قطع الجمهور وفيه خلاف ثم الفلسفة والشعوذة والتنجيم وعلوم الطبائعين وكل ما كان سببا لاثارة الشكوك ويتفاوت فى التحريم بتفاوت الضرر .

والمكروه . كأشعار المولدين التى فيها الغزل والبطالة .

والمباح : كاشعار المولدين التى ليس فيها سخف ، ولا منشط الى الشر أو ما يثبط عن الخير .

آداب المعلم والمتعلم :

— بعد هذا لنرى ما هى آداب المتعلم وآداب المعلم فمن آداب المتعلم :

— أن يطهر نفسه من ذميم الأخلاق ورذائل الصفات ، اذ العلم عبادة للقلب وهذه العبادة لا تصح الا بتطهير الباطن من النقائض والأخلاق الذميمة ، تماما كالصلاة التى لا تصح الا بتطهير الظاهر من الأحداث والأخباث ، وقد قال ابن مسعود رضى الله عنه ، ليس العلم بكثرة الرواية وانما العلم نور يقذف فى القلب .

وقال بعضهم انما العلم الخشية لقوله تعالى **« انما يخشى الله من عباده العلماء »**(١) . وبهذا يشير الى أخص ثمرات العلم وقال صلى الله عليه وسلم : (ان فى الجسد مضغة اذا صلحت صلح الجسد كله واذا فسدت فسد الجسد كله الا وهى القلب)(٢) .

ان يقلل الاشتغال بالدنيا ويبعد عن الأهل والوطن فان العلائق شاغلة ومثبطة للهمة والله سبحانه وتعالى يقول : **« ما جعل الله لرجلين من قلبين فى جوفه »**(٣) لذا يجب أن يوجه اهتمامه وكليته كلها للعلم حتى يبلغ الفائدة المرجوة ، وقد قيل العلم لا يعطيك بعضه حتى تعطيه كلك فاذا اعطيته كلك فانت من اعطائه اياك بعضه على خطر .

(١) فاطر آية ٢٨ .
(٢) البخارى ومسلم راجع ص ١٢١ من الفتح المبين بشرح الأربعين لابن حجر الهيثمى .
(٣) الأحزاب آية ٤ .

ان لا يتكبر على العلم او على معلمه ، بل يجب عليه ان يتواضع له وأن يذعن لنصيحته وأن يقوم بخدمته ، وأن يجله ويحترمه . قال الشعبى : « صلى زيد بن ثابت على جنازة ، فقربت اليه بغلته ليركبها ، فجاء ابن عباس فأخذ بركابه فقال زيد : خل عنك يا ابن عم رسول الله صلى الله عليه وسلم فقال ابن عباس : هكذا أمرنا أن نفعل بالعلماء والكبراء ، فقبل زيد بن ثابت يده وقال : هكذا أمرنا أن نفعل بأهل بيت نبينا صلى الله عليه وسلم » .

فالحكمة ضالة المؤمن ، اينما وجدها ، وقد قيل :

العلم حرب للفتى المتعالى
كالسيل حرب للمكان العالى

فلا ينال العلم الا بالتواضع والقاء السمع قال الله تعالى : **« ان فى ذلك لذكرى لمن كان له قلب او القى السمع وهو شهيد »(٤)** .

وقال على رضى الله عنه « ان من حق العالم أن لا تكثر عليه بالسؤال ، ولا تعنته فى الجواب، ولا تلح عليه اذا كسل ولا تأخذ بثوبه اذا نهض ولا تفشى له سرا ولا تغتابن احدا عنده ولا تطلبن عثرته ، وان زل قبلت معذرته ، وعليك أن توقره وتعظمه لله ما دام يحفظ أمر الله تعالى ، ولا تجلس أمامه وان كانت له حاجة سبقت القوم الى خدمته .

أن يحترز بادىء الأمر من الاصغاء الى اختلاف الناس ، ومهما كان نوع العلم ، لان ذلك يدهش عقله ، ويحير ذهنه ، ويبطىء به عن ادراك الفائدة المرجوة بل عليه ملازمة الطريق المرضية عند أستاذه فقط ، ثم بعد أن ينضج لا باس من أن يصغى الى المذاهب والشبه .

أن يطلع ما أمكنه على العلوم المحمودة ، لان العلوم مرتبط بعضها ببعض وهى على درجاتها ، أما سالكة بالعبد الى الله تعالى او معينة على السلوك .

مراعاة عدم الخوض فى جميع العلوم بدون ترتيب بل عليه أن يبتدىء بالأهم أولا خوفا من عدم اتساع العمر له لبحث جميع العلوم لئلا يخسر بذلك الفائدة المرجوة ان لا ينتقل من علم لاخر حتى يتقن العلم الذى قبله لان العلوم مرتبط بعضها ببعض ، وبعضها طريق الى بعض ،

(٤) [illegible]

وانك لعلى خلق عظيم (١)

بقلم :

احمد محمد جمال

هذه الآيات الكريمات هى اوائل سورة (ن) ونريد ان نتأملها فى حديثنا اليوم . . لانها تقدم للمسلين شيئا من سيرة نبيهم محمد صلى الله عليه وسلم . . وكيف أدبه ربه العظيم فأحسن تأديبه .

ان الله عزوجل : فى فاتحة هذه السورة يقسم بالحرف (ن) . ولا نريد ان نخوض فى اختلافات المفسرين حول هذه الحروف الواردة فى اوائل بعض السور (مثل : ص ـ وق ـ وألم ـ وألر) الخ . . وحسبنا أن نقول ان الله عز وجل افتتح بها بعض سور القران الكريم ، بيانا ودلالة على ان القران الكريم كله مولف من حروف الهجاء هذه . . التى تؤلفون منها كلامكم وكتبكم ، وليس شيئا غريبا عنكم أو عزيزا عليكم . . ومع ذلك فأنتم عاجزون عن الاتيان بمثله ولو كان بعضكم لبعض ظهيرا . . جنا وانسا على سواء .

ثم أقسم الله عزوجل (بالقلم) والقلم ذو شان عظيم لانه أداة الكتابة ، وواسطة العلم والتعليم ، ولذلك تكرر تمجيده فى القران الكريم فى قوله عزوجل : (اقرأ . . وربك الاكرم . . الذى علم بالقلم ، علم الانسان مالم يعلم) كما جاء فى حديث نبوى عن ابن عباس رضى الله عنهما وغيره : أن أول ما خلق الله القلم ثم قال له : اكتب ما هو كائن الى أن تقوم الساعة . (١) .

اما المقسم عليه هذا فهو دفاع الله عن نبيه المصطفى صلى الله عليه وسلم ، وتبرئته آياه مما رماه به المشركون الجاهلون السفهاء من العناد فيما حكاه القران عنهم فى سورة الحجر : (وقالوا يا أيها الذى نزل عليه الذكر انك لمجنون) فجاء الرد الالهى عليهم (ما انت ـ بنعمة ربك ـ بمجنون) . . فهو العقلاء والحكماء ، ولذلك اختاره الله وصنعه على عينه ، وهيأه لحمل الدين القيم الى البشرية جمعاء يهديها سواء السبيل ، ويخرجها من الظلمات الى النور . ومع هذا الدفاع المجيد عن النبى الرشيد . . وعد الله له بالاجر الموصول الكامل : (وان لك لاجرا غير ممنون) على ما حمل من متاعب ومصائب فى سبيل البلاغ عن الله وعن دينه ، وما لقى من أذى فى النفس والجسد ، وما سمع من سباب واتهام بالسحر تارة ، و بالجنون تارة أخرى ، وبالكهانة ثالثة ، وبالكذب رابعة .

ويستمر القسم الالهى ـ بعد تنزيه الرسول صلى الله عليه وسلم من الجنون ، ووعده بأجر غير ممنون ، على ما يتمتع به من خلق عظيم ، وسيرة حسناء ـ وكيف لا يكون محمد صلى الله عليه وسلم على خلق عظيم كريم . . وهو المبعوث رحمة للعالمين . . وقد ثبت عنه انه كان يقول لاصحابه : (وانما أنا رحمة مهداة) ويقول لهم ايضا : (انما بعثت لأتمم مكارم الاخلاق) وتجيب عائشة رضى الله عنها حين سالها عن خلق الرسول فتقول : (كان خلقه

(صفه ٨٤)

انها محاولات وجهود يشكر عليها هؤلاء المؤلفون ويؤجرون عليها وهي ثروة عامه وخالده يجد فيها كل انسان وكل جيل من البشر. وكل طبقات الناس حظها من الهداية والنور والاقتداء.

وكانت السيرة النبوية على صاحبها الصلاة والسلام هي المدرسة الاولى التي تعلم فيها وقد دخلها في سن مبكرة لايدخل فيها الاطفال عامة الاحوال. والفضل في ذالك يرجع الى الجو الذي كان يسود بيته واسرته صلى الله عليه وسلم .

فقد كانت السيرة تكون عنصرا أساسيا في الثقافة التي يتلقاها أبناء الاسرة وأطفال البيت والكتب الصغيرة المتوسطه من منظوم ومنثور التي كانت تنتقل من يد الى يد ثم الى ترجمة الاخ الاكبر وتوجيهه الحكيم فرأى صياد أفضل ماكتب في السيرة النبوية في (اردو) لغة مسلمي الهند وهي أغنى لغات العالم الاسلامي بعد اللغة العربية في موضوع السيرة ، ولما صار يشدو باللغة العربية عكف على كتب السيرة التي ألفت فيها وكان في مقدمتها السيرة النبوية لابن هشام وزاد المعاد لابن قيم الجوزيه عاش فيهما زمنا يذوق فيهما حلاوة الايمان ويغذى بما جاء فيهما من القصص والاخبار عاطفة الحب والحنان . ذلك ان السيرة اقوى العناصر التربوية واكثرها تاثيرا في النفس والعقل بعد القران الكريم وكانت السيرة هي المادة الاولى التي يعتمد عليها في كتاباته. يستمد منها القوة في العقول والقلوب وهي التي كانت ولا تزال تفتق قريحته وتشعل مواهبه وما من كتابة قيمة من كتاباته الا وعليها مسحة من جمال السيرة وفضل لدراستها والتأمل فيها .

من هنا كانت رغبة السيد ابو الحسن على الندوي في تاليف كتاب عصرى عن السيرة النبويه يستفيد لمحته من خير ماكتب في القديم والحديث يؤسس على مصادر السيرة الاولى الاصلية . مطابقة في القران والسنه الصحيحة بعد ان خضعت كثير من الكتابات المذاهب المستشرقين وأقوال المتشككين متمشية مع المقررات التي تفهم في ضوئها الكتب السماويه وسير الانبياء والمعجزات والاخبار الغيبية. ويقوم على المبدأ سيرة نبي من الانبياء مبعوث من الله تعالى ومؤيد منه لاسيرة عظيم من العظماء أوزعيم من الزعماء يسوغ أن يقدم الى كل مثقف منصف من المسلمين من غير تحفظ واستثناء ويعتمد على الوقائع والحوادث ومادة السيرة ويدعها تنطق بلسانها وتشق الطريق بنفسها الى القلوب والعقول، هذا ما قصد اليه السيد ابو الحسن على الندوى وبلغ فيه الغاية بكتابه الضخم (السيرة النبوية) فالسيرة النبوية على النفوس عذبة بجمالها وروعتها وسحرها والعقول في جمال من العرض وحسن الترتيب وجودة التلخيص . يتحلى منه العقل والعاطفة جوارا بجوار . ايمانا بانه اذا تجرد الكتاب من العاطفة والحب والايمان ، كان خشبا مصنوعا لاحياة فيه وكذلك لا يجب ان يكون العنصر العاطفي العقائدى على حساب المتطلبات العقلية السليمة التي عماها هذا العصر بصورة خاصة

لقد استهدف السيد ابو الحسن على الندوى ان يحمل هذا النور الى كل مكان الى خارج البيئة الاسلامية نفسها ، والى الذين نشأوا في بيئات دينية خاصه . او الذين ولدوا في بيئات احتضنه ايمانا بان نفحات هذه العطرة قد تهب على تلك الارواح فتنقلها الى حظيرة الايمان ومعسكر الاسلام ذلك ان حق غير المسلمين لايقل عن حق المسلمين في هذا الورد النمير

وقد أولى السيد ابو الحسن على الندوى اهتمامه في مطالع دراسة السيرة النبوية بتقديم ثلاث صور هامة صورة الجاهلية العالمية والعربية الضارية اطنابها على الارض كما في القرن السادس المسيحي ومدى ما وصل اليه هذا العصر من الفساد والانحطاط والقراءن والاضطراب ، حكومات حائرة اديان محرفه . وفلسفات متطرفة وحركات هدامة

اما الثانية فهي دراسة البيئة التي كانت فيها البعثة وظهور الاسلام والبلد الذي ظهرت فيه الدعوة وولد فيه صاحب الرسالة عليه الصلاة والسلام وقضى فيه ثلاثا وخمسين سنة من عمره وعاشت فيه الدعوة ثلاث عشرة سنة .

اما الثالثه فهي دراسة مدينة (يثرب) التي انتقل اليها الاسلام وهاجر اليها الرسول واصحابه واراد الله تعالى ان تكون مركز الاسلام الاول فلا يقدر مدى قيمة النجاح الذى حققه الاسلام وقدرته على التربية والبعث الجديد وحل المعضلات وعظمة المأثرة النبوية واعجازها في تأليف القلوب وتربية النفوس .

أسوة حسنة :

« لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجو الله واليوم الاخر وذكر الله كثيرا ».

يقول الاستاذ الندوى : انه من اجل هذا كله كنت اتحصيب الكتابة فى السيرة النبوية صلى الله عليه وسلم والتأليف فيها واستعظمها، واستصقر نفسى ان اضع كتابا اراعى فيه عقلية الجيل الجديد وذوقه ومستوى فهمه ونفسيته وما جد من طلبات وحاجات وأسلوب كتابى ومنهج علمى فلكل عصر ومقادير وترتيبات فى الادوية والاغذيه سلوبه ولغته، ية وذلك من غير اخضاع السيرة النبوية ﷺ للاهواء والاغراض وللنظريات العلمية التى تتغير صباح ومساء والشبه والاعتراضات التى يدفع اليها التعصب الدينى او الجهل العلمى او الغرض السياسى.

وهكذا استوى اخيرا بين يدى القارىء العربى كتابا ممتازا فى السيرة النبويه بقلم رجل هو واحد من ثلاثة كانوا ولا يزالون قادة اليقظة الاسلامية فى العصر الحديث والاخران هما حسن البنا رحـ والمودودى رحـ وقد عرف السيد ابو الحسن الندوى رحـ باسلوب عربى غاية فى الروعة والجمال رحـ وقدرة عالية فى البيان وعمق الفهم للاسلام استطردت صورته فى عديد من مؤلفاته ودراساته المتصلة منذ ثلاثين عاما، وهو رجل له جذوره العربية والاسلامية، ورحلاته الواسعة فى العالم الاسلامى ودراسته لكل قضايا العالم الاسلامى ومشاكله، وتركيزه الواضح على العرب ودورهم المتصل فى اليقظة الاسلامية وامالة رتطللعاته الى النهضة الجديدة التى تحمل لواء المفهوم الصحيح للاسلام : دينيا ودنيويا ونظام مجتمع ومنهج حياة كل هذا جعل كتابته عن السيرة النبوية ﷺ عملا هاما واضافة كبرى، ذلك ان المسلمين لن يستطيعوا ان ينهضوا فى العصر الحديث او يخطون اى خطوة دون ان تكون سيرة رسول الله صلى الله عليه وسلم ومنهجه وكلامه وتصرفاته ومواقفه واضحة امام انظارهم فانه ﷺ هو المثل الاعلى للاصلاح والنهضة وعن طريق سيرته وسنته ﷺ يجد المسلمون الوسيلة الوحيدة لفجر جديد لحياتهم القادمة.

ولقد كان السيد ابو الحسن الندوى يعرف ضخامة المسئولية التى يحملها قلمه الكريم إزاء تلك الحملات الضخمة التى واجهتها سيرة الرسول ﷺ فى العصر الحديث من كتاب للتغريب والغزو الثقافى والاستشراق والتبشير. فكان لابد ان يصحح هذه الوقائع وان يقدم فيها الرأى الصحيح، كذلك بالنسبة لمن كتبوا عن السيرة من كتب العرب فكان أغلبهم تابعين لمناهج التغريب والذين عجزوا عن فهم النبوة والوحى فهما صحيحا وحاولوا ان يعرفوا الرسول صلى الله عليه وسلم على انه زعيم وبطل وداعية اصلاح اجتماعى او عبقرى وكلها أوصاف لا تصل الى مستوى الرسول صلى الله عليه وسلم النبى المرسل والمؤيد بالوحى.

وكان اهم ما عنى به السيد ابو الحسن الندوى هو « ذلك الفارق الكبير بين سيرته صلى الله عليه وسلم — وبين سير العظماء بل وبين سيرة الانبياء ﷺ » .. ورغم دقتها التى لادقة فوقها وشمولها الذى لا شمول فوقه. لابد من الاعتراف بان تصوير اخلاقه (صلى الله عليه وسلم) واستيعاب المعجزات التى اشتملت عليها سيرته ودعوة وحياته الانفرادية ﷺ والاجتماعية ومعاملته مع الله تبارك وتعالى ومع الخلق، وايات الحسن والاحسان فى تكوين خلقه وخله وفى حبه ورأفته وفى دعائه وابتهاله وفى تامله للانسانية ومصيرها، وفى منطقه وحكمته وفى جامعيته وكماله ﷺ، يكاد يكون مستحيلا، وان ما جاء فى كتب السير والشمائل — على جماله وروعته — هو بعض ما خصه الله به من جمال السيرة وكمال الخلق لا كله وان جل ما هنالك

لنعم الله قليل عند كثير من الناس ولو تذكروا وتفطنوا لماهم فيه من نعم الله سبحانه لعلموا انه لايستحق العبادة سواه وعبدوه حق عبادته ووحدوه حق توحيده وشكروه حق شكره فمن الذى انعم عليك بنعمة الوجود والخلق فهل تخلق نفسك او هل من خالق غير الله اوجدك ومن الذى امدك بالنعم العظمة نعمة العقل نعمة السمع نعمة البصر نعمة اليد التى تبطش بها نعمة الرجل التى تمشى بها قل هوالذى انشأكم وجعل لكم السمع والابصار والافئدة قليلاماتشكرون ومن الذى من عليك بنعمة الصحه والخلق السوى الذى فضلك به على سائر المخلوقات لقد خلقنا الانسان فى احسن تقويم امدك باصناف الرزق وهيأ لك وسهله عليك وجعل تناوله طوع يديك . واتقوا الذى امدكم بانعام وبنين وجنات وعيون فاتقوا الله عباد الله واحذروا المعاصى واياكم والاعراض عن الله وعن طاعته ولاتتمادوا فى غفلتكم وانكار نعم الله عليكم بافعالكم فان ارتكاب الذنوب والتمادى فيما يسخط علام الغيوب كفران لنعم الله وان الشكر باللسان وحده لايكفى بل لابد من الشكر باللسان والجنان والجوارح فهاهو مشاهد من كثير من الناس تعلقهم بغير الله ونسانهم لخالقهم وفاطرهم ينسبون نعم الله الى غيره ويلتجؤن لاصحاب القبور والموتى يطلبون منهم العون والمدد ويلهجون بالدعاء والتضرع اليهم ويطلبوا منهم الحاجات وتفريج الكربات اليس هذا تأليها لغير الله ومن الكفر به يقول سبحانه ومن يدع مع الله الها اخر لابرهان له به فانما حسابه عند ربه انه لايفلح الكافرون الم يقل جلاوعلا ذلكم الله ربكم له الملك والذى تدعون من دونه مايملكون من قطمير ان تدعوهم لايسمعوا دعاءكم ولوسمعوا ما استجابوا لكم ويوم القيامة يكفرون بشرككم ولاينبئك مثل خبير . وها انتم ترون كثيرا من الناس استخفوا باوامرالله استخموا باعظم ركن فرضه الله على عباده بعد الشهادتين الاوهى الصلاة التى هى صلة بين العبد وبين ربه وهى اول مايحاسب العبد عنه يوم القيامة وتركها موجب لدخول النار يقول سبحانه كل نفس بماكسبت رهينة الااصحاب اليمين فى جنات يتساءلون عن المجرمين ماسلككم فى سقر قالوا لم نكن من المصلين ولم نك نطعم المسكين وكنا نخوض مع الخائضين وكنا نكذب بيوم الدين حتى اتانا اليقين فما تنفعهم شفاعة الشافعين . الم تكن الان عند كثير من الناس الاموال الكثيرة فكانت سببا لعصيان الله بها يتعاملون بالربى والمعاملات المحرمة شرعا وكثير من الناس استعملوا نعم الله فى الغفلة وارتكاب المحرمات الشرعية واستخفوا بالدين واهل الدين وغفلوا عن طاعة الله بنعم الله اليس هذا من كفران النعمة . اما تخافون عباد الله من عقوبته سبحانه الخاصة اوالعامة اما تقرأون قوله عز وجل وضرب الله مثلا قرية كانت امنة مطمئنة ياتيها رزقها رغدا من كل مكان فكفرت بانعم الله فاذاقها الله لباس الجوع والخوف بما كانوا يصنعون . فاتقوا الله عباد الله واعبدوه حق عبادته واشكروه على نعمه فان شكره سبحانه سبب لدفع النقم وزيادة النعم . واذ تأذن ربكم لئن شكرتم لازيدنكم ولئن كفرتم ان عذابى لشديد نفعنى الله واياكم بالقران العظيم وبهدى سيد المرسلين صلى الله عليه وسلم اقول قولى هذا واستغفر الله لى ولكم ولسائر المسلمين من كل ذنب فاستغفروه انه هو الغفور الرحيم .

شكر الله يكون باللسان والقلب والجوارح

القى هذه الخطبة فضيلة الشيخ محمد بن عبدالله السبيل يوم الجمعة الموافق

١٣ / ١٠ / ١٣٩٨ هـ

الحمد لله مثيب الطائعين ومجزل العطاء للشاكرين احمده سبحانه واشكره على ما اولاه واشهد الا اله الا الله وحده لاشريك له واشهد ان سيدنا ونبينا محمدا عبده ورسوله ارسله بالهدى ودين الحق ليظهره على الدين كله اللهم صل وسلم على عبدك ورسولك محمد وعلى اله وصحبه . .

اما بعد :

فيا عباد الله اتقوا الله وراقبوه فى سركم وعلانيتكم واشكروه على ما اولاكم من النعم التى لاتحصوا لها عددا وان شكر النعم واجب على كل ذى نعمة وهل ينفك احد من نعم الله طرفة عين واعلموا ان الشكر انما يكون باللسان والجوارح فشكر اللسان التحدث بنعم الله والثناء عليه بها والتبرى من الحول والقوة الا به سبحانه وشكر القلب يكون بالاعتراف بان النعم من الله وحده ويكون تعلقه رجاء ماعنده والخوف منه والخشية من عقابه والشكر بالجوارح يحصل بالقيام بما اوجب الله عليك من الواجبات الدينية وطاعته سبحانه بما امرك به واجتناب مانهاك عنه والتبعد عما حرمه عليك وان من اهم الواجبات اخلاص العمل لله وحده والتبرئ من الحول والقوة الا به وقطع العلائق عن جميع الخلائق فى جلب نفع او دفع خير وهى صفته سبحانه كما قال عز وجل امن يجيب المضطر اذا دعاه ويكشف السوء ويجعلكم خلفاء الارض ءاله مع الله قليلا ماتذكرون ان التذكر والتفطن

جهلهم وعدم تقواهم ، ويضلون هم بسبب تصورهم وغفلتهم ، فتعم البلوى وتسود الفوضى ، وينتشر الجهل ، ويكثر الضرر ، وقد نقل الحافظ ابن حجر فى فتح البارى — عن ابن المنير قال ، محو العلم من الصدور جائز فى القدرة الا أن هذا الحديث دل على عدم وقوعه .

اذا فما علينا الا أن نحافظ على العلم والعلماء، ونتجنب الرؤساء الجهال بأمر دينهم لنتقى مغبة ما ذكر ، والاساء حالنا ، وانتابنا اليأس والفشل، وفى هذا تصوير ماثل فى الأذهان ومثل واقعى للافهام ، برهن عليه حرص النبى عليه الصلاة والسلام على أمته وخوفه عليهم وانذاره ، حتى لا يضلوا ، بعده ويكون مصيرهم الهلاك ، والدمار فيجب علينا أن نغتنم الفرصة قبل أن يفوت الأوان فنبحث ونفتش فلا نلوى على شىء من الفائدة لفرط الجهل وسوء الحال .

ولذلك حثنا النبى صلى الله عليه وسلم على مذاكرة العلم وتبليغه للناس ، لئلا نعرضه للضياع فقد روى الحاكم والبيهقى عن أبى هريرة ان النبى صلى الله عليه وسلم قال : تعلموا الفرائض وعلموها فانه نصف العلم وانه ينسى وهو أول شىء ينزع من أمتى ينزعه بسبب الاهمال وعدم المذاكرة .

اقسام العلم :

وأما أقسام العلوم فهى قسمان : شرعية وغير شرعية :

فأما أقسام العلوم الشرعية فهى اما فرض عين أو كفاية أو نفل :

ففرض العين : هو تعلم المكلف — اى المسلم البالغ العاقل : مالا يتادى الواجب الذى تعين عليه فعله الا به ككيفية الوضوء والصلاة ونحوهما :

وقد ذكر الامام الغزالى فى الأحياء ان الناس قد اختلفوا فى تحديد هذا العلم ، فهم أكثر من عشرين فرقة فى ذلك ، فقد قال الفقهاء ، هو علم الفقه ، اذ به تعرف العبادات والحلال والحرام ، وما يحرم من المعاملات ، وما يحل ، وقال المفسرون والمحدثون هو علم الكتاب والسنة اذ بهما يتوصل الى العلوم كلها . وقال أبو طالب المكى . هو العلم بما يتضمنه الحديث الذى فيه مبانى الاسلام ، وهو قوله صلى الله عليه وسلم: « بنى الاسلام على خمس : شهادة ان لا اله الا الله .....(١) الى آخر الحديث ، لان الواجب هذه الخمس فيجب العلم بكيفية العمل فيهما ويكفيه الوجوب .

والذى نراه أن فرض العين للعالم المكلف — اى البالغ العاقل — هو العلم الذى يتوصل به الى فعل الواجب الذى وجب عليه لا يحصل ترك المنهى الذى نباشر اسبابه الا به ، فالبيع لا يجب تعلم احكامه الا اذا باشرنا أسبابه ، ولذلك كان عمر رضى الله عنه ينزل الى الاسواق ويسأل البائعين عن أحكام البيع فاذا وجد بعض الباعة ولا يعرف أحكام البيع خفقه بالدرة وقال : لا تفسد علينا بيعنا .

وقد ذكر النووى فى المجموع بأن أصل واجب الاسلام وما يتعلق بالعقائد يكفى فيه التصديق بكل ما جاء به رسول الله صلى الله عليه وسلم واعتقاده اعتقادا جازما سليما من كل شك ولا يتعين على من حصل هذا تعلم ادلة المتكلمين من اصحابنا وغيرهم فان النبى صلى الله عليه وسلم لم يطالب أحدا بشىء سوى ما ذكرناه .
وذكر النووى أيضا انه يلزم المكلف معرفة ما يحل وما يحرم من المأكول والمشروب والملبوس ونحوها مما لا غنى عنه غالبا ، وكذلك أحكام عشرة النساء ان كان له زوجة وحقوق المماليك ان كان له مملوك ونحو ذلك .

أما فرض الكفاية فتعريفه هو العلم الذى اذا قام به البعض سقط عن الباقين وهو تحصيل . ما لابد للناس منه فى اقامة دينهم من العلوم الشرعية كحفظ القرآن والأحاديث وعلومهما والأصول والفقه والنحو واللغة والتصريف ومعرفة رواة الحديث والاجماع والخلاف وأما ما ليس علما شرعيا ويحتاج اليه فى قوام أمر الدنيا كالطب والحساب . ففرض كفاية أيضا نص عليه الغزالى فى الاحياء ، واما تعلم الصنائع كالخياطة والفلاحة ونحوهما اختلف فيها ، فامام الحرمين والغزالى يقولان ليست فرض كفاية ، وقال الامام أبو الحسن على بن على الطبرى المعروف بالكيا الهراسى صاحب امام الحرمين هى فرض كفاية ، وهذا أظهر ، وفرض الكفاية المراد به ، تحصيل ذلك الشىء من المكلفين به أو بعضهم ويعم وجوبه جميع المخاطبين به ، فاذا فعله من تحصل به الكفاية سقط الحرج عن الباقين .

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(١) البخارى ج ١ ص ٥٥ ، مسلم ج ١ ص ١٧٦ ، والترمذى فى جامعه ، والنسائى ج ٨ ص ٩٥ . والامام احمد فى مسنده ..

رئیس التحریر خلیق احمد - قائم با لطبع سید ارشاد علی قادری مطبع تاشس پرلیس - صدر - کراتشی پاکستان .

في هذا الحديث نوع جديد من انواع التعليم الناجح ، الذى يهيىء الفكر والسمع والقلب لجمع السؤال واستحضاره ، حتى لا يضيع منه شىء ، فالسؤال بالطريقة الاستفهاميه عن شىء واضح لدى الرسول عليه الصلاة والسلام وعند الصحابة ، ورآه امر مهم ، وفائدة مرجوة للمسلمين يريد أن يقدمها المعلم الاكبر لتلاميذه ليرقى بهم الى معاني الأمور ، ليدركوا أعلى مراتب النجاح وليصلوا الى ذروة مراتب الفلاح ، ولكن ادب الصحابة فى الرد على هذا السؤال المعروف لديهم كان فى منتهى الذروة فلذلك فسكوتهم عن الجواب ادب لطيف ، وملاك ذلك الفهم العميق والذوق السليم .

قال القرطبي : سؤاله صلى الله عليه وسلم عن الثلاثة ، وسكوته بعد كل سؤال منها كان لاستحضار فهمهم وليقبلوا عليه بكليتهم ، وليستشعروا عظمة ما يخبرهم عنه .

فبعد القاء الاسئلة الاستفهامية وسكوت الصحابة عنها ، ثم تقريره اياه للجواب بعد كل سؤال : بعد هذا ازاح الستار عن الجوهر المكنون الذى اراد ان يقلده لاصحابه بل ولجميع امته من بعده ، فقال : ان دماءكم واموالكم واعراضكم بينكم حرام كحرمة يومكم هذا فى شهركم هذا فى بلدكم هذا ، فانه ربط بين هذه المحرمات بهذه الحرمات المعروفه لديهم ، ليعرفهم بأن هذه المحرمات اشد حرمة من هذه الحرمات المجتمعة لديهم آنذاك ، حتى يقلعوا عنها بالكلية ، وليكون وقعها فى نفوسهم ذا تاثير عميق ، بعد هذا لم يكتف بتعليمهم فقط هذه الأحكام بل امرهم بتبليغ هذه الأحكام المقررة من ورائهم ، والى من سياتى بعده او بعد صحابته لتكون الفائدة موزعة بشكل عام على جميع امته ، لانهم متساوون جميعا فى الحقوق والواجبات ، وحتى لا تضيع فائدة صغيرة او كبيرة على احد من امته ، فهو عليه الصلاة والسلام اشار بتبليغ هذه الأحكام وهذه جزء من كل ، والجزء يعبر عن الكل ، فان مراده نقل كل علم وكل حكم الى كل مسلم موجد قرب زمانه او بعد ، هذا واجب المسلمين بشكل عام ، وواجب العلماء ، بشكل خاص ولعل نظر الرسول الكريم الثاقب كان اوسع مدى من اصحابه فقد عبر عنه بحديث آخر ما نصه :

فقد روى عن ابن مسعود قال : قال رسول الله صلى الله عليه وسلم : « نضر الله عبداً سمع مقالتى فحفظها ووعاها وأداها ، فرب حامل فقه غير فقيه ، ورب حامل فقه الى من هو افقه منه ثلاث لا يغل عليهن قلب مسلم ، اخلاص العمل لله ، والنصيحة للمسلمين ولزوم جماعتهم فان دعوتهم تحيط من ورائهم »(١) .

اذا فقد يوجد فى الصحابة من يسمع ويحفظ ويعى وهناك من خلفه او من سياتى بعده من تابعى او تابع تابعى او ممن سياتى بعدهم من هو افقه منهم ، وافهم منه واعلم منه فاذا نقلت اليه هذه الأحاديث استنبط منها احكاما قد لا تخطر ببال الراوى ، فيستفيد ويفيد ويعلم ويعلم ، حيث ان جواز التحمل قبل كمال الأهلية جائز ، وان الفهم ليس شرطا فى الاداء لذلك حث الرسول عليه الصلاة والسلام على تبليغ العلم ، والأحكام التى يقررها الى الغائب القريب العاجل او البعيد الآجل ، حتى تتم الفائدة وتصبح كاملة غير منقوصة .

وقد حثنا النبى على تبليغ العلم فقال كما فى صحيح البخارى عن عبد الله بن عمرو بن العاص « بلغوا عنى ولو آية ... » .

قبض العلم :

روى البخارى فى صحيحه قال : حدثنا اسماعيل بن ابى اويس قال : حدثنى مالك عن هشام بن عروة عن ابيه عن عبد الله بن عمرو ابن العاص قال : سمعت رسول الله صلى الله عليه وسلم يقول .. « ان الله لا يقبض العلم انتزاعا ينتزعه من العباد ولكن ، يقبض العلم بقبض العلماء ، حتى اذا لم يبق عالم ، اتخذ الناس رءوسا جهالا فسئلوا فافتوا بغير علم فضلوا واضلوا .. »(٢) .

يخبرنا الرسول صلى الله عليه وسلم وهو الصادق المصدوق عن رفع العلم وذهابه فيقول ، ان الله سبحانه وتعالى : لا يرفع العلم — اى علم الكتاب والسنة وما يتعلق بهما دفعة ، واحدة الى السماء ، ولا يمحوه جملة واحدة من صدور العلماء ، وانما يرفعه تدريجيا بقبض ارواح العلماء ، حتى اذا ما قضى عليهم جميعا فقد العلم ، وحار الناس ، وضلوا فى العثور عن الحق ، فيضطرون لاتخاذ الخلفاء والقضاة والمفتون والائمة والشيوخ الجهال بامر دينهم ودنياهم ، فيحكمون بين الناس بالباطل ويجيبون بالخطأ عن المسائل فيضللون من وراءهم بسبب

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(١) الترمذى ج ٧ ص ٣٠٧ . ورواه الشافعى والبيهقى فى المدخل ورواه احمد وابو داود وابن ماجه والدارمى عن زيد بن ثابت .

(٢) البخارى ج ١ ص ٢٠٥ فتح .

العمل بالعلم :

هذا ما بيناه في فضل العلم والتعلم والتعليم، لكن الى جانب هذا كله يجب أن يكون العلم مقرونا بالعمل ، والا لما كان هناك فائدة ترجى بل كان حجة عليه يوم القيامة والله سبحانه وتعالى يقول : « **وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون** » اذ الانسان مأمور بالعمل كيف لا وكل انسان رهين اعماله ، قال تعالى : « **كل نفس بما كسبت رهينة** »(٢) اى بما اقترفت من اعمال ، وقال في ذم الذين تخالف اقوالهم افعالهم « **يا ايها الذين آمنوا لم تقولون ما لا تفعلون ، كبر مقتا عند الله ان تقولوا مالا تفعلون** » .

وقد نقل الحافظ المنذرى في الترغيب والترهيب عن زيد بن أرقم رضى الله عنه ان رسول الله صلى الله عليه وسلم كان يقول « اللهم اني اعوذ بك من علم لا ينفع ، ومن قلب لا يخشع ، ومن نفس لا تشبع ، ومن دعوة لا يستجاب لها » .

وعن اسامة بن زيد رضى الله عنه انه سمع رسول الله صلى الله عليه وسلم يقول : « يجاء بالرجل يوم القيامة فيلقى في النار ، فتندلق اقتابه فيدوربها كما يدور الحمار برحاه فتجتمع اهل النار عليه فيقولون ، يا فلان ما شانك الست كنت تأمر بالمعروف وتنهى عن المنكر ، فيقول : كنت آمركم بالمعروف ولا آتيه ، وانهاكم عن الشر وآتيه » قال واني سمعته يقول : يعني ان النبى صلى الله عليه وسلم قال «مررت ليلة اسرى بى باقوام تقرض شفاههم ، بمقاريض من نار ، قلت من هؤلاء يا جبريل قال خطباء امتك الذين يقولون ما لا يفعلون » .

وقال عبد الله بن المعتز : علم بلا عمل كشجرة بلا ثمر . وقال أيضا : علم المنافق في قوله ، وعلم المؤمن في عمله .

وقال الفضيل : على الناس ان يتعلموا ، فاذا علموا فعليهم العمل :

وقال الشاعر :

يا ايها الرجل المعلم غيره
هلا لنفسك كان ذا التعليم
تصف الدواء لذى السقام وذى الضنا
كيما يصح به وأنت سقيم
ابدأ بنفسك فانهها عن غيها
فاذا انتهت عنه فانت حكيم
فهناك يقبل ما وعظت ويقتدى
بالعلم منك وينفع التعليم

وانشد محمد بن أبى على الأصبهانى لبعضهم :

اعمل بعلمك تغنم ايها الرجل
لا ينفع العلم ان لم يحسن العمل
العلم زين وتقوى الله زينته
والمتقون لهم في علمهم شغل
وحجة الله يا ذا العلم بالغة
لا المكر ينفع فيها لا ، ولا الحيل
تعلم العلم واعمل ما استطعت به
لا يلهينك عنه اللهو والجدل
وعلم الناس واقصد نفعهم ابدا
اياك اياك أن يعتادك الملل
فكل شاة برجليها معلقة
عليك نفسك ان جاروا وان عدلوا

الأمر بتبليغ في العلم :

روى البخارى في صحيحه قال : حدثنا بشر قال ، حدثنا ابن عون عن ابن سيرين ، عن عبد الرحمن بن أبى بكرة عن أبيه ، وذكر النبى صلى الله عليه وسلم قعد على بعيره وامسك انسان بخطامه او بزمامه : ثم قال : اى يوم هذا ؟ فسكتنا حتى ظننا انه سيسميه سوى اسمه ، قال : اليس بيوم النحر ؟ قلنا ، بلى قال : فاى شهر هذا ، فسكتنا حتى ظننا انه سيسميه بغير اسمه فقال : ؟ اليس بذى الحجة؟ قلنا بلى . قال : فان دماءكم وأموالكم واعراضكم عليكم حرام كحرمة يومكم هذا في شهركم هذا ؛ في بلدكم هذا ، ليبلغ الشاهد الغائب ، فان الشاهد عسى ان يبلغ من هو اوعى له منه »(١).

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(١) البخارى ج ١ ص ١٦٧ فتح .

من هدى النبوة (فى العلم والتعليم)

وورد ايضـا :

حدثنا ابو خيثمة حدثنا عبد الرحمن بن مهدى، حدثنا بشر بن منصور عن ثور عن عبد العزيز ابن ظبيان قال : قال المسيح ابن مريم :

« من تعلم وعلم وعمل فذاك يدعى عظيما فى ملكوت السماء » .

اخلاص النية فى طلب العلم :

لكن ابتغاء العلم يجب ان يكون خالصا لوجه الله تعالى لا يراد به دنيا او سمعة او رياء .

وعن انس وحذيفة وكعب بن مالك رضى الله عنهم ان رسول الله صلى الله عليه وسلم قال : « من طلب العلم ليمارى به السفهاء او يكاثر به العلماء او يصرف به وجوه الناس اليه فليتبوأ مقعده من النار » (١) .

ويكفى المرائى هذا التهديد الذى بلغه اياه المعلم الاول محمد صلى الله عليه وسلم ، وياليته لم يتعلم ، والا فما قيمة العلم لغير الله سبحانه وهو الوهاب الذى منح الانسان العلم وما قيمة الأعمال اذا كانت خالية من الاخلاص ، حتمـا الهلاك فى الاخرة ، اذا فما علينا الا ان نتعظ ، وان يكون الاخلاص رائدنا فى جميع الأعمال لننجو فى الآخرة يوم المـآل .

فن الرسول فى تعليمه العلم لأصحابه :

فاذا كان هذا فضل العلم وقيمتـه فما هى الطريقة التى يجب ان تتبع فى تعليمه ؟ الجواب : هى طريقة رسول الله صلى الله عليه وسلم ، وهى طريقة السؤال الاستقرائى لتصوير المعانى وتثبيتها فى الذهن لتكتمل الفائدة ، ويعم النفع . فقد روى البخارى فى صحيحه حيث قال : حدثنا قتيبة حدثنا ، اسماعيل بن جعفر ، عن عبد الله ابن دينار ، عن ابن عمر قال : قال رسول الله صلى الله عليه وسلم « ان من الشجر شجرة لا يسقط ورقها وانها مثل المسلم فحدثونى ما هى؟ فوقع الناس فى شجر البوادى ، قال عبد الله : ووقع فى نفسى انها النخلة فاستحييت . ثم قالوا: حدثنا ما هى يا رسول الله ؟ قال هى النخلة»(٢) .

فى الحديث نرى طريقة فن الرسول التمثيلية، وكيف انه ضرب هذا المثل الرائع بين نوع من انواع الشجر الدائم الخضرة ، الكثير المنفعـة ، وبين الانسان المسلم الذى لا ينقطع نفعه حيا او ميتا ، بهذه الطريقة البارعة ذهب رسول الله صلى الله عليه وسلم يعلم اصحابه ويستخلص العلم من افواههم بشكل غير مباشر ، ليحفزهم وينشـط افكارهم حينما ذهبت تفـكر وتنظر فى اشجار البوادى فلما تعثر عليها ، لكن التلميذ الفطن ، والذكى الحذر عبد الله بن عمر وقع فى نفسه انها النخلة ، لكنه استحيا من ذكرها وهو احدث القوم فى هذا المجلس .

وهناك كبار الصحابة رضوان الله عليهم وفى مقدمتهم ابو بكر وعمر ... لكن كم كان أسف عمر كبيرا عندما بلغه ابنه ما حدث فى نفسـه وتمنى ان يكون قد قالها وذاك احب اليه من ان يملك حمر النعم كما ذكر ابن حبـان ذلك فى صحيحه .

من هذا نرى ذوق الرسول عليه الصـلاة والسلام فى تحريك اذهان الصـحابة فى البحث والتنقيب عن العلم ، وان لهذا الأسـلوب من التعليم فضـل كبير .

كما اننا نرى انه لا مانع من الحياء فى طلب العلم ان لم يفوت على صـاحبه فائدة ترتجى والا فتركه أولى لمـا ينجم عنه من ضرر ، فقد قال مجاهد لا يتعلم العلم مستحيى ولا مستكبر، وقالت عائشة رضى الله عنها نعم النساء نساء الانصار لم يمنعهن الحياء ان يتفقهن فى الدين . فتح البارى ج ١ ص ٢٣٩ .

كما اننا نعلم ان شجر النخل ذو بركة ونفع بما يثمر ، حيث أن نفعه يبدأ منذ نشأته وحتى موته .

قال القرطبى : فوقع التشبيه بينهما من جهة ان أصل دين المسلم ثابت ، وأن ما يصـدر عنه من العلوم والخير قوت للارواح مستطاب ، وانه لا يزال مستورا بدينه وانه ينتفع بكل ما يصدر عنه حيا وميتا .. فتح البارى ج ١ ص ١٥٥ .

كما اننا نرى حرص الرسول عليه الصـلاة والسلام على تعلم الصحابة العلم ، وقد جـاء فى الأثر ما يؤيد هذا ويشجع على طلب العلم ، ما ورد عن ابن عباس رضى الله عنهما :

« ان رسول الله صلى الله عليه وسلم : قال: « فقيه واحـد أشـد على الشـيطان من الف عابد »(٤) .

ثم اعلن ممثل الرابطة قائلا .

انا نجتمع هنا فى هذا المكان ـــ مركز كنيسة الامم المتحدة ـــ لنصلى من اجل هذا السلام ومن احل ان يسود العالم اجمع فمنذ بدأت مناقشات الجمعية العمومية الخاصة بنزع السلاح وللوصول الى قرار دولى حاسم حول هذا الموضوع الذى يشغل بال الانسانية كلها فاننا نجتمع فى هذا المكان يوما بعد يوم وقلوبنا تتجه لله وحده فى صلواتنا هذه من اجل انجاح هذه المناقشات الخاصة بنزع السلاح

وكما تعلمون ان هناك استعدادات جاريه لا تتوقف من اجل سباق فى التسلح دون ان يكون هناك رحمة بالانسانية وان هذا السباق فى التسلح تقوم به الدول العظمى بصفة خاصة لاسباب تعود الى تقدم التطور العلمى التكنولوجى فيها والتى حولت هذا التطور الى زيادة تصنيع وانتاج القنبلة الذرية المدمرة للبشرية بدلا من ان تحول هذا التطور العلمى لتقدم ومنفعة الشعوب والدول وخاصة الفقيرة منها وقد اصبحت هذه الدول النووية اوما تسمى بالدول العظمى ذات الحضارة الحديثة سبب اثارة الشكوك وبلبلة الرأى العام العالمى نحو مصيره وجعلته يقف على حافة الدمار والهلاك . واصبح من غير المشكوك فيه بأنه اذا لم تعمل هذه الدول العظمى على الحد من التصنيع النووى اووقف سباق التسلح فيما بينها او فشلت هذه الجهود المبذولة فى الامم المتحدة المتحدة الان لتوقيع اتفاقية نزع سلاح شامل فان كل انسان يتساءل متى يثور هذا البركان من الاسلحة النووية الهائلة التى تقوم تلك الدول بخزنها بكميات لاتحصى لتاتى على العالم وتدمر حضارته بأجمعها .

وقد اصبح لا مفر للانسانية من اختيار احد الامرين اما سلام حقيقى يسود العالم او وقوع كارثة عامة تهلك الحرث والنسل .

انى باسم رابطة العالم الاسلامى اناشد زعماء وقادة العالم ان يضعوا مخافة الله نصب اعينهم ويسود هم الود والتفاهم المحبة من اجل الانسانية عامة وانقادها من هلاك محدق بها .

انى ادعوالله ان يهيىء لهؤلاء المجتمعين فى مقر الجمعية العمومية الامم المتحدة السبل والوسائل من احل التفاهم والوفاق حتى يسود السلام المنشود .

ولقد اصبح العالم يملى من القول والكلام والنقاش واصبح يتطلع نحو العمل المثمر والفعال

انما نريد ان يبذل هؤلاء القاده جهودهم بكل امانة وصراحه واخلاص وعن نيات سليمة واهداف صادقة وخاصة قادة الدول العظمى التى تمتلك اسلحه الفتك والدمار وذلك من اجل احلال سلام عالمى وان يعملوا على وقف سباق التسلح وحسم نزاعاتهم واقامة ثقة متبادلة فيما بينهم لتحقق لهم وللدول العالم الاخرى وشعوبها حياة مطمئنة يسودها الامن والرخاء

ان المسؤولية الكبرى لانقاذ الانسانية والعالم من براثن الفتك والدمار تقع على عاتق قادة الدول العظمى التى تمتلك الاسلحة المدمرة

اننا نصلى من احل الوصل الى نجاح فعلى لهذه الدورة الخاصه التى تعقدها الجمعية العمومية للامم المتحدة .

وانى اود ان اختتم هذا الاجتماع لاتلو على مسامعكم الكريمة ايات اخرى من كتابنا القويم ـــ القران الكريم ـــ فى قوله تعالى :

« تعاونوا على البروالتقوى . ولا تعاونوا على الاثم والعدوان » .

وختاما اسال الله ان يتقبل منا ـ دعاءنا وصلواتنا وان يهيىء لنا من امرنا رشدا لتحقيق ما فيه صلاح الانسانية وسلامتها ورخائها .

رئيس التحرير خليق احمد ـ قام باالطبع سيد ارشاد على قادرى ـ مطبع تائمس بريس ـ صدر ـ كراتشى ـ باكستان ـ

ليس في الإسلام أفضلية اعلى جنس أولون اعلى لون

وقد خاطب القران الكريم الانسانيه جمعاء في كثير من اياته الشريفة بقوله تعالى « يا بنى ادم . كما ان القران دعا الى السلام بين بنى ادم جميعهم وحثهم على التعاون وحذرهم من التمادى فى الطغيان والجرائم او الاعمال التى قد تسيء الى الانسان على يد اخيه الانسان. فقد خاطب الله تعالى الناس جميعا بقوله جل شانه

« يا ايها الناس انا خلقنكم من ذكر وانثى . وجعلنكم شعوبا وقبائل لتعارفوا . ان اكرمكم عند الله اتقكم . صدق الله العظيم

ففى هذا القول الواضح بين الله تعالى الاسس والمبادئ الهامة التى نشا عليها المجتمع العالمى وما يجب ان تقوم من علاقات فيما بين هذا المجتمع على مختلف شعوبه واجناسه لتسوده بينهم المودة والامن والرخاء والسلام.

ولو ان كل انسان يدرك الحقيقة ويعمل بهذا المبدأ فان السلام الذى ينشده العالم الان ويتطلع اليه كل فرد من بنى الانسانية قاطبة لا بد وان يسود ويتحقق ومن ثم تتحقق حياة الامن والطمأنينة والرخاء لتعم ارجاء المعمورة .

وتابع ممثل الرابطة كلمته قائلا :

« وكذلك دعا القران الكريم الى المساواة في الحقوق والواجبات بين الانسانية ولم يميز فردا عن اخر او يفضل امة على اخرى الا بميزة واحدة وهى الورع والتقوى والتمسك بتعاليم الدين التى تدعو الى الخير ونبذ الشر ، وتدعو الى مكارم الاخلاق والفضائل وتنفر من المفاسد والرذائل .

فليس فى الاسلام افضلية لجنس على اخر او لون على لون او امة على غيرها .

اما الافضلية على ضوء تعاليم الاسلام الحنيف فهى فى التقوى والعمل الصالح . فليس فى الاسلام تفاخر لامة على امة اخرى فى ظل مبادئه القويمة ، وليس هناك استعلاء او هضم البعض لحقوق الاخرين او ادعاء بالتفاخر والتعاظم فالجميع فى ظل الاسلام متساوون فى الحقوق والواجبات والعدالة . وان اى تجاوز لهذه الحدود فهى مخالفة لمبادئ الاسلام واى تفضيل لانسان على اخر يكمن فى الورع الذى يتعمق فى نفس هذا الانسان وما تبدو عليه تصرفاته ومظاهره من قيامه بأعمال انسانية خيرة من حيث خلقه شعوره بالمحبة لاخيه مثلما يحبه لنفسه ويحمل بين جنبيه قلب يملوءه العطف والحنان وعمل الخير .

واستطرد ممثل الرابطة قائلا فى كلمته هذه :

« وها هو العالم اليوم يدرك اكثر من اى وقت مضى انه بحاجة الى السلام والامن والرخاء ولا سبيل لهذا السلام ما دام مهددا بسبب تسابق الدول على ميزان التسلح ،

ن طريق المعاملة وان كان الاصلاح الاجتماعي والسياسي . تحقق على يدى هذا الرسول العظيم صلوات الله وسلامه لمه حيث كان جزءا من دعوته كرسول من ربه الى العالمين .

وان أحواله صلى الله عليه وسلم لتشهد بأنه كان نوما رسولا لد سبقت البشارات بظهوره على السنة الانبياء والرسل من بله حتى قال النبي صلى الله وسلم انا دعوة ابي ابراهيم وبشرى خي عيسى عليهما الصلاة والسلام .

أما دعوة أبيه ابراهيم عليه الصلاة والسلام فهي التي اشار بها القران الكريم .

قال الله تعالى

« ربنا وابعث فيهم رسولا منهم يتلوا عليهم اياتك ويعلمهم كتب والحكمة ويزكيهم انك انت العزيز الحكيم » (١٢)

واما بشرى عيسى عليه الصلاة والسلام فهي التي اشار بها القران الكريم .

قال الله تعالى :

« واذ قال عيسى بن مريم يبني اسرائيل انى رسول الله كم مصدقا لما بين يدى من التوره ومبشرا برسول ياتي من بدى اسمه احمد فلما جاء هم بالبينت قالوا هذا سحر بين » (١٣)

ثم كانت حياته صلى الله عليه وسلم صورة تطبيقية للقران ذى جاء به من عند الله حتى قال النبي صلى الله عليه وسلم ادبني ربي فأحسن تأديبي » . وقالت السيدة عائشة رضي نها « كان خلقه القران وكان محمد صلى الله عليه وسلم لايأمر مر الاكان اول العاملين به ولاينهاهم عن شيء الاكان اول تجنبين له .

وكان يقوم الليل ويكثر من الصلاة ويتصدق بما عنده تى مات ودرعه مرهونة عند يهودى بقوت اهله . .

وعند موت ابنه ابراهيم انكفست الشمس ساعة دفنه وتصايح المسلمون حول القمر انها لأية من ايات الله . . ولو كان رسول الله صلى الله عليه وسلم من اولئك الذين يتصيدون الخوارق التي ترفع من شانهم لما كلفته هذه الحادثة الا ان يسكت عنها فلايدعيها ولاينكرها .

ولكنه عليه الصلاة والسلام لم ينس ساعة حزنه على ولده امانة الهداية للمؤمنين بدينهم فبادرهم بتذكيرهم بايات الله قائلا :

« ان الشمس والقمر ايتان من ايات الله لاتنحسفان لموت احد ولا لحياته »

اليست تلك الاحوال كلها شاهدة لرسول الله صلى الله عليه وسلم بانه نبي مرسل .

كما انها ابلغ دليل واوى برهان على نبوته وصدق رسالته وكذب ادعاء المغرضين والحاقدين على رسول الله صلى الله عليه وسلم وصمه باوصاف تغض من قدره وقيمته ومكانته كرسول الله وكرحمة مهداة الى الناس جميعا .

وصدق الله العظيم القائل « وما ارسلناك إلا رحمة للعالمين » .

الله وكرحمة مهداة الى الناس جميعا
وصدق الله العظيم القائل « ومالرسلناك إلا رحمة للعالمين » .

١ ـ سورة الجمعة ٢
٢ ـ سورة الاعراف ١٥٧
٣ ـ سورة العنكبوت ٤٨
٤ ـ سورة الفرقان ٤ ـ ٦
٥ ـ سورة يونس ١٦
٦ ـ سورة النساء ١١٢
٧ ـ سورة طه ١١٤
٨ ـ سورة الزمر ٩
٩ ـ سورة الفرقان ٧ ـ ٨
١٠ ـ سورة الانفال ٦٧
١١ ـ سورة الاحزاب ٢٧
١٢ ـ سورة البقرة ١٢٩
١٣ ـ سورة الصف ٦

إن محمدا صلى الله عليه وسلم تتمثل فى شخصيته جوانب العظمة الاسلامية التى لم يكسبها بماله لانه عاش فقيرا ولم يستفدها من ابويه لانه نشا يتيما ولم يتلقها من معلم لانه شب اميا .

وإنما هى النبوة التى منحها الله له ووهبها إياه ولس يصح فى الاذهان أن يقال عنه أنه كان زعيما بعد أن عرفنا خصائص النبوة ومعالم الزعامة الى جانب مايهدف اليه المغرضون من وراء وصف الزعامة لرسول الله صلى الله عليه وسلم من إبعاده عن مجال الوحى الالهى

هل كان رسول الله مصلحا اجتماعيا ؟

من الحقائق الثابتة أن محمدا صلى الله عليه وسلم كان رسولا نبيا .. وقد اصلح الاوضاع الانسانية المتردية بوصفه رسولا لا بوصفه مصلحا اجتماعيا .

بيد أن أعداء الاسلام يزعمون أن محمدا صلى الله عليه وسلم انما استخدم اسم الدين ليصلح الأوضاع الاجتماعية الفاسدة !!

وكذبوا فى ادعائهم .. « كبرت كلمة تخرج من أفواههم أن يقولون إلا كذبا » لأن شأن الداعى الى الاصلاح الاجتماعى أن يقصر دعوته على الجانب الاجتماعى فقط دون أن يتعداه الى الجوانب الأخرى ..

أما رسول الله صلى الله عليه وسلم فكانت دعوته شاملة لجميع جوانب الحياة العقدية والتعبدية والاجتماعية والسياسية والتشريعية والاقتصادية والاخلاقية ..

فالعقائد مثل الايمان بالله وملائكته وكتبه ورسله واليوم الاخر والقضاء والقدر والعبادات كالصلاة والزكاة والحج .

والمعاملات كالبيع والرهن والاجارة وغيرها .

والآداب الاجتماعية كاداب الدخول على البيوت .. والجلوس على المائدة .

والأحوال الشخصية كالزواج والطلاق وحقوق الأسرة .

والعقوبات البدنية كالحدود والتعازير .

والاقضية بين الناس والفصل فى الخصومات .

وأحكام مابعد الموت كالمواريث والوصايا .

والعلاقات الدولية فى الحرب والسلم ومايتعلق بهما .

والاخلاق كالصدق والامانة والوفاء .

ثم ان رسول الله صلى الله عليه وسلم كان يعرض نفسه واصحابه للهلاك من اجل عقيدة التوحيد واخلاص العبادة لله .

وقد استمر فى دعوته على حين يرى أنه قد جلب الأذى الشديد لمن امن به والحصار فى شعب بنى هاشم والمقاطعة التامة والتشريد من الوطن وكان يكلف اتباعه قيام الليل والصلاة خمس مرات كل يوم والصيام شهرا كاملا من كل عام

وقد طالب أهل الكتاب بدعوة الاسلام كما طالب الوثنيين بالاقلاع عن الوثنية ودعا العالم كله الى دينه وأعلن أنه خاتم النبيين والمرسلين .

أليس فى ذلك كله دليل على ان محمدا صلى الله عليه وسلم رسول من عند الله يبلغ عن ربه ولايحسب لغير ذلك حسابا !!

أليس فى ذلك ابلغ رد على تلك المزاعم التى تدعى ان محمدا صلى الله عليه وسلم كان مصلحا اجتماعيا والغرض من ذلك ابعاده عن الوحى الالهى واعتباره من جملة المصلحين الذين يظهرون بين الحين والحين !!

ان محمدا صلى الله عليه وسلم ماكان يهدف بدعوته الى الاصلاح الاجتماعى فحسب بل كان حرصه الاول على تصحيح العقيدة الدينية فى نفوس الناس وتنظيم الصلة بينهم وبين الله

الله والايمان به وانقاذ الناس من ضلالات الوثنية وخرافات الجاهلية . .

وحين قال لهم انى رسول الله اليكم جميعا كذبوه واجمعوا امرهم ضده فلم يهادنهم بل أخذ يهاجمهم فى اعز مايحرصون عليه ويقدسونه فى معتقداتهم وتجاراتهم . . حتى قال قائلهم انك يا محمد قد اتيت قومك بأمر عظيم فرقت به جماعتهم وسفهت به احلامهم وعبت به الهتهم ودينهم

لقد عاداه الناس وحاربوه واضطهدوه واذوا اصحابه حتى كانت حياته فى مكة سلسلة من المتاعب التى واجهها والتى لقى فيها بأسا عاصفا كما زلزل المؤمنون زلزالا شديدا .

ومع ذلك لم تلن له قناة ولم يفل له عزم ولم يفكر فى مجاملتهم أو ارضائهم حتى أن عمه أبا طالب لما طلب اليه أن يخفف من حملته عليهم رفض طلبه فى شدة واباء قائلا كلمته المشهورة .

« والله يا عم لو وضعوا الشمس فى يمينى والقمر فى يسارى على أن أترك هذا الأمر ماتركته حتى يظهره الله أو أهلك دونه »

وهاهى ذى قريش تعرض على رسول الله صلى الله عليه وسلم الملك والمال والجاه والسيادة على أن يترك دعوته أو يخلى بينه وبين قومه ! !

ويذهب إليه عتبه بن ربيعة مندوبا عن قريش حاملا معه عروضا كلها اغراء وفتنة قائلا يا ابن اخى انك منا حيث قد علمت من خيارنا حسبا ومن اشرفنا نسبا . . وانك قد اتيت قومك بأمر عظيم فرقت به جماعتهم وسفهت به أصنامهم . . فان كنت يا محمد انما تريد بهذا الأمر الذى جئت به مالا جمعنا لك من أموالنا حتى تكون أكثر منا مالا . . وان كنت تريد ملكا ملكناك علينا وان كنت تريد شرفا وسيادة سودناك علينا وان كان هذا الذى يأتيك رئيا من الجن لاتستطيع رده عن نفسك طلبنا لك الطب وبذلنا لك من أموالنا حتى تبرأ ! !

فأجابه الرسول صلى الله عليه وسلم بايات من القران الكريم اخذت بمجامع قلبه واستحوذت على مشاعره وفكره ووجد فيها ان رسول الله صلى الله عليه وسلم لامطمع له فى ملك ولا فى مال ولا فى سيادة . . وانما همه الوحيد وهدفه الاكبر ان يعبد الناس ربهم ولايشركوا به شيئا ويتركوا ما كان عليه اباؤهم واجدادهم من الضلالات والاوهام .

ومن جهة أخرى فان رسول الله صلى الله عليه وسلم كان يقرا على الناس كتابا فيه عتاب من الله له على بعض المواقف على حين نرى أصحاب الزعامة يحاولون أن يستروا معايبهم على الناس . ويتظاهروا أمامهم بكل فضيلة يزدادون بها قربا اليهم

أما رسول الله صلى الله عليه وسلم وهو المؤيد من وحى السماء فيتلقى عتاب الله له بكل رحابة صدر وانفساح قلب ويبلغ ذلك كله الى الناس فى صراحة ووضوح وبكل صدق وأمانة

ومن الأمثلة على ذلك ماسجله القران الكريم فى بعض اياته

قال الله تعالى .

« ماكان لنبى أن يكون له أسرى حتى يثخن فى الأرض تريدون عرض الدنيا والله يريد الآخرة والله عزيز حكيم لولاكتب من الله سبق لمسكم فيما أخذتم عذاب عظيم » (١٠)

وقال الله تعالى :

« وإذ تقول للذى انعم الله عليه وانعمت عليه امسك عليك زوجك واتق الله وتخفى فى نفسك ما الله مبديه وتخشى الناس والله احق أن تخشاه » (١١)

عليه وسلم كان من عظماء التاريخ . . وأذا كان عبقريا بهذا المعنى فلايبعد ان يجود الزمان بمثله فى مستقبل الأيام ! !

ألم يحفل التاريخ ببعض العباقرة أو الذين وصفوا هكذا بالعبقرية ثم عرفت عنهم جوانب معتمة فى حياتهم او شائنة لسلوكهم ان هذا الوصف ـــ وصف العبقرية لرسول الله صلى الله عليه وسلم ينبغى أن يؤخذ الحذر حتى لايفهم هذا الوصف عند البعض على غير المقصود منه وهو العظمة المستندة الى الوحى الالهى .

لم يكن زعيما بل نبيا ورسولا

قد ينهض بعض الناس الى مركز الزعامة عن طريق القوه المادية او الثراء الضخم او الجاه العريض او العصبية الموروثة وشأن الزعيم ـــ غالبا ـــ ان يحاط بمظاهر العظمة ويحيى حياة الترف والنعيم وفى سبيل حرصه على مكانته عند قومه يتملق مشاعرهم ويحرص على ارضائهم ومجاملتهم

هذا هو الشأن فى الزعامات . فهل الأمر كان كذلك بالنسبة للرسول صلى الله عليه وسلم حتى يجاوز للبعض ان يطلق عليه وصف الزعيم .

إن محمدا صلى الله عليه وسلم لم تعتمد عظمته الانسانية على المال أو الجاه أو الثراء أو العصبية . . لأنه نشا يتيما . . وشب فقيرا . وعاش أميا . . ولقد تجردت حياته صلى الله عليه وسلم منذ البداية الى النهاية من زخرف الحياة وزينتها وريوف المادة واهوائها فقاتل مع المحارب وجمع الحطب . . وحفر الخندق وبنى مسجده بيده الشريفة . . وتعرض لضربات العدو فى الغزوات . . وربط الحجر على بطنه من الجوع .. وهو الذى خير بين أن يكون نبيا ملكا . . وبين أن يكون نبيا عبدا . . فاختار أن يكون نبيا عبدا يجوع يوما فيصبر ويشبع يوما فيشكر .

ولقد آثر ذلك ولم يزل ضجيج المشركين يدوى حوله طالبين اليه ان يكون ملكا غنيا مستنكرين عليه ان يكون عبدا رسولا .

وقد حكى القرآن الكريم عنهم ذلك .

قال الله تعالى :

« وقالوا مالهذا الرسول يأكل الطعام ويمشى فى الأسواق لولاأنزل إليه ملك فيكون معه نذيرا أو يلقى إليه كنز أو تكون له جنة ياكل منها وقال الظالمون إن تتبعون إلا رجلا مسحورا » (٩)

ولقد دخل عليه عمر بن الخطاب رضى الله عنه وقد نام الرسول صلى الله وعليه وسلم على حصير بال حتى اثر فى جسمه الشريف . . فبكى عمر حينما راه على هذه الحال بعد ماتذكر كسرى وقيصر وما يرفلان فيه من الحرير والديباج ومايتمتعان به فى قصور النعيم . فلم يلبث أن هون عليه الرسول صلى الله عليه وسلم الأمر بقوله يا عمر . هؤلاء قوم عجلت لهم طيباتهم فى حياتهم الدنيا ونحن قوم أخرت لنا طيباتنا يوم القيامة

ان محمدا صلى الله عليه وسلم فى عظمته الحقة كان يعيش عيش الكفاف حتى بعد أن فتح الله عليه البلاد وتحقق له النصر المبين على أعدائه . .

فلم يفترش الحرير ولم يلبس الديباج ولم يتزين بالذهب بل كان بيته كابسط بيوت الناس وكان يمر عليه الشهر والشهران لايوقد فى بيته نار ولايطهى فى منزله طعام .

وقد قال عروة بن الزبير وهو يسأل خالته عائشة رضى الله عنها تتحدث إليه بهذا : ياخالتى ماكان يعيشكم قالت : إنما هما الأسودان : التمر والماء وماعرف عن رسول الله صلى الله عليه وسلم انه كان يتملق مشاعر قومه أو يحرص على مجاملتهم وارضائهم بل كان يهدف الى غاية واحدة هى الدعوة الى

وقصارى ادعائهم هو أن القرآن قد كتب له وانه يملى عليه بكرة واصيلا وقد سجل القرآن الكريم هذا الادعاء وأعقبه بالرد عليه .

قال الله تعالى

« وقال الذين كفروا ان هذا إلا إفك افتراه وأعانه عليه قوم اخرون فقد جاء و ظلما وزورا ۰ وقالوا أساطير الأولين اكتتبها فهى تملى عليه بكرة وأصيلا قل أنزله الذى يعلم السر فى السمٰوٰت والارض انه كان غفورا رحيما » (٤)

وقال الله تعالى

« قل لو شاء الله ماتلوته عليكم ولا أدراكم به فقد لبثت فيكم عمراً من قبله أفلا تعقلون » (٥)

والمعنى ايها الناس تعلمون انى لم اعرف ماجاء فى هذا الوحى من علوم كما تعلمون انى بقيت فيكم اربعين عاما ماسمعتم انى اهتم بشىء من هذا او اقول شيئا مما تسمعون .. كيف جاء نى هذا كله فجاة ؟ انه الوحى من الله تعالى .. افلا تعقلون ..!!

الأمية لاتعنى الجهالة

والأمية بالمعنى السابق تفترق عن الجهالة التى هى عدم العلم والمعرفة .. فاذا وصف رسول الله صلى الله عليه وسلم بأنه أمى فليس معنى ذلك ـ حاشا لله ـ أنه يوصف بالجهالة !! لأن الله علمه علم مالم يكن يعلم وكان يشيد بالعلم ويدعو اليه كما ان الكتاب الخالد الذى أوحى اليه من ربه قد اشتمل على دعوات صريحة الى العلم والمعرفة و تنقيص الجهل وتسفيه الجهلاء .

قال الله تعالى

« وأنزل الله عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما » (٦)

وقال الله تعالى

وقل رب زدنى علما » (٧)

وقال الله تعالى

« قل هل يستوى الذين يعلمون والذين لايعلمون انما يتذكر اولو الالباب » (٨)

هل كان الرسول عبقريا ؟!

والمعروف أن النبوة من هبة الله واصطفاء واجتباء لبعض خلقه الذين هيأهم لحمل رسالته .

فاذا اصطفى الله من شاء من عباده تجلى عليه بفضله واتم عليه نعمته وصاغه على أكمل مثال انسانى تكتمل فيه جوانب العظمة والانسانية بكل ابعادها ومعالمها وأيده بالوحى الالهى الذى لايفتأ أن يمده ويرعاه وصدق الله العظيم القائل: « الله أعلم حيث يجعل رسالته » هذه هى معالم النبوة التى تتمثل فى اكتمال الشخصية الحسية والمعنوية المؤيدة بالوحى الالهى . .

بيد أن بعض الباحثين يحلو لهم على حسن قصد ونية ان يصفوا رسول الله صلى الله عليه وسلم بالعبقرية على معنى التفوق فى جميع مجالات الحياة وعلى اساس العظمة الانسانية التى أوتيها رسول الله صلى الله عليه وسلم . . ويا ليتهم قد وقفوا عند حد ما كان يفاخر به رسول الله من أنه عبد الله ورسوله حتى لايتطرق الى بعض الأذهان السقيمة أن محمدا صلى الله

النبى الامى

لقد كان النبى صلى الله عليه وسلم اميا . . بمعنى انه لايقرأ ولايكتب وقد سجل ذلك في القران الكريم .

قال الله تعالى :

« هو الذي بعث في الاميين رسولا منهم يتلوا عليهم اياته ويزكيهم ويعلمهم الكتب والحكمة وإن كانوا من قبل لفى ضلال مبين » (١)

وقال تعالى :

« الذين يتبعون الرسول النبى الامى الذى يجدونه مكتوبا عندهم فى التوراة والانجيل يامرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والاغلال التى كانت عليهم فالذين امنوا به وعزروه ونصروه واتبعوا النور الذى أنزل معه أولئك هم المفلحون » (٢)

وأمية الرسول صلى الله عليه وسلم هى آية نبوته لانه مع هذا الأمية قد اتى بكتاب من عند الله يتحدى به الانس والجن . . الفصحاء والبلغاء فعجزوا عن ان يأتوا بمثله ، او بمثل عشر سور منه ، أو بمثل أقصر سورة منه . ولو كان الرسول صلى الله عليه وسلم قارئا . أو كاتبا . لادعى الواهمون أنه قرأ كتب الأولين ونسخها . فى هذا الكتاب الذى يدعو الناس إلى الايمان به . . .

ولكن أميته التى شهد بها أعداؤه وأصدقاؤه على حد سواء كانت حائلا دون هذا الادعاء

قال الله تعالى

« وماكنت تتلوا من قبله من كتاب ولا تخطه بيمينك اذا لارتاب المبطلون » (٣)

اى انك يا محمد ماقرأت ولاكتبت كتابا قط . . وقومك الذين تعيش بينهم يعرفون ذلك . . ولو انك كنت كاتبا قارئا لتشكك المبطلون فى ان ماجئتهم به من هدى وعلم ونورانما هو ثمرة علم اطلعت علمه وحدك وعاب عن غيرك . .

ولقد سمع الكفار هذه الآية فما استطاع واحد منهم أن يكذبها . . أو يدعى أن محمدا أقرأ كتب الأولين . .

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝ سورة ٣

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ سورة ٣

بدل الاشتراك السنوی لمجلة الیقین انترنیشنل
من ٧ مایو ١٩٧٩ عیسوی

	روبیه باکستانیه	دولار امریکی	جنیه استرلینیه
داخل باکستان			
(ملاحظه فی حال ما اذا ارسل الاشتراک شیکا نرجوا التفضل بارسال روبیتین اضافیتین صرفا لتحصیل الشیک)	٤٠-٠٠	٤،٥٠	٣،٢٥
خارج باکستان (بالبرید الجوي)			
فی البلدان الافریقیه - الاسیاویه والاروبیة - والشرق الاقصی.	١٠٠-٠٠	١١،٠٠	٥،٥٠
فی امریکا والبلدان المحیط	١٤٤-٠٠	١٦،٠٠	٨،٠٠
وفی سری لنکا والشرق الاوسط	٧٠-٠٠	٨،٠٠	٤،٠٠
(بالبرید البحري)			
فی سری لنکا والشرق الاوسط	٣٢-٠٠	٧،٠٠	٣،٥٠
وفی بقیة البلدان الاخری	٧٢-٠٠	٨،٠٠	٤،٠٠

ثمن العدد الواحد روبیتان

لا مانع من النقل

المضامین التی تطبع فی مجلة الیقین انترنیشنل یؤذن ان تطبع مرةً ثانیةً بعد الترجمة او التلخیص او النقل ونحن نؤدی الشکران بین فیه جهدنا وسعینا ومنبتها ومنشئها الاصلیة۔

عنوان المراسلات الی مدیر الیقین انترنیشنل
مکتب البرید دار التصنیف مجاهد آباد
حب ریور روڈ - کراتشی - ١
باکستان
الهاتف :- ٢٣٨٣٤٦٢

السنہ ۱۸ — ۱۸ صفر و ۳ ربیع الاول ۱۴۰۰ھ — ۷ و ۲۲ ینایر ۱۹۸۰ء — العدد ۱۷ و ۱۸

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ۝ سورۃ ۳۳

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ۝ سورۃ ۳۳

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝ سورۃ ۹.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝ سورۃ ۳۳